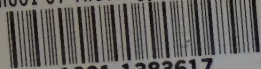


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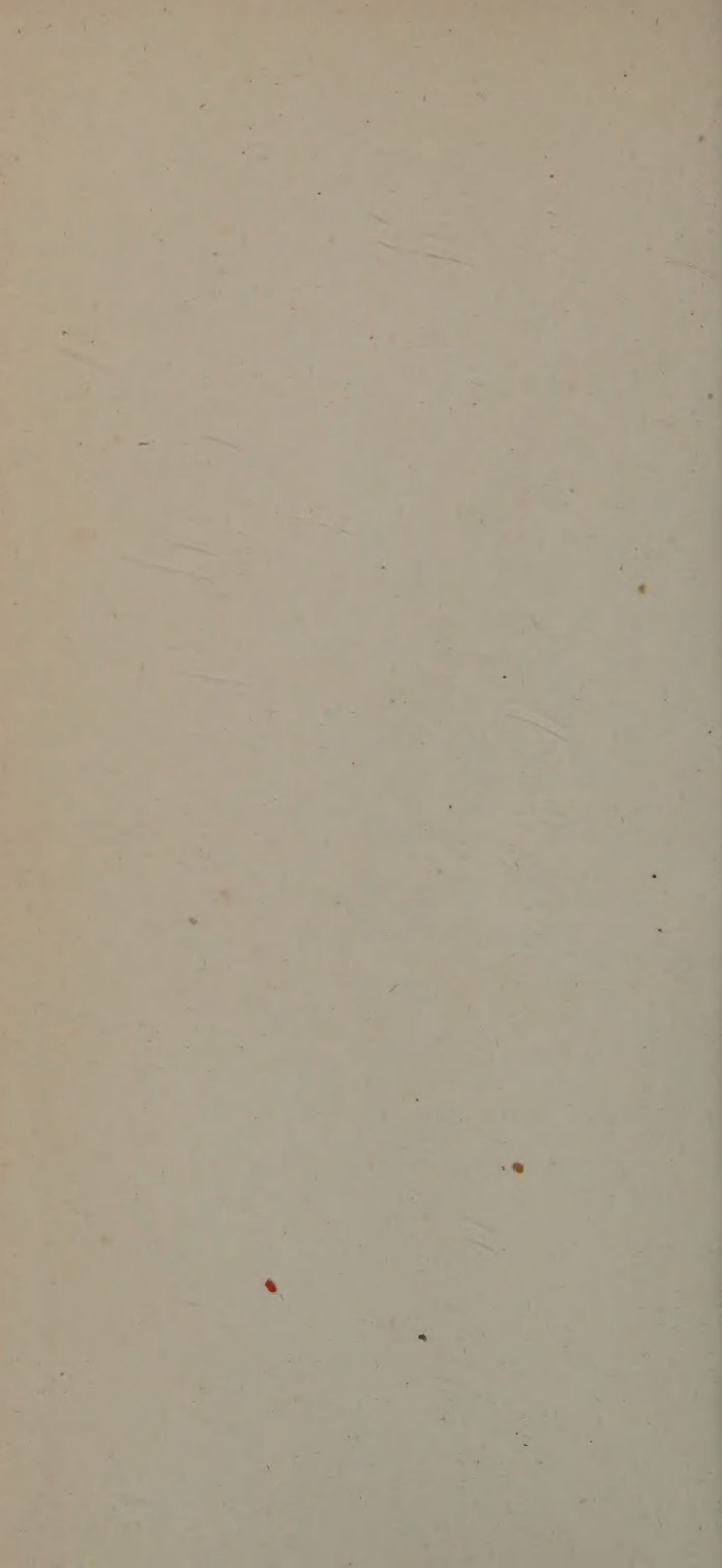
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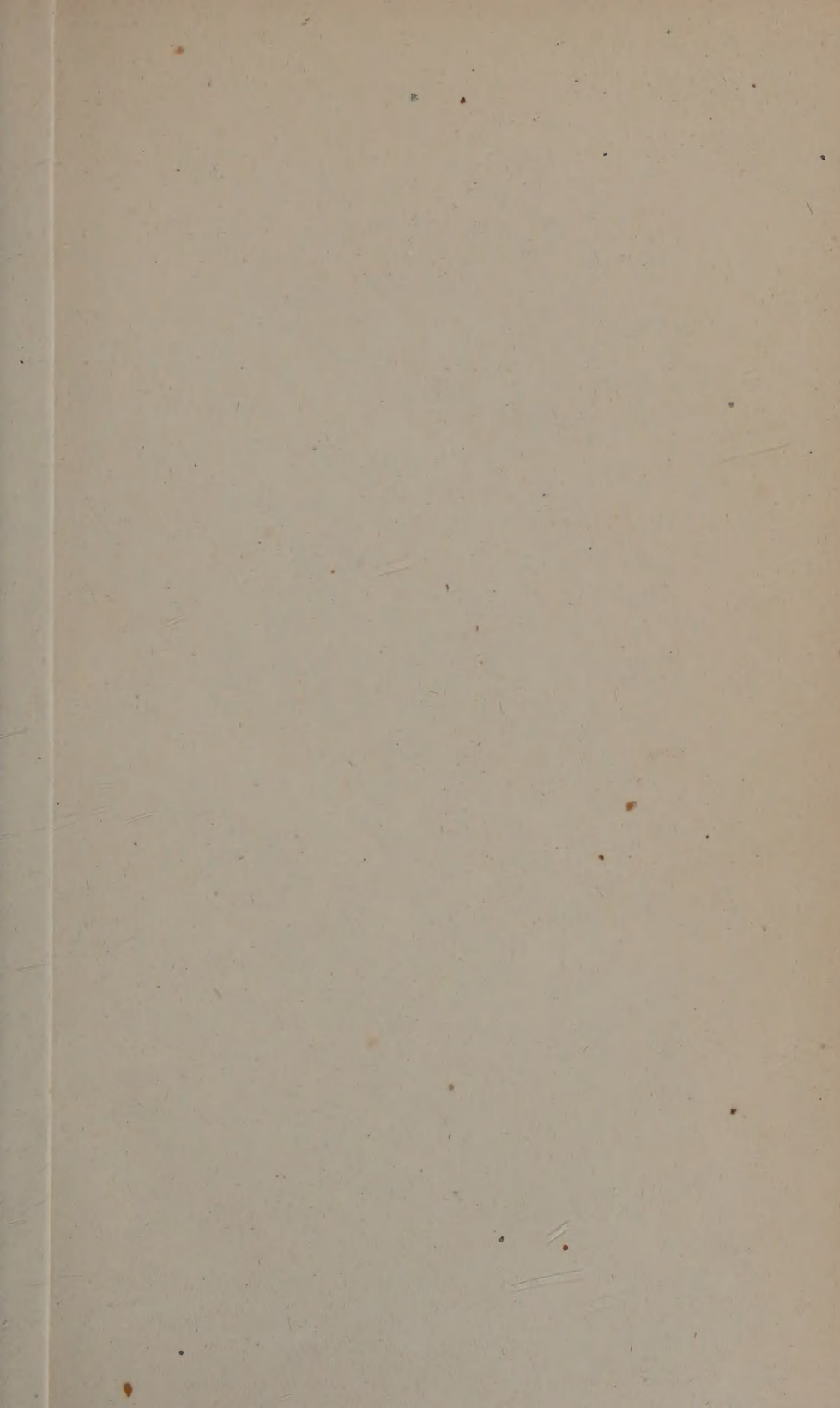
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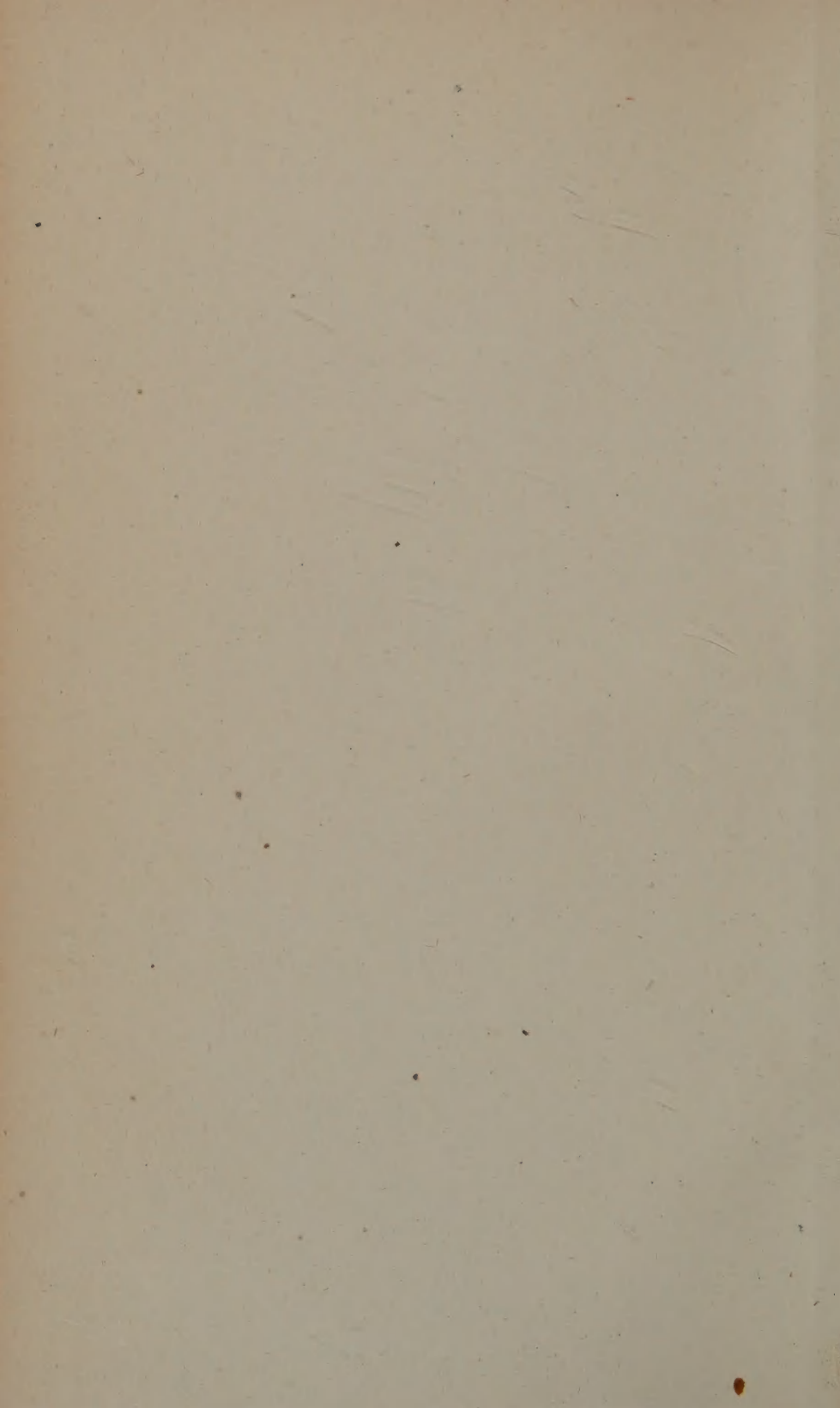
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GESENIUS'  
HEBREW GRAMMAR,  
WITH  
CHRESTOMATHY.



4563  
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1868

*Geseenius, Friedrich Heinrich Wilhelm,*  
**GESENIUS'**

# HEBREW GRAMMAR:

*Hebraische Grammatik.*

SEVENTEENTH EDITION,

WITH NUMEROUS CORRECTIONS AND ADDITIONS,

BY

DR. E. RÖDIGER.

TRANSLATED BY

T. J. CONANT,

PROFESSOR OF HEBREW IN ROCHESTER THEOLOGICAL SEMINARY.

WITH

GRAMMATICAL EXERCISES

AND

A CHRESTOMATHY,

BY THE TRANSLATOR.

NEW AND REVISED EDITION.

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## TRANSLATOR'S PREFACE.

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THE apparatus for the grammatical study of the Hebrew language, contained in this volume, consists of three parts :

1) A translation of Dr. Rödiger's seventeenth edition of the Hebrew Grammar of Gesenius.

2) A course of grammatical exercises, to aid the learner in acquiring and applying a knowledge of the elementary principles of reading and inflection, and in the analysis of forms.

3) A Chrestomathy, consisting of explanatory notes on select portions of the Hebrew Bible.

The translation has been prepared from the manuscript revision for the seventeenth German edition, furnished by Dr. Rödiger in advance of its publication in Germany. This has been strictly followed in the revision of the translation, which has been in great part rewritten, so as to make it an exact representation of the original work, in its present improved form, and of the present state of Hebrew philology, as it is exhibited by Dr. Rödiger.\*

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\* In consulting the references to the grammar, in Gesenius' Hebrew Lexicon (Dr. Robinson's translation, fifth, revised edition, 1854), and in other works, it should be remembered that the numbering of the sections, in this edition, is increased by *one* after § 48, by *two* after § 86, and by *three* after § 126, of the former editions.

The grammatical exercises have been entirely rewritten, on an improved plan. The attention of teachers is respectfully requested to the method of study, proposed on page fourth of the Exercises, which has been found to lighten greatly the labor both of the teacher and learner.

A new and much more extended selection has been made of Hebrew reading lessons, with grammatical and exegetical notes suited to the wants of the student. It is the plan of these notes, to repeat nothing which is contained in the grammar and lexicon, and for the statement of which they can be referred to. On a different plan, the same information might have been spread over many times the number of pages, with no other effect than to embarrass the learner, and retard his real proficiency.

No pains have been spared to secure perfect accuracy in the printing of the book. My thanks are due to the conductors of the press of Mr. Trow, especially to Mr. W. F. GOULD, for the extraordinary care bestowed upon the proofs, before they were sent to me for examination. They have since been subjected to several careful revisions ; and it is believed that no error, of any importance, has escaped detection.

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𐤔 𐤕	𐤔 𐤕	𐤔 𐤕	𐤔 𐤕	כ
𐤖 𐤗	𐤖 𐤗	𐤖 𐤗	𐤖 𐤗	ל
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# INTRODUCTION.

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## § 1.

### OF THE SEMITIC LANGUAGES IN GENERAL.

1. THE Hebrew language is only a single branch of a great parent-stock in western Asia, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, and Arabia; that is, in the countries extending from the Mediterranean sea to the Tigris, and from the mountains of Armenia to the southern coast of Arabia. But in very early antiquity, this family of languages had spread from Arabia over Ethiopia, and through Phœnician colonies over several of the islands and coasts of the Mediterranean sea, and particularly over the whole Carthaginian coast. There is no ancient name for the collective nations and languages of this stock. The now generally received name, *Semites*, *Semitic languages*, borrowed from the fact that most of the nations who spoke these languages were descended from Sem (Gen. x. 21), may be retained in the want of one more appropriate.\*

2. From this Semitic stock have proceeded three principal branches. I. The *Arabic*, in the southern part of the Semitic domain. To this belongs the Ethiopic, as an offshoot of the South-Arabic (Himyaritic†), and the language of the Sinaitic inscriptions, a descendant of the North-Arabic.‡ II. The *Ara-*

---

\* From Sem proceeded the Aramæan and Arabic branches, as well as the Hebrews; but not the Ethiopians (Cush), and the Canaanites. The two latter are referred to Ham (vs. 7, 15, f.); though their language belongs decidedly to those called Semitic. Among the Semites are reckoned also (v. 21) the Elamites and Assyrians, whose language has not yet been thoroughly investigated.

† *Rödiger*, Excursus to Wellsted's *Reisen in Arabien*, Halle, 1842, Bd. II., S. 361.

‡ *Tuch*, in the *Zeitschrift der deutschen morgenl. Gesellschaft*, Bd. III., S. 129. f

*mæan*, in the northern and northeastern division. It is called *Syriac*, in the form which it takes in the Christian Aramæan literature, and *Chaldee*, as it exists in the Aramæan writings of Jews. To these writings belong some later portions of the Old Testament, viz. Ezra iv. 8—vi. 18, and vii. 12–26; Dan. ii. 4—vii. 28.\* To the Aramæan belongs also the *Samaritan*, in its fundamental character; though, like the Chaldee, it often has a strong tincture of the Hebrew. The Aramæan of the Nestorians is a very debased and corrupted dialect, as is also the present *Vulgar-Syriac*. III. The *Hebrew*, with which the *Canaanitish* and *Phœnician* (Punic) nearly coincide; holding a relation, in its character as well as geographical position, about midway between the Arabic and the Aramæan. All these languages are related to each other in much the same manner as those of the Germanic family (Gothic, Old-northern, Danish, Swedish; high and low German, in the earlier and later dialects): or as those of the Slavic tongues (Lithuanian, Lettish; Old-Slavic, Servian, Russian; Polish, Bohemian). They are now either wholly extinct, as is the case with the Phœnician, or they exist only in altered and decayed forms, as the modern Syriac among the Jews and the Syrian Christians in Mesopotamia and Curdistan;† the Ethiopic in the modern Abyssinian dialects (Tigre, Amharic); and also the Hebrew, among a part of the modern Jews, though the latter in their writings aim at the reproduction of the language of the Old Testament. The Arabic alone, has not only retained to this day its original seat, Arabia proper, but has encroached in all directions upon the domains of other tongues.

The Semitic stock of languages is bordered, on the east and north, by another of still wider extent, which has spread itself from India into the western parts of Europe. This stock, as it comprehends, under the most varied ramifications, the Indian (Sanscrit), ancient and modern Persian, Greek, Latin, Slavic, the Gothic with the other Germanic languages, is hence called the *INDO-GERMANIC*. With the Old-Egyptian language, an offspring of which is the Coptic, the Semitic has had, in very high antiquity, manifold points of contact. Both have much in common; but their relation is not yet precisely determined.‡ The Chi-

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\* The most ancient passage, where Aramæan words as such occur, is Gen. cxi. 47. Comp. also the Aramæan verse in Jer. x. 11.

† See *Rödiger* in der Zeitschrift für die Kunde des Morgenlandes, B. II., S. 77. ff.

‡ For comparisons of the Egyptian and Semitic, see *Gesenius* in d. Allg. Lit. Zeitung, 1839, No. 77. ff., 1841, No. 40, and in his *Thes. ling. Hebrææ*; *Schwarze* in d. Alten Ägypten; *Bunsen's Ägypten* I. S. 520. ff.

nese, the Japanese, the Tartar and other languages, exhibit a radically different character.

3. The Semitic stock, in its grammatical structure compared with that of other languages, particularly the Indo-Germanic, exhibits many peculiarities, which collectively constitute its distinctive character, although many of them are found singly in other languages. These are : *a*) among the consonants (which, in general, form the body and substance of these languages) a number of gutturals, of different gradations in sound ; the vowels proceeding all from the three primary sounds (*a, i, u*), and serving rather to mark subordinate distinctions : *b*) word-stems, mostly consisting of three consonants : *c*) in the Verb, only two tense-forms, each having a peculiarly defined usage ; and a marked regularity pervading the formation of verbals : *d*) in the Noun, only two genders, and a very simple designation of case : *e*) in Pronouns, the designation of oblique cases by appended forms (*suffixa*) : *f*) scarcely any compounds, either in the Noun (many proper names excepted), or in the Verb : *g*) in the Syntax, a simple succession of members, with little of periodic structure in the subordination of clauses.

4. In the province of the Lexicon also, the Semitic languages differ essentially from the Indo-Germanic ; though there is here apparently more agreement than in grammatical structure. Very many stem-words and roots are coincident in sound with those of the Indo-Germanic stock. But, aside from expressions directly borrowed (see below), the actually similar restricts itself, partly to words imitative of natural sounds (onomatopoetic), partly to those in which the sameness or similarity of meaning follows of itself from the nature of the same sounds, after the universal type of human speech. Neither of these establishes any *historical* (gentilic) relationship ; to the direct proof of which, the agreement also in grammatical structure is essential.\*

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\* The points of connection, between the Semitic stock and the Indo-Germanic, Gesenius has endeavored to point out in his later lexical works ; and others have carried this comparison still farther, or have taken it up in their own way. But nowhere is illusion more easy, or more common, than in investigations of this kind ; and one requires great circumspection, and especially a comprehensive knowledge of the whole system of sounds in both families, in order to be secure from error in these obscure paths. It is here as indispensable, to be strict in noting what does not fulfil all the conditions of a common origin, as to be able to discover superficial points of agreement. So much, at least, is to be held as certain : that these two

## INTRODUCTION.

As examples of stems originating in the same natural sound (*onomatopoeitic*), we may class together the following: לָּחַץ, לֵּחַץ, *lelcho*, *lingo*. San. *lih*, Fr. *lecker*, Germ. *lecken*, and Eng. *to lick*; גָּלַל (kindr. גָּלַל, גָּלַל), *gillaw*, *gellaw*, *gullaw*, *volvo*, Germ. *quellen*, *wallen*, and Eng. *to well*, גָּרַר, גָּרַר, גָּרַר, *garar*, Pers. *kharidan*, Ital. *grattare*, Fr. *gratter*, Germ. *kratzen*, and Eng. *to grate*, *to scratch*; פָּרַץ, *frango*, Germ. *brechen*, Eng. *to break*, &c. An example of another kind is *am*, *ham* (*sam*), *gam*, *ham*, in the signification *together* [gathered]; e. g. in Heb. אָמַם (hence אָמַם people, prop. assemblage), אָמַם together-with, אָמַם (hence אָמַם also), Arab. *gama* to collect; Pers. *ham*, *hama*, at once; San. *and*, with, Gr. *αμα* (*αμφω*), *ὁμός*, *ὁμοῦ*, (*ὁμιλος*, *ὁμαδος*), and hardened, *κοινός*, Lat. *cum*, *cumulus*, *cunctus*, and with the corresponding sibilant, San. *sam*, *σύν*, *ξύν*, *ξυρός* = *κοινός*, Goth. *sama*, Germ. *sammt*, *sammeln*; though doubts may still be raised in regard to some of the instances quoted.

Essentially different from such internal coincidence, is the adoption and naturalization of single words from other languages (borrowed words). Thus,

a) When Indian, Egyptian, Persian objects are expressed in the Hebrew by their native names. E. g. יַאֲרֵ (Egypt. *ior*, *iero*, *iaro*) river, Nile; אַחֵ (Egypt. *ake*, *achi*) Nile-grass; פָּרְדֵּס = *παράδεισος*, Persian pleasure-grounds, park; דָּרְחָמָן, daric, Persian gold-coin; תְּהֵנִים, from the Indian (Tamul.) *togai*, peacocks. Several of them are found also in Greek: *as*, קֶפֶה (San. *kapi*) ape, *ἄπρος*, *ἄπρος*; כַּרְפָּס (San. *karpasa*) cotton, *κάρπασος*, *carbasus*.

b) When Semitic words, names of Asiatic products and articles of trade, have passed over to the Greeks along with the objects themselves. E. g. בִּזְיוֹן *βύσσος*, *byssus*; לְבָנָה, *λίβανος*, frankincense; קָנָה, *κάνα*, reed; כִּמְוִן, *κίμνον*, *cuminum*, cumin; מִרְיָה, *μύρρα*, *myrrha*; קַצְרִיָּה, *κασσία*, *cassia*; גִּמְלָה, *κάμηλος*, *camelus*; אֶרְחָבֹן, *ἀρράβων*, *arrhabon*, *arrha*, pledge. Such transitions would be facilitated, especially, by the commercial dealings of the Phœnicians.

5. The written form of a language is never so perfect, as to express all its various shades of sound. The writing of the Semites has one very remarkable imperfection; viz. that only the consonants (which do indeed constitute the kernel and body of language) were written out as real letters; whilst, of the vowel-sounds, only the more prolonged ones, and not always even these, were represented by certain consonants (§ 7). At a later period, in order to represent all the vowel-sounds to the

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families do not hold a sisterly, or any near relationship to one another; and that the characteristic structure of each must first be dissected and analyzed, before any original elements, which they may have in common, can be discovered. This comparison, moreover, belongs more to the Lexicon than to the Grammar.

eye, there were attached to the letters (§ 8) small, separate signs (points, or strokes, above or below the line); though, for more practised readers, they were wholly omitted. The letters are always written, moreover, from right to left.\*—Dissimilar as the different Semitic alphabets may appear, they yet all proceed, by various tendencies and modifications, from one and the same original alphabet. Of this the truest copy, among all existing specimens of alphabetic writing, is preserved in the Phœnician, from which sprang the old Greek, and mediately all the European written characters.

For a complete view of the Phœnician alphabet, and of all those which have proceeded from it, see *Gesenius Monumenta antiqua Phœnicia* (Lipsiæ, 1837, 4.) p. 15. ff. and Tab. 1–5. and his article *Palæographie*, in *Ersch and Gruber's Encyclop.* Sect. III. Bd. 9.

6. In regard to the relative age of these languages, the oldest written works are found in the Hebrew (§ 2); the Aramæan commence about the time of Cyrus (in the book of Ezra); those of the Arabic branch not earlier than the first centuries of the Christian era (Himyaritic inscriptions, Ethiopic translation of the Bible in the fourth century, North-Arabic literature after the sixth). But it is still another question, which of these languages longest and most truly held to the original Semitic type; in which of them, as they have come to us, we trace the earlier phase of their development. For the more or less rapid progress of language, in the mouth of a people or of tribes of the same people, is determined by causes quite distinct from the growth of a literature; and often, before the formation of a literature, the organism of a language has already become shattered, especially by early contacts with other tongues. Thus, in the Semitic domain, the Aramæan dialects suffered the earliest and greatest decay,† and next to them the Hebrew-Canaanitish. The Arabic

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\* The Ethiopic is written from left to right. But this is probably an innovation of the earliest missionaries, by whom Christianity was introduced into Ethiopia; for an ancient inscription still exhibits the reversed direction, as does also the South-Arabic (Himyaritic) writing, which is most nearly related to the Ethiopic, and which regularly runs from right to left. See *Rödiger*, in the *Zeitschr. f. d. Kunde des Morgenl.* Bd. II., S. 332. ff. and his *Excursus* to Wellsted's *Reisen in Arabien*, II. 376. ff.

† A new element must be taken into account, should the language of the cuneiform inscriptions, found within the Aramæan district, prove to be of the Semitic stock. But this is still so doubtful, that we here leave it out of view.

longest retained the natural fulness of its forms; remaining undisturbed, among the secluded tribes of the wilderness, in its fully stamped organism. But at length, in the Mohammedan revolutions, this also became greatly impaired; and hence, at this so much later period, it begins to exhibit about the same stage as the Hebrew had reached, so early as the times of the Old Testament.\*

Hence the phenomenon, accounted so strange, that the ancient Hebrew accords more, in its grammatical structure, with the later than with the earlier Arabic; and that the latter, though first appearing as a written language at a late period in comparison with the other Semitic tongues, has yet preserved a structure in many respects more perfect, and greater freshness in its system of sounds; holding among them a relation similar to that of the Sanscrit among the Indo-Germanic languages, or of the Gothic in the narrower circle of the Germanic. How a language can preserve its fuller organism, amidst decaying sister tongues, is seen e. g. in the Lithuanian compared with the Slavic languages, properly so called. So the Doric held tenaciously to earlier sounds and forms; so the Friesic and Icelandic, among the German and northern languages. But even the firmest and most enduring organism of language often decays, in single forms and formative tendencies; and *vice versa*, in the midst of universal decline, the ancient and original form is here and there preserved. Such is the fact, in regard to the Semitic tongues. The Arabic too, has its chasms, and its later accretions; but in general, it may justly claim the priority, especially in the system of vowel-sounds.

To establish more definitely these principles, and carry them out fully, belongs to a Comparative Grammar of the Semitic languages. But, from what has been said it follows: 1) That the Hebrew language, as found in the ancient, sacred literature of the people, has already suffered more considerable losses, in respect to its organism, than the Arabic at the much later period, when it first comes historically within our field of view. 2) That notwithstanding this, we cannot award to the latter an exclusive priority in all points. 3) That it is a mistaken view, when many regard the Aramæan, on account of its simplicity, as nearest to the original form of Semitism; for this simplicity it owes to a decay of organism and the contraction of its forms.

On the character, literature, grammatical and lexical treatment of these languages, see Gesenius' preface to his *Hebräisches Handwörterbuch*, eds. 2-4.—[Biblical Repository, vol. III.]

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\* Among the Bedouins of the Arabian desert, the language still preserves many antique forms. See *Burckhardt*, *Travels in Arabia*, Append. VIII. f. 466; his *Notes on the Bedouins and Wahabys*, p. 211; and *Wallin*, in the *Zeitschrift der deutsch. morgenl. Gesellschaft*, Bd. V. (1851,) p. S. 1. ff. VI., S. 190. ff. 369. ff.

## § 2.

## HISTORICAL VIEW OF THE HEBREW LANGUAGE.

See Gesenius' *Geschichte der hebräischen Sprache und Schrift*, Leipzig, 1815, §§ 5-18.

1. This language was the mother-tongue of the Hebrew or Israelitish people, during the period of its national independence. The name, Hebrew language (לְשׁוֹן עִבְרִית, γλῶσσα τῶν Ἑβραίων, ἑβραϊστί), is not found in the Old Testament, and seems rather to have been in use among those who were not Israelites. We find instead of this, *Language of Canaan* (Is. xix. 18) from the country where it was spoken; and יְהוּדִית, *Judicè* (2 K. xviii. 26, comp. Is. xxxvi. 11, 13; Neh. xiii. 24). The latter term belongs to the later usage, which arose after the return of the ten tribes from captivity, and in which the name *Jew*, *Jews*, came gradually to comprehend the whole nation. (Jer. Neh. Esth.)

The names, *Hebrews* (עִבְרִיִּים, Ἑβραῖοι, Hebræi) and *Israelites* (בְּנֵי יִשְׂרָאֵל), were distinguished as follows. The latter bore the character of a national name of honor, which the people applied to themselves, with a patriotic reference to their descent from illustrious ancestors. The former was probably the older and less significant name of the people, by which they were known among foreigners. For this reason, it is used in the Old Testament particularly when they are to be distinguished from other nations (Gen. xl. 18; xliii. 32); and where persons who are not Israelites are introduced as speaking (Gen. xxxix. 14, 17; xli. 12). Compare Gesenius' Hebr. lexicon, Art. עִבְרִי. On the contrary, among the Greeks and Romans, e. g. in Pausanias, Tacitus, and also Josephus, it is the only name in use. As an appellative it might mean, *belonging to the other side, people of the land on the other side* (with reference to the country beyond the Euphrates), from עֵבֶר *land on the other side*, and the formative syllable י- (§ 86, 5). It might then have reference to the colony, which under Abraham migrated from regions east of the Euphrates into the land of Canaan (Gen. xiv. 13); though the Hebrew genealogists explain it as a patronymic, by *sons* (posterity) of *Eber* (Gen. x. 21; Num. xxiv. 24).

At the date of the writings of the New Testament, the term *Hebrew* (Ἑβραῖος, John v. 2; xix. 13, 17, 20. ἑβραῖς διάλεκτος, Acts xxi. 40; xxii. 2. xxvi. 14) was applied also to the language then vernacular in Palestine, in distinction from the Greek. Josephus (ob. about A. D. 95) uses it in this sense, and also for the ancient Hebrew.

The name *lingua sancta* is first given to the Hebrew in the Chaldee paraphrases of the Old Testament, as the language of the sacred books, in distinction from the *lingua profana*, or the Chaldee popular language.

2. In the very earliest writings, as they have come down to us in the Pentateuch, we find the language in nearly the same form which it continued to bear till the time of the exile, and beyond it; and we have no historical facts respecting the earlier stages of its formation. So far as we can learn from history, its home was Canaan. It was substantially the language spoken by the Canaanitish, or Phœnician\* races, who inhabited Palestine before the immigration of Abraham and his descendants, by whom it was transplanted to Egypt, and again brought back with them to Canaan.

That the Canaanitish races in Palestine spoke the language now called Hebrew, is shown by the Canaanitish proper names. E. g. מֶלֶךְ צֶדֶק i. e. *king of righteousness*; קָרְיַת סֵפֶר i. e. *city of books*.

There is an equally close agreement with the Hebrew, in the remains of the Phœnician and Punic language. These are found, partly in their own peculiar character (§ 1, 5) in inscriptions, about 130 in number, and on coins. For copies of them, see *Gesenius*, *Monumenta Phœnicia*; *Judas*, *Etude démonstrative de la langue phénicienne*, Paris 1847; *Bourgade*, *toison d'or de la langue phénicienne*, Paris 1852. Partly, they are found in Greek and Roman characters, scattered here and there in ancient writers, and among them is one continuous passage in *Plautus*, *Pœnulus*, 5, 1, 2. From the former, we learn the native orthography; and from the latter, the pronunciation and vocalization. The two together furnish a distinct image of this language, and of its relation to the Hebrew.

As examples of variations in orthography and in forms, may be cited, 1) the almost constant omission of the vowel-letters (§ 7, 2); as, בַּח for בֵּית *house*; קַל for קוֹל *voice*; צִדְוֹן for צִדְדוֹן *priests*; 2) the feminine ending ת (*ath*) in the absolute state (§ 80, 2), and ס (*o*), besides many others. In pronunciation they are still more remarkable, especially in the Punic. In this, י was pronounced commonly as *û*; e. g. שֹׁפֵט *sufel* (*judge*); שְׁלוֹשׁ *salûs* (*three*); רֹאשׁ *rûs* = ראש (*head*): for short *i* and *e*, it has often the obscure, dull sound *y*; e. g. יַיִן *yynnynu* (*ecce eum*), יֵית *yth*: the *e* it sounds as *o*; e. g. מוֹכַר *Mocar* (comp. Sept. *Μοχά*). For the entire collection of these grammatical peculiarities, see *Gesenius*, *Monum. Phœn.* p. 430 sqq. and *Movers*, *Art. Phœnizien*, in *Ersch and Gruber's Encyclop.* Sect. III. Bd. 24. S. 434. ff.

3. In the language of the ancient documents which have come down to us in the Old Testament, we can distinguish no more than two distinct periods: the first, extending to the end of

\* כְּנַעֲנִי, כְּנַעֲנִי is the native name both of the Canaanitish tribes in Palestine, and of those who dwelt at the foot of Lebanon and on the Syrian coast, whom we call Phœnicians, while they are called כְּנַעֲנִי on their own coins. Also the people of Carthage gave themselves the same name.

the Babylonian exile, which may be called its *golden age*; and the second, or *silver age*, after the exile.

To the first belongs the greater part of the books of the Old Testament: viz. of prosaic and historical writings, the Pentateuch, Joshua, Judges, Ruth, Samuel, Kings; of poetical writings, the Psalms (a number of later ones excepted), Solomon's Proverbs, Canticles, Job; the earlier prophets, in their chronological order, as follows: Joel, Amos, Hosea, Isaiah, Micah, Zephaniah, Habacuc, Nahum, Obadiah, Jeremiah, Ezekiel. The last two, as they lived and taught shortly before, as well as during the time of the exile, and also the latter part of the book of Isaiah (chs. xl.-lxvi. with some earlier chapters), stand on the borders of both ages.

The point of commencement for this period, and in general, of the literature of the Hebrews, must certainly be fixed as early as the time of Moses; even though we should regard the Pentateuch, in its present structure and form, as modelled by a later hand. It suffices for the history of the language and for our object to remark, that the Pentateuch has certainly peculiarities of language, which may be regarded as archaisms. The words *הוּא* *he* (§ 32, R. 6), and *נַעֲרָה* *a lad*, as there used are of common gender, and mean also *she* and *maiden*, like *ὁ* and *ἡ* *παῖς*; and certain harder forms of words, e. g. *פָּנָה*, *פָּנָה*, are here the usual ones, whilst in other books they are exchanged for the softer forms, as *פָּנָה*, *פָּנָה*.

On the other hand, there are found in Jeremiah and Ezekiel, clear instances of approximation to the Aramæan coloring of the second, or silver age (see No. 5).

4. The different writers and books, though each has certainly peculiar characteristics, exhibit no very important differences bearing on the history of the language during this period; as, indeed, the date of composition of many of these books, especially the anonymous historical ones, cannot be determined with entire certainty. On the contrary, the poetic diction is every where distinguished from prose, not only by a rhythmical movement in measured parallel members, but also by words, forms and significations of words, and constructions, peculiar to itself: a distinction not so strongly marked, however, as in the Greek for example. But most of these poetic idioms are employed in the kindred languages, particularly the Aramæan, as the common forms of speech. They may in part be regarded as archaisms, which the poetic diction retained, in part as additions made to the stores of the language, by poets to whom the Aramæan was

familiar.\* The prophets, moreover, at least the earlier ones, in language and rhythm are to be ranked almost as poets; except that with these poetical speakers, the sentences often run on to greater length, and the parallelism is less measured and regular, than in the writings of those who are strictly poets. The language of the later prophets keeps more closely to the form of prose.

On the poetic rhythm in Hebrew, see *De Wette*, *Commentar über die Psalmen* (4th ed. Heidelb. 1836), *Einleit.* § 7; † *Ewald*, *die poetischen Bücher des alten Bundes*, Th. I. (Göttingen 1839); and (briefly treated) *Gesenius*, *Hebr. Lesebuch*, *Vorerinnerungen zur 2ten Abtheilung*.

Of poetic words, (occurring along with those used in prose,) the following are examples: אָנוּשׁ *man*, = אָדָם; אֶרֶץ *path*, = דֶּרֶךְ; אֶתֶּר *to come*, = בּוֹא; מֶלֶךְ *word*, = דְּבַר.

To the poetic significations of words belongs the use of certain epithets in place of substantives: e. g. אֲבִיר *strong* (one), for God; אֲבִיר *strong* (one), for bullock, horse; לְבָנָה *alba*, for *luna*; יְחִידָה *unicus*, *dearest*, for life.

Of poetic forms, we may note, e. g. 1) the longer forms of prepositions denoting relations of space (§ 103, 3); as, אֵלַי = עָלַי, אֶל = אֵלַי, עֵד = עֵדַי; 2) the endings י, ו, in the noun (§ 90); 3) the suffixes מוֹ, מוֹי, מוֹי, מוֹי, for ׀, ׀, ׀, ׀ (§ 57); 4) the plural-ending יָן for יָם (§ 87, 1, a).

To the poetic peculiarities in syntax belong, e. g. the far more sparing use of the article, of the relative pronoun, of the accusative-particle אֶת; the construct state before a preposition; the shortened form of the imperfect, in the signification of the usual form (§ 128, 2. R.); and in general, a concise vigor of expression.

5. The second or silver age, from the close of the exile to the times of the Maccabees (about 160 B. C.), is marked chiefly by an approximation in the language to the kindred Aramæan (Chaldee); the Jews having the more easily accustomed themselves to the use of it, during their residence in Babylonia, on account of its near resemblance to the Hebrew. After the return from the exile, the Aramæan came more and more into use; its influence was felt more and more on the old Hebrew language of books (and now also upon the style of prose), which was thus gradually banished from common use, though it continued to be understood and written by the learned.

\* That in Isaiah's time (2d half of the 8th century before Christ) the more educated Hebrews, at least the officers of state, understood Aramæan is expressly mentioned in 2 Kings xviii. 26; comp. Is. xxxvi. 11.

† Biblical Repository, No. IX.—Tr.

We may form a conception of the relation of the two languages, at this later period, by comparison with that of the High and Low German in Lower Saxony, or with that of the High German and the popular dialects in the south of Germany and in Switzerland; for here also, even among the more educated, an influence is commonly exerted by the popular dialect, on the oral and written expression of the High German. It is a false view, founded on an erroneous interpretation of Neh. viii. 8, that the Jews had at this time wholly lost the knowledge of the ancient Hebrew, and must learn its import from priests and adepts in the language.

The writings of the second period, all of which exhibit this Chaldee coloring, though in various shades, are the following books of the Old Testament: Ezra, Nehemiah, Chronicles, Esther; of the prophetical books, Jonah, Haggai, Zechariah, Malachi, Daniel; of the poetical books, Ecclesiastes, and the later Psalms. In their character also as literary compositions, they stand far below the writings of earlier times; though there are not wanting productions of this period, which, in purity of language and æsthetic worth, are little inferior to those of the golden age. Such e. g. are many of the later Psalms (cxx. ff. cxxxvii. cxxxix).

Examples of later *words* (Chaldaisms) for which the earlier writers employ others: זמן = *time*; לקח = *to take*; סוף = *end*; שולט = *to rule*.—Of later *significations*: אמר (to say) *to command*; ענה (to answer) *to begin speaking*.—Of later *grammatical usages*: the frequency of the *scriptio plena* ו and וּ, e. g. קוּרר (elsewhere קורר), even קודש for קדש, רב for רב, the interchange of final ה and א, and the more frequent use of substantives in ון, וּן, etc.

But the peculiarities of these later writings are not all Chaldaisms. Some do not occur in the Chaldee, and must have belonged to the earlier *popular-dialect* of the Hebrews, especially, as it seems, in the northern parts of Palestine. There the book of Judges and Canticles may have been written; and hence the occurrence, in these earlier writings, of the form וּש for אֲשֶׁר (§ 36) which was the common form in the Phœnician.

*Rem. 1.* Of diversities of dialect, in the old Hebrew language, only a few, and those but slight, traces are found; namely, in Judges xii. 6, according to which the Ephraimites appear to have pronounced ו as ו or ו; and in Neh. xiii. 23, 24, where an Ashdod (Philistine) dialect is spoken of.

2. The remains of Hebrew literature, which have come down to us, cannot be supposed to contain the entire stores of the old Hebrew language; and we must regard it as having been far more rich and comprehensive, than it now appears in the canonical literature of the Old Testament, which is itself but a part of the entire national literature of the ancient Hebrews.

## § 3.

## GRAMMATICAL TREATMENT OF THE LANGUAGE.

(*Gesenius*, Geschichte der hebr. Sprache, §§ 19—39.)

1. At the time of the gradual extinction of the old Hebrew language, and when the collection of the Old Testament writings was closed, the Jews began to apply themselves to the explanation and criticism of this their sacred codex, and to the preparation of translations from it into the popular languages now prevalent among them. The oldest is the Greek translation of the so-called *seventy interpreters* (LXX), commenced at Alexandria in Egypt with the translation of the Pentateuch, under Ptolemy Philadelphus, and completed in later years. It was in part made from knowledge of the original Hebrew as a living tongue, for the use of Jews whose language was the Greek, particularly those who resided at Alexandria. Somewhat later, the Chaldee translations (the Targums, תרגומין, *translations*) were composed in Palestine and Babylonia. The *explanations*, professedly derived in part from tradition, have almost exclusive reference to civil and ritual law and dogmatic theology, with as little scientific value as the remarks on various readings. Both are contained in the *Talmud*; the first part (*Mishna*) composed in the third, and the second (*Gemara*) in the sixth century. The *Mishna* is the beginning of the *new Hebrew* literature; in the *Gemara*, on the contrary, the language has more the form of the Chaldee.

2. In the interval between the composition of the *Talmud* and the earliest grammarians, falls mainly the *vocalization* of the yet unpointed text (§ 7, 3); as also the collection of critical remarks, under the name of *Masora* (מסרה, *traditio*), to which the manuscript copies of the *Textus Receptus* of the Old Testament have ever since been conformed, and from which it is called the *Masoretic* text.

One of the oldest and most important portions of the *Masora* is the collection of various readings, called *Qeri* (§ 17). The punctuation of the text, moreover, is not to be confounded with the compilation of the *Masora*. The former was settled at an earlier date, and is the fruit of a much more thorough work than the *Masora*, which was finished considerably later.

3. It was about the beginning of the 10th century, that the first collections in grammar were made by Jews, in imitation of the Arabic grammarians. The first attempts, by Rabbi Saadia (ob. 942) and others, are lost; but those of R. Judah Ilhayug (called also Abu Zacharia Yahya) about the year 1000, and of R. Jonah (Abu'l-Walid Marwan ibn Ganach) about 1030, composed in the Arabic language, are still extant in manuscript. Assisted by these previous labors, Abraham ben Ezra and R. D. Kimchi, especially, (the former about 1150, the latter about 1190–1250,) won for themselves a classic reputation as grammarians.

From these earliest grammarians proceed many methods of arrangement and technical terms, which are still in part retained; e. g. the designation of the derivative and irregular verbs, after the old paradigm *פעל*, the *voces memoriales*, as *בִּנְיָנֵי פִעֵל*, and the like.\*

The father of Hebrew philology among Christians was *John Reuchlin* (ob. 1522), to whom Greek literature also owes so much. But he, as also the grammarians of the next succeeding period down to *John Buxtorf* (ob. 1629), still adhered almost exclusively to Jewish tradition. It was not till after the middle of the 17th century, that the field of view began gradually to extend itself; and that the study of the sister tongues, chiefly through the labors of *Albert Schultens* and *N. W. Schröder*, was made tributary to the grammatical knowledge of Hebrew.

The comparative value of such subsequent works as have any claims on the ground of enduring, scientific merit, must be estimated by comparison with what is required in the grammar of every ancient language: viz. 1) that all the phenomena of the language shall be fully and accurately exhibited, in their organic connection (the empirical and historico-critical element); 2) that these facts of the language shall be *explained*, partly by comparison with one another and with the analogy of the sister tongues, and partly from the general philosophy of language (the philosophical element, or rationale).

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\* On the rise of Hebrew lexicography, and its early history, see *Gesenius'* Preface, &c. (as quoted above, p. 6); and also, on the earliest grammarians, *Sam. David Luzzatto*, Prolegomeni ad una gramm. ragionata della lingua ebraica, p. 26. f.; *H. Ewald* and *L. Dukes*, Beiträge z. Geschichte der ältesten Auslegung u. Sprach-erklärung des A. T.; *Hupfeld*, de rei grammaticæ apud Judæos initis antiquissimisque scriptoribus; and *Munk*, notice sur Abou'l-Walid et sur quelques autres grammairiens hebreux du X<sup>e</sup> et du XI<sup>e</sup> siècle, in *Journal asiatique*, 1850.

## § 4.

## DIVISION AND ARRANGEMENT.

These proceed naturally from the three constituent parts of every language: viz. 1) articulate sounds denoted by written signs, and their connection in syllables; 2) words; 3) sentences.

Accordingly, the first part (the elements) includes the doctrine of the *sounds*, and of the manner of designating them in writing. It describes, therefore, the nature and relations of the speaking sounds, the manner of reading written signs (orthoepy), and the customary mode of writing (orthography). It then treats of the combination of sounds into syllables and words, and of the laws and conditions of this union.

The second part (doctrine of forms) treats of words in their character as *parts of speech*, and contains: 1) the doctrine of the formation of words, or of the rise of the different parts of speech from the roots or from one another; 2) the doctrine of inflection, i. e. of the varied forms which words assume, according to their relation to one another and to the sentence.

The third part (syntax) teaches: 1) the use of the various inflections, existing in the language, for expressing different modifications of the ground-thought; and the manner of expressing, by periphrasis, others for which no forms have been coined in the language; 2) the laws, by which the parts of speech are combined into sentences (doctrine of the sentence, or syntax in the strict sense)

# PART FIRST. OF THE ELEMENTS.

## CHAPTER I. OF READING AND ORTHOGRAPHY.

### § 5.

OF THE CONSONANTS, THEIR FORMS AND NAMES.

1. THE Hebrew alphabet consists of twenty-two consonants, some of which have also the power of vowels (§ 7, 2).

Form.	Pronunciation.	Hebrew name.	Sounded as	Signification of the name.	Numerical value.
Final.	א	אֵלֶּפֶת	<i>A'-lēph</i>	Ox	1
	ב	בֵּית	<i>Bēth</i>	House	2
	ג	גִּמְלָה	<i>Gi'-mēl</i>	Camel	3
	ד	דֹּלֶת	<i>Dā'-lēth</i>	Door	4
	ה	חַזַּק	<i>Hē</i>	Window	5
	ו	וָו	<i>Vāv</i>	Hook	6
	ז	זָוַךְ	<i>Zā'-yīn</i>	Weapon	7
	ח	חֵטֶה	<i>Chēth</i>	Fence	8
	ט	טֵית	<i>Tēth</i>	Snake	9
	י	יָד	<i>Yōdh</i>	Hand	10
ד	כ	כַּף	<i>Kāph</i>	Bended hand	20
	ל	לֶמֶד	<i>Lā'-mēdh</i>	Ox-goad	30
ס	מ	מֵם	<i>Mēm</i>	Water	40
ן	נ	נֵן	<i>Nūn</i>	Fish	50
	ס	סָמֶךְ	<i>Sā'-mēkh</i>	Prop	60
	ע	עֵין	<i>A'-yīn</i>	Eye	70
ף	פ	פֶּה	<i>Pē</i>	Mouth	80
ץ	צ	צִדֵּי	<i>Tsā-dhē'</i>	Fish-hook	90
	ק	קֹפֶה	<i>Qōph</i>	Back of the head	100
	ר	רֵשׁ	<i>Rēsh</i>	Head	200
	ש	שֵׁן	<i>Shīn</i>	Tooth	300
	שׁ	שֵׁן	<i>Sīn</i>		
	ת	תָּו	<i>Tāv</i>	Cross	400

2. The letters now in use, with which the manuscripts of the Old Testament are written (called the *Assyrian* or *square* character), are not of the original form. On the coins of the Maccabæan princes\* is found another character,† which at an earlier period was doubtless in general use, in form strongly resembling the Samaritan; and connected immediately with the Phœnician letters‡ (§ 1, 5). The square letter may also be traced back to the Phœnician; but it has most agreement with certain Aramæan inscriptions found in Egypt§ and at Palmyra.||

An important document, for illustrating the history of the Hebrew *square-letter*, has been recently discovered by Col. Rawlinson in the Babylonian district; viz. an Inscription found at *Abushadr*, just above the junction of the Tigris and Euphrates. In its characters, there is retained a resemblance, partly to the Phœnician, and partly to the Palmyrene. See: The Inscr. of Abushadr, expl. by *Prof. Dietrich*, Lond 1854.

3. The five characters which have a different form at the end of a word (*final letters*), ך, ם, ן, ב, ג, terminate (with the exception of ב) in a perpendicular stroke directed downwards, whilst the common form has a horizontal connecting line, directed towards the following letter.

4. Hebrew is read from right to left. The division of a word at the end of a line is not allowed. To complete a line, certain letters (*dilatabiles*) are at times dilated. These are in our printed books the five following :

ם, ן, ל, ב, ג, (אֶהְיֶה.)

1. The *figures* of the letters were originally hasty and rude representations of visible objects, the names of which began with the sounds of the several characters; e. g. *Gimel*, in the older alphabets the rude figure of a camel's neck, ך denotes properly a camel (גִּמְלָא = גִּמְלָא), but as a letter only the initial ג; *Ayin*, prop. *eye*, ן״ן, stands only for ע, the initial letter of this word. In the Phœnician alphabet, the similarity of the *figures* to the object signified by the *names* may still be seen for the most part, and even in the square character it appears yet in some letters; e. g. א, ז, ט, כ, ל, ף, ש.

The most probable signification of each name is given in the alphabet.

However certain it is, on the one hand, that the Semites were the first to adopt this alphabet, yet it is highly probable, on the other, that

\* And on some ancient signet-stones. See *Rödiger*, On the Old-Hebrew signet-stones, in the *Zeitschr. der d. morgenl. Gesell.* Bd. III., S. 243 u. 347.

† Table of Alphabets, col. 2. ‡ Ibid. col. 1. § Ibid. col. 3. || Ibid. col. 4. ¶ Ibid. cols. 1, 2, 3.

the Egyptian writing (the so-called phonetic hieroglyphics) suggested the principle though not the figures; for these hieroglyphic characters, for the most part, indicate the initial sound in the name of the pictured object; e. g. the hand, *tot*, indicates the letter *t*; the lion, *laboi*, the letter *L*.\*

2. The order of the letters (on which we have an ancient testimony in the alphabetical poetic compositions in Ps. xxv., xxxiv., xxxvii., cxix. Lam. i.—iv.) certainly depended originally on a grammatical consideration of the sounds, as we may see from the occurrence in succession of the three softest labial, palatal, and dental sounds, viz. כ, ג, ד, also of the three liquids, ל, מ, נ, and other similar arrangements (see *Lepsius' sprachvergleichende Abhandlungen*, Berlin, 1836, No. 1); but yet other considerations and influences must also have had some effect upon it, for it is certainly not a mere accident, that two letters representing a hand (*Yodh* and *Kaph*), also two exhibiting the head (*Qoph* and *Resh*), are put together, as is done also with several characters denoting objects which are connected (*Mem* and *Nun*, *Ain* and *Pe*).

Both the names and the order of the letters (with a trifling alteration) passed over from the Phœnician into the Greek, in which the letters, from *Alpha* to *Tau*, correspond to the ancient alphabet; whence proceeded also, directly or mediately, the Old-italic, the Roman, and those derived from them.

3. The letters are used also for *signs of number*, as the Hebrews had no special arithmetical characters or ciphers. But this numeral use did not, according to the existing MSS. take place in the O. T. text, and is found first on coins of the Maccabees (middle of 2d cent. B. C.). It is now employed in the editions of the Bible for numbering chapters and verses. As in the numeral system of the Greeks, the units are denoted by the letters from א to ט, the tens by י—צ, 100—400 by ק—ת. The hundreds, from 500—900, are sometimes denoted by the five final letters, thus, ד 500, ה 600, ו 700, ז 800, ח 900; and sometimes by ט = 400, with the addition of the remaining hundreds, as חק 500. In combining different numbers the greater is put first, as יא 11, קכא 121. Fifteen is marked by טו = 9 + 6, and not by יו, because with these the name of God [יהוה] commences; and 16 by טז, for a like reason. Thousands are denoted by the units with two dots above, as א̇̇ 1000.

4. *Abbreviations* of words are not found in the text of the O. T. On coins, however, they occur, and they are in common use by the later Jews. The sign of abbreviation is an oblique stroke, as 'רשׁ for רשׁאֵל, 'פ for פלני, 'ג for גומי, et completio = et cætera, 'ר or 'ר for רהוה.

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\* See the works of *Young*, *Champollion*, and others on the Hieroglyphics. *Lepsius* exhibits the chief results in his *Lettre à Mr. Rosellini sur l'alphabet hiéroglyphique*. Rom. 1837. 8vo. Comp. *Gesenius* in der Allgem. Litt. Zeitung, 1839. No. 77—81. *Hitzig*, die Erfindung des Alphabets. Zürich, 1840, fol. *J. Olshausen* über den Ursprung des Alphabets. Kiel, 1841, 8vo.

## § 6.

## PRONUNCIATION AND DIVISION OF CONSONANTS.

1. It is of the greatest importance to understand the original sound of every consonant, since very many grammatical peculiarities and changes (§ 18, &c.) are regulated and explained by the pronunciation. Our knowledge of this is derived partly from the pronunciation of the kindred dialects, particularly of the yet living Arabic, partly from observing the resemblance and interchange of letters in the Hebrew itself (§ 19), partly from the tradition of the Jews.\*

The pronunciation of the Jews of the present day is not uniform. The Polish and German Jews adopt the Syriac, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Reuchlin) follow, more properly prefer the Arabic pronunciation.

The manner in which the Seventy have written Hebrew proper names in Greek letters, furnishes an older tradition of greater weight. Several, however, of the Hebrew sounds they were unable to represent for want of corresponding characters in the Greek language, e. g. א, ש, which is true also of Jerome's expression of Hebrew words in Roman letters, after the Jewish pronunciation of his time. For that of the Jews now in northern Africa, see *Barges*, Journ. Asiat. 1848.

2. The following list embraces those consonants whose pronunciation requires special attention, exhibiting in connection those which bear any resemblance in sound to each other.

1. Among the *gutturals*, א is the lightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks; similar to ה, but softer. Even before a vowel, it is almost lost upon the ear (אֶמֶן, *amen*) like the *h* in the French *habit, homme* [or Eng. *hour*]. After a vowel it is often not heard at all, except in connection with the preceding vowel sound, with which it combines its own (מֵאֵן *mātsā*, § 23, 2).

ה before a vowel, is exactly our *h* (*spiritus asper*); after a vowel at the end of words, it may like א unite its sound with that of the preceding vowel (גָּלָה *galā*), or it may retain its character as a guttural (גָּלָה *gā-lhāh*), which is regularly the case at the end of a syllable in the middle of a word, as in נֶהְ-פָּךְ *nēh-pākh* (§ 7, 2, and § 14).

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\* Important aid may also be derived from an accurate physiological observation of the whole system of sounds, and of their formation by the organs of speech. See on this subject *Liskovius' Theorie der Stimme*, Leipzig, 1814, *J. Müller's Handbuch der Physiologie*, Bd. II., S. 179, &c., also *Strodtmann's Anatomische Vorhalle zur Physiologie der Stimme und der Sprachlaute*, Altona, 1837. In its reference to grammar, see *H. Hupfeld* in *Jahn's Jahrbücher f. Philologie*, 1829, H. 4, and *H. E. Bindseil's Abhandlungen zur allgem. vergleichenden Sprachlehre* (Hamb., 1838). I. Physiologie der Stimm- und Sprachlaute, S. 1, &c.

ע is nearly related to א; and is a sound peculiar to the organs of the Semitic race. Its hardest sound is that of a *g* slightly rattled in the throat, as צמרה, LXX. Γόμογγα; צה, Γάα; it is elsewhere, like א, a gentle breathing, as in עלי, Ἠλί; צמלק, Ἀμαλέκ. In the mouth of the Arabian, the first often strikes the ear like a soft guttural *r*, the second as a sort of vowel sound like *a*. To pass over ע, as many do in reading and in the expression of Hebrew words by our letters (e. g. עלי *Eli*, צמלק *Amalek*), and to pronounce it simply as *g*, are equally incorrect. The best representation we could give of it in our letters would be *gh* or *ʿg* (but softer), as ארבע, something like *arbaʿh*, עמרה *ʿgʾmora*. The nasal pronunciation, *gn* or *ng*, of the Polish Jews, is entirely false.

ח is the hardest of the guttural sounds. It is a guttural *ch*, as uttered by the Swiss, e. g. *Macht*, resembling the Spanish *x* and *j*. While the Hebrew was a living language this letter had two grades of sound, being uttered feebly in some words and more strongly in others.\*

ך also the Hebrews frequently pronounced with a hoarse guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids (*l, m, n, r*), but, in many respects, it belongs also to the class of gutturals. (§ 22, 5.)

2. In *sibilant* sounds the Hebrew language is rich, more so than the Aramæan, which in part adopts instead of them the flat, lingual sounds.

ש and ש were originally one letter ש (pronounced without doubt like *sh*), and in unpointed Hebrew this is still the case. But as this sound was in many words very soft, approaching to that of *s*, the grammarians distinguished this double pronunciation by the diacritic point into ש *sh* (which occurs most frequently), and ש *s*.

ס resembled ס in pronunciation: it differed from this letter, however and was probably uttered more strongly, being nearly related to ש. Hence סבר *to close up*, and שבר *to reward*, have different meanings, being distinct roots, as also סבל *to be foolish*, and שבל *to be wise*. At a later period this distinction was lost, and hence the Syrians employed only ס for both, and the Arabians only ש. They also began to be interchanged even in the later Hebrew; as סבר = שבר *to hire*, Ezr. iv. 5; שכלות for סכלות *folly*, Eccles. i. 17.

ז was a soft, murmuring *s*, the Gr. ζ (by which the LXX. represent it), the Fr. and Eng. *z*.

3. ק and ט differ essentially from כ and ח. The former (as also צ) are uttered with strong articulation, and with a compression of the organs of speech in the back part of the mouth, answering to *k* and *t*.

\* In the Arabic language, the peculiarities of which have been carefully noted by the grammarians, the hard and soft sounds of ע and ח (as well as the different pronunciations of ד, ט, צ), are indicated by diacritic points. Two letters are thus made from each: from ע the softer ع *Ain*, and the harder غ *Ghain*; from

ח the softer ح *Hha*, and the harder خ *Kha*.

3. The six consonants (the so-called *Mutes*),

ה, פ, כ, ד, ג, ב, (בְּגִדְכֶם),

have a twofold pronunciation :\* 1) a harder, more slender sound (*tenuis*), as *b, g, d, k, p, t*, and 2) a soft sound uttered with a gentle aspiration (*aspirata*). The former is the original sound. It is found at the beginning of words and syllables, when there is no vowel immediately preceding, and it is indicated by a point in the letter (*Daghesh lene*), as בּ *b* (§ 13). The aspirated sound occurs after a vowel immediately preceding, and is denoted in manuscripts by *Raphe* (§ 14, 2), but in the printed text it is known by the absence of the *Daghesh*. In some of these letters (especially ג) the difference is less perceptible to our ear. The modern Greeks aspirate distinctly β, γ, δ, and the Danes *d* at the end of a word. The Greeks have two characters for the two sounds of the other letters of this class, as כּ α, כ־ χ, פּ π, פ־ φ, תּ τ, ת־ θ.

For the precise cases in which the one pronunciation or the other occurs, see § 21. The modern Jews sound the aspirated ב as *v*, and the ת nearly as *s*, e. g. רֶשֶׁת *reshis*, רַב *rav*.

4. After what has been said, the usual division of the consonants according to the organs of speech employed in uttering them, will be more intelligible and useful. The common division is as follows :

- |                                      |           |
|--------------------------------------|-----------|
| a) Gutturals, ה, ה, ע, א,            | (אֶהְיֶה) |
| b) Palatals, ק, כ, ג, י.             | (יִקַּח)  |
| c) Linguals, ט, ת, ד, with נ, ל,     | (נִטְלֶה) |
| d) Dentals or sibilants, צ, ש, ס, ז, | (זִסְצֶה) |
| e) Labials, ה, ב, מ, י,              | (בִּימֶה) |

The letter ר partakes of the character of both the first and third classes.

The liquids also, ר, נ, מ, ל, which have in many respects a common character, are to be regarded as a separate class.

In the Hebrew, as well as in all the Semitic dialects, the strength and harshness of pronunciation, which characterized the earlier periods of the language, gradually gave way to more soft and feeble sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

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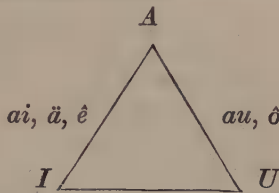
\* Sound ה as *t*, ת as *th* in *thick*; ד as *d*, דּ as *th* in *that*; כּ as *p*, כ־ as *x* or *f*; בּ as *b*, ב־ as *bh* as *v*; גּ as *g* in *go*; פּ as *k*. To give the aspirated sound of ג and כ, pronounce *g* and *k*, rolling the palate with the same breath.—Tr.

This appears, 1) in the preference of the softer letters; e. g.  $\text{ܡܝܢ}$ ,  $\text{ܡܝܢܝ}$  (see § 2, 3, Rem.), Syr.  $\text{ܡܝܢܝ}$ ; 2) in the pronunciation of the same letter; thus in Syriac  $\text{ܡ}$  has almost always a feeble sound; the Galileans uttered it as well as  $\text{ܡ}$  like  $\text{ܡ}$ ; in Æthiopic  $\text{ܡ}$  has the sound of  $s$ .  $\text{ܡ}$  that of  $h$ .

## § 7.

## OF THE VOWELS IN GENERAL, VOWEL-LETTERS, AND VOWEL-SIGNS.

1. The origin of the scale of five vowels,  $a, e, i, c, u$ , in the three primary vowel-sounds  $A, I, U$ , is even more distinctly seen in the Hebrew, and its cognate dialects, than in other languages. Here,  $E$  and  $O$  have in all cases arisen from a blending of two pure vowel-sounds into one; viz.  $\hat{e}$  from the union of  $I$ , and  $\hat{o}$  from the union of  $U$ , with a preceding short  $A$ . Hence, they are properly diphthongs contracted,  $\hat{e}$  arising from  $ai$ ,  $\hat{o}$  from  $au$ , according to the following scheme :\*



The more ancient Arabic has not the vowels  $\hat{e}$  and  $\hat{o}$ , and always uses for them the diphthongs  $ai$  and  $au$ ; e. g.  $\text{ܡܝܢ}$ , Arabic *bain*,  $\text{ܡܝܢ}$ , Arab. *yaum*. It is only in the modern popular language that these diphthongs are contracted into one sound. The close relation of those sounds appears from a comparison of the Greek and Latin (e. g. Cæsar, *Kaïσαρ*; *Θαῦμα*, Ion. *Θῶμα*), from the French pronunciation of  $ai$  and  $au$ , from the Germanic languages (Goth. *auso* auris, old High-Germ. *ōra* Ohr; Goth. *snaiws*, old High-Germ. *snēo* Schnee), and even from the German popular dialects (*Oge* for Auge, Goth. *augo*; *Steen* for Stein, Goth. *Stains*).

The Arabic, as now pronounced among the Bedouins, departs less from the three primary vowel-sounds,  $a, i, u$ , than that spoken in Syria and Egypt (*Wallin*, as quoted p. 22, note). A similar fact is stated by *Barges*, respecting the Jews in the province of Oran (*Journ. Asiat.* 1848, Nov.).

2. With this is connected the manner of indicating the vowel-sounds in writing. As only three principal vowel-sounds were distinguished, no others were designated in writing; and even

\* For the sound of these vowels, see note on § 8.—Tr.

these were represented not by appropriate signs, but by certain consonants, whose feeble sounds had a very close affinity with the vowel-sounds to be expressed. Thus, ו (like the Lat. *V* and the old Ger. *W*) represented *U* and also *O*; י (like the Lat. *J*) represented *I* and *E*. The designation of *A*, the purest of all the vowels, and of most frequent occurrence, was regularly omitted,\* except at the end of a word where long *a* was represented, in Hebrew, by ה, and more seldom by א.† These two letters stood also for final *e* and *o*.

Even those two *vowel-letters* (ו and י) were used but sparingly; primarily, and regularly, only when the sounds represented were long.‡ In this case, also, they were sometimes omitted (§ 8, 4). Every thing else relating to the tone and quantity of the vowel-sounds, whether a consonant should be pronounced with or without a vowel, and even whether ו and י were to be regarded as vowels or consonants, the reader was to decide for himself.

Thus for example, קטל might be read *qatal*, *qatel*, *qatol*, *q'tol*, *qotel*, *gittel*, *qattel*, *quttal*; דבר, *dabhar* (a word), *debher* (a pestilence), *dibber* (he hath spoken), *dabber* (to speak), *dobher* (speaking), *dubbar* (it has been spoken); מות might be *maveth* (death), or *muth*, *moth* (to die); בין might be read *bîn*, *bên*, *bāyin*.

How imperfect and indefinite such a mode of writing was, is easily seen; yet during the whole period in which the Hebrew was a spoken language, no other signs for vowels were employed. Reading was, therefore, a harder task than with our more adequate modes of writing, and much must have been supplied by the reader's knowledge of the living mother-tongue.

\* So in Sanscrit, the ancient Persian cuneiform writing, and Ethiopic, short *a* alone of all the vowels is not indicated by any sign, but the simple consonant is pronounced with this vowel.

† The close connection between ה, א, and the *A*-sound, ו and the *U*-sound, י and the *I*-sound, admits of easy physiological explanation, if we attend to the formation of these sounds by the organs of speech. The vowel *A* is formed by opening the mouth without changing the position of the organs; so also ה and א. *U* is sounded in the fore part of the mouth, with the lips a little projecting and rounded; so also ו [English *w*]. *I* is formed at the fore part of the palate; so also י [our *y*]. *E* is formed at the back of the palate, between *i* and *a*; *O* in the under part of the mouth, between *u* and *a*.

‡ The Phœnicians did not indicate even the long vowels, except in very rare cases; their oldest monuments can hardly be said to have any designation of vowels. See *Mon. Phœnicia*, pp. 57-58 and above, § 2, 2.

3. But when the Hebrew ceased to be a spoken language, and the danger of losing the correct pronunciation, as well as the perplexity arising from this indefinite mode of writing, continually increased, the *vowel-signs* or *points* were invented, which minutely settled what had previously been left uncertain. Of the date of this invention we have no account; but a comparison of historical facts warrants the conclusion, that the vowel system was not completed till about the seventh century of the Christian era. It was the work of Jewish scholars, well skilled in the language, who, it is highly probable, copied the example of the Syrian and Arabian grammarians.

See *Gesch. d. hebr. Spr. S.* 182 ff. and *Hupfeld in Jen theolog. Studien und Kritiken*, 1830, No. 3, where it is shown that the Talmud and Jerome make no mention of vowel-points.

4. This vowel system has, probably, for its basis the pronunciation of the Jews of Palestine; and its consistency, as well as the analogy of the kindred languages, furnishes strong proof of its correctness, at least as a whole. It seems to have expressed, however, not so much the pronunciation of common life, as the traditional one which had become customary in the public and solemn reading of the sacred books. Its authors have labored to exhibit by signs the minute gradations of the vowel-sounds, carefully marking even half-vowels and helping sounds, spontaneously adopted in all languages, yet seldom expressed in writing. To the same labors we owe the different marks by which the sound of the consonants themselves is modified (§§ 11–14) and the accents (§§ 15, 16).

In Arabic, the vowel system is much more simple. It has only three signs for vowels, according to the three primary vowel-sounds. The Syriac punctuation is likewise founded on a less complicated system. It is possible that the Hebrew also had at an earlier period a more simple vowel system, but no actual traces of it are found.

## § 8.

### OF THE VOWEL-SIGNS.\*

1. The full vowels (in distinction from the *half-vowels*, § 10, 1, 2), are exhibited in the following table, classed according to the three primary vowel-sounds.

---

\* The vowels, as represented in this translation, are sounded as follows:—*a* and *ā* as *a* in *father*; *ā* as the second *a* in *abast*; *ä* as *e* in *error*; *ē* and *ē* as *a* in

☞ Vowels *essentially* long (§ 25, 1) are denoted by *ā, ê, ô*; *tone-long* vowels (§ 9, 1, 2; 7; 10, 3) by *ā, ē, ō*; short vowels by *ă, ě, ȳ*. For the *i* and *u* sounds, only the first and third of these signs (*î* and *ĩ*, *û* and *ũ*) are required (§ 9).

*First Class. For the A sound.*

- a)  $\text{אָ}$  *Qāmēts*, *ā*, *ā*,  $\text{יָ}$  *yādh*,  $\text{קָ}$  *qām*.  
 b)  $\text{אַ}$  *Pättāch*, *ă*,  $\text{בַּ}$  *bāth*.  
 c)  $\text{עֵ}$  *Sēghōl*, *ē*, as in the first syllable of  $\text{מֶלֶךְ}$  *mūlēkh*, where  $\text{עֵ}$  has sprung from  $\text{עֵ}^*$  [ $\text{מֶלֶךְ}$ ], and also in union with  $\text{י}$ , as  $\text{יָדֵי}$  *yādhūkhā*,  $\text{גִּלְיָה}$  *g'elūnā*, like the French *ê* in *mère* [or nearly as our *e* in *there*].

*Second Class. For the I and E sound.*

- I* { a)  $\text{יִ}$  and  $\text{יְ}$  long *Chîrēq*, *î*,  $\text{צִדְקִים}$  *tsāddîqîm*.  
 b)  $\text{יִ}$  short *Chîrēq*, *ĩ*,  $\text{אַמֹּר}$  *immô*.  
*E* { c)  $\text{יֵ}$  and  $\text{יֶ}$  *T'sērē* with and without *Yodh*, *ê, ě*,  $\text{בֵּית}$  *bēth*,  $\text{שֵׁם}$  *shēm*.  
 d)  $\text{עֶ}$  *Sēghōl*, obtuse *ě*,  $\text{סֶפֶר}$  *séphēr*,  $\text{שֶׁן}$  *shēn*, accented *ě*,  $\text{חֹזֶה}$  *chōzē*.

*Third Class. For the U and O sound.*

- U* { a)  $\text{וִ}$  *Shûrēk*, *û*,  $\text{מוֹת}$  *mûth*.  
 b)  $\text{וּ}$  *Qîbbûts*, *ũ*,  $\text{סֻלָּם}$  *süllām*; but also *û* (Shureq defectively written, No. 4),  $\text{מֹתִי}$  (for  $\text{מוֹתִי}$ ) *mûthî*.  
*O* { c)  $\text{וֹ}$  and  $\text{וְ}$  *Chōlēm*, *ô, ȳ*,  $\text{קוֹל}$  *qôl*,  $\text{רֹב}$  *rôbh*.  
 d)  $\text{וֹ}$  *Qāmēts-chātūph*, *ȳ*,  $\text{חֹךְ}$  *chōq*.  
 e) also  $\text{וֹ}$ , obtuse *ȳ*, so far as it springs from *u* or *o*, as in  $\text{אַתֶּם}$  *ättēm*,  $\text{עֵת}$  *ēth* (from  $\text{אוֹת}$ ).

The names of the vowels are, according to the usage of the Semitic grammarians, almost all taken from the form and action of the mouth in uttering the sounds. Thus  $\text{פֶּתַח}$  signifies *opening*.  $\text{צִדְקָה}$  (also  $\text{צִדְקָה}$ ) *bursting* (of the mouth),  $\text{הִרְקָה}$  *gnashing*,  $\text{הִלָּם}$  *fulness*, from its full tone (also  $\text{פִּמְלָה}$  *full mouth*),  $\text{שִׁוּקָה}$  properly *σφιγμός*, *closing* (of the mouth). This last meaning belongs also to  $\text{קָמֶץ}$ ; and the reason why long *a* and short *o* ( $\text{קָמֶץ חִטְיָה}$  *Qamets correptum*) have the same sign and name is, apparently, that long *ā* was sounded rather obscurely, nearly as *o*,

*fate*; *ē* as *e* in *met*; *î* as *i* in *pique*; *ĩ* as *i* in *pick*; *ô* and *ȳ* as *o* in *holy*, *ȳ* as *o* in *holly*; *û* as *oo* in *moon*, *ũ* as *u* in *full*; *au* as *ou* in *found*; *ai* sounded as *aye*. The long and short sounds of the same vowel should differ only in length.—Tr.

■ The Jewish grammarians call *Seghol* also “small Pattach.”

the full sound of which it now has among German and Polish Jews comp. the Syr. *ā*, among the Maronites = *ō*, the Swedish *a*, and the early change in Hebrew from *ā* to *ō*, § 9, 10, 2.\* The distinction between them is shown in § 9. Only *Seghol* (סֶגוֹל cluster of grapes) appears to be named after its *form*.

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable; and in conformity to this, some write *Seghol*, *Qomets-chatuph*, *Qūbbuts*.

2. As appears in the above examples, the vowel-sign is regularly put *under* the consonant *after* which it is to be pronounced, ר *rā*, ר *rā*, ר *rē*, ר *ru*, &c. There is an exception to this rule in *Pattach*, when it stands under a guttural at the end of a word (*Pattach furtive*, see § 22, 2, b), for it is then spoken *before* the consonant. We must also except *Cholem* (without *Vav*), which is put to the left *over* the letter, ר *rō*.

When *Cholem* (without *Vav*) and the diacritic point over ש (שׁ, שׂ) come together, one dot serves for both, as שׁנא *sn-nē* for שׁנא, שׂנא not שׁנא *moshe*. שׁ (with two points), when no vowel stands under it, is *shō*, as שׁמר *shō-mēr*; when no vowel goes before it, *ōs*, as שׁפּט *yīr-pōs*.

The figure י is sometimes sounded *ov*, the י being a consonant with *Cholem* before it, as לֹנֶה *lō-vē* (lending); and sometimes *vō*, the *Cholem* being read after the *Vav*, as יֹנֶה *ā-vōn* (sin) for יֹנֶה. In very exact impressions a distinction is made thus: י *ov*, י *vō*, and י *ō*.†

3. The vowels of the first class [for the *A* sound] are, with the exception of וֹ in the middle and of וֹ, וֹ at the end of a word, indicated *only* by vowel-signs (§ 7, 2); but in the two other classes [for the *I* and *E* sound and for the *U* and *O* sound] the

\* It has been conjectured that the signs for these vowels were originally different (as - *ā*, - *ō*) and became identical only through carelessness in writing; but such a difference cannot be proved, for these two marks are quite identical, the former (-) being only the original, and the latter (τ) the modified form.

† Of late there has come to our knowledge a system of vowel-signs, differing in many respects from the common one. It is found in certain Manuscripts, originating among Persian Jews, which are now at Odessa. The vowel-signs, all except ו, stand *over* the consonants. In form also they are almost wholly different, and even, to some extent, in respect to the representation of sounds. For example: *Pattach* and *Seghol*, when accented, are represented by one and the same sign; and on the contrary, the unaccented short vowels are indicated by different signs, according as they stand in a syllable sharpened by *Daghesh forte*, or not. In the accents there is less variation; and they also stand, in part, under the line of consonants. See farther in *Pinner's Prospectus der der Odessaer Gesellschaft für Geschichte u. Alterthümer gehörenden ältesten hebr. u. rabbin. MSS.*, Odessa 1845; and a general description of this Persian-Jewish vowel-system by Rödiger, in the *Halle Algen. Lit. Zeit.* 1848, Aug. No. 169

long vowels are mostly expressed by vowel-letters, the uncertain sound of which is determined by the signs standing before or within them. Thus,

- י may be determined by *Chireq* (י־), *Tsere* (יֿ), *Seghol* (יְ).  
י by *Shureq* (יִ) and *Cholem* (יֹ)\*.

In Arabic the long *a* is regularly indicated by the vowel-letter *Aleph* (א־) written in the text, so that there, three vowel-letters answer to the three vowel-classes. In Hebrew the relation is somewhat different (§ 9, 1. and § 23, 2).

4. When in the second and third classes the long vowel is expressed without a vowel-letter, it is called *scriptio defectiva*, when with a vowel-letter, *scriptio plena*. Thus קִים and קִים are written *fully*, קִים and קִים *defectively*.

The choice of the full or the defective mode of writing is not always arbitrary, as there are certain cases in which only the one or the other is admissible. Thus the full form is necessary at the end of a word, e. g. מִלְכִּי, קִטְלִי, קִטְלִי; but the defective is most usual when the vowel is preceded by the analogous vowel-letter as consonant, e. g. גִּירִים for גִּירִים.

But in other cases much depended on the option of the transcribers, so that the same word is written in various ways, e. g. הִקְטִילִי Ezek, xvi. 60, הִקְטִילִי Jer. xxiii. 4, where other editions have הִקְטִילִי. It may be observed, however,

a) That the defective writing is used chiefly, though not constantly, when the word has increased at the end, and the vowel of the penultima has lost somewhat of its stress in consequence of the accent or tone of the word being moved forward [see § 29, 2], as צִדְקִים, צִדְקִים; קִלֹּת, קִלֹּת; זִבְלִי, זִבְלִי;

b) That in the later books of the Old Testament the full form, in the earlier the defective, is more usual.†

\* The vowel-sign which serves to determine the sound of the vowel-letter, is said to be *homogeneous* with that letter. Many, after the example of the Jewish grammarians, use here the expression, "the vowel-letter rests (*quiesces*) in the vowel-sign." Hence the letters י and ו (with א and ה, see § 23) are called *literæ quiescibiles*; when they serve as vowels, *quiesce* *literæ*, when they are consonants, *mobiles*. But the expression is not suitable: we should rather say, "The vowel-letter is sounded as this or that vowel, or stands in place of the vowel." The vowel-letters are also called by grammarians, *matres lectionis* [because they are used as guides in reading the unpointed text].

† The same historical relation may be shown in the Phœnician and (in the case of א as a vowel-letter) in Arabic—in the latter especially by means of the older Koran MSS. and the writing on coins.

5. In the kindred dialects, when a vowel-letter has before it a vowel-sign that is not kindred or homogeneous, a diphthong is formed, e. g.  $\text{אֵו}$  *au*,  $\text{אֵי}$  *eu*,  $\text{אִי}$ ,  $\text{אִי}$  *ai*. But in Hebrew, according to the pronunciation handed down by the Jews, א and י retain in such cases their consonant power,—as *av*, *ev*, *ay*,\* e. g.  $\text{אֵו}$  *vāv*,  $\text{אֵי}$  *gēv*,  $\text{אִי}$  *chāy*,  $\text{אִי}$  *gōy*. In sound  $\text{אֵי}$  is the same with  $\text{אִי}$ , namely, *āv*, as  $\text{דֵּבְרֵי}$  *dēbhārāv*.

The LXX. give generally in these cases an actual diphthong, as in the Arabic, and this must be considered as an earlier stage of pronunciation; the modern Jewish pronunciation is, on the other hand, similar to the modern Greek, in which  $\alpha\upsilon$ ,  $\epsilon\upsilon$  sound like *av*, *ev*. In the manuscripts *Yodh* and *Vav* are, in this case, even marked with *Mappiq* (§ 14, 1).

## § 9.

### CHARACTER AND VALUE OF THE SEVERAL VOWELS.

Numerous as these signs appear, they yet do not suffice to express, completely, all the various modifications of the vowel-sounds, particularly in reference to their quantity, as long or short, acute or grave; and, moreover, the designations of the speaking sounds, by these signs, cannot always be said to be perfectly adequate. We give here, therefore, for the clearer understanding of this subject, a brief commentary on the character and value of the several vowels, with special reference to their *quantity*, but having respect at the same time to their *mutability* (§ 25 and § 27).

#### I. First Class. A sound.

1. *Qamets* is always long *a*; but yet it is in its nature of two kinds:

1) The essentially long and unchangeable *ā*, for which the Arabic has  $\text{أَ}$ , as  $\text{כְּתָב}$  *kēthābh* (writing),  $\text{גַּנָּב}$  *gannābh* (thief),  $\text{קָם}$  *qām* (surrexit), written at times  $\text{קָאָם}$ . 2) The prosodially long *ā*,† both in the tone-syllable and close before or after it. This sound always comes from short *a*,‡ and is found in an open syllable (i. e. one ending with a vowel, see § 26, 2), e. g.  $\text{אֵו}$ ,

\* When *y* represents the consonant power of י, it should have its full sound, as in *you*.—Tr.

† See § 25, and § 26, 3.

‡ In Arabic, the short *ā* is every where retained.

גִּדּוּל, יָקוּם, and also in a closed (i. e. one ending with a consonant), as יָד, עוֹלָם. In the closed syllable, however, it can stand only when this has the tone, דָּבָר, עוֹלָם; but in the open, it is especially frequent *before the tone-syllable*, as גִּדּוּל, יָקוּם, דָּבָר, לָקָם, קִטְלָנִי. When the tone is moved forward or lessened, this vowel becomes, in the former case, short *a* (Pattach), and in the latter, vocal *Sh'va* (§ 27, 3), דָּבָר, דִּבֵּר (*d'bhâr*); הָקָם, הִקָּם (*ch<sup>a</sup>khâm*); קִטְלָם, קִטְלָם.

As the closing sound of a word, Qamets can stand by itself (קִטְלָה, קִיָּה); but here, it is often represented by ה, among the original consonant-letters (אֶשֶׁה, אֶתָּה).

2. *Pattach*, or the shorter *a*, stands properly only in a closed syllable, with and without the tone (קִטְלָם, קִטְלָה). Most of the cases where it now stands in an open syllable (בִּיתָה, נִשְׁרָה), were originally closed (בִּיתָה, נִשְׁרָה, see § 28, 4); and in such cases it has generally become long *ā*.

On the union of Pattach with א (אֶ—) see § 23, 2; on *a* as a helping sound (*Pattach furtive*), see § 22, 2, b.

3. *Seghol* (*ä, è*) belongs chiefly to the second class of vowels, but now and then, according to its origin, to the first or the third class. It belongs to the first, when it is a modification of *a* (like the German *Gast, Gäste*, e. g. אֶרֶץ from אֶרֶץ. Although an obtuse sound, it can stand in the tone-syllable, as in the first syllable of צִדְקָה *tsädëq*, and even in the gravest tone-syllable at the end of a clause or sentence (in *pause*).

## II. Second Class. I and E sound.

4. The long *i* is most commonly expressed by the letter י (a *fully* written *Chireq* יִ—); but even when this is not the case, it makes no essential difference, provided the vowel is long by nature (§ 8, 4), e. g. צִדְקָה pl. צִדְקִים; יִרְאָה pl. יִרְאִים. Whether a *defectively* written *Chireq* is long, may be best known from the grammatical origin and character of the form, but often also from the character of the syllable (§ 26) or from the position of *Methegh* (§ 16, 2) at its side, as in יִרְאִים.

5. The *short Chireq* (always written without י) is specially frequent in sharpened syllables (קִטְלָה, אֶמֶר),\* and in closed unaccented syllables (לִקְטָל). Not seldom it comes from *a* by shorten-

\* For this sharp *i* the LXX. mostly use ε, ἔμμεναι Ἐμμενοίη.

ing, as in בְּתִי (my daughter) from בֵּית, דְּבָרִי from דָּבָר, יִקְטֹל out of יָקֹטֵל. Sometimes also it is a mere helping vowel, as in בֵּית for בִּית (§ 28, 4).

The Jewish and older grammarians call every *fully* written Chireq *Chireq magnum*, and every *defectively* written one, *Chireq parvum*. In respect to the sound this is a wrong distinction.

6. The longest ê, *Tsere* with Yodh (יִ), comes from the diphthong *ai* יֵ ( § 7, 1), which also stands for it in Arabic and Syriac, as הַיְקָל (palace) in Ar. and Syr. *haikal*. It is therefore a very long and unchangeable vowel, longer even than יִ, since it approaches the quantity of a diphthong. This יִ is but seldom written defectively (עִיִּי for עֵיִי Is. iii. 8), and then it retains the same value.

At the end of a word יִ and יִ must be written fully: very rare is the form הַיְקָלָה (§ 44, Rem. 4).

7. The *Tsere* without Yodh is the long ē of the second rank, which stands only *in* and *close by* the tone-syllable, like the Qamets above in No. 1, 2. Like that, it stands in either an open or a closed syllable, the former *in* the tone-syllable or *before* it (שָׁנָה, סֶפֶר), the latter only *in* the tone-syllable (קָטֵל, בֵּן).

8. The *Seghol*, so far as it belongs to the second class, is most generally a short obtuse *e* sound, a shortening of the (יִ), בֶּן from בֵּן (son). It arises also out of the shortest *e* (vocal Sh'va, § 10, 1), when this is heightened in pronunciation by the tone, as יִהְיֶה for יְהִי, לֵהָרִי for לְהָרִי; and besides it appears as an involuntary helping sound, סֶפֶר for סֵפֶר, יִגָּל for יְגַל (§ 28, 4). The *Seghol* with Yodh (יִ) is a long but yet obtuse *ä* (ê of the French) formed out of *ai*, גְּלִינָה *g'elëna*, and hence it belongs rather to the first class.

See more on the rise of *Seghol* out of other vowels in § 27, Rem. 1, 2, 4.

### III. Third Class. U and O sound.

9. In the *third class* is found nearly the same relation as in the second. In the *u* sound we have: 1) the long *û*, whether *a*) fully written שְׁרֵק (*Shureq* answering to the יִ of the second class), e. g. דְּבִיר (dwelling), or *b*) defectively written without Vav וֹ (analogous to the long וֹ of the second class), *Qibbuts*, namely, that which stands *for* *Shureq*, and which might more properly be called *defective Shureq* (זְבִילִי, זְבִירִי), being in fact ■

long vowel like Shureq, and only an orthographic shortening for the same ;

2) The *short* ŭ, the proper *Qibbutz* (analogous to the short *Chireq*), in an unaccented closed syllable, and especially in a sharpened one, as שֻׁלְחָן (table), קִבְּרָה (bedchamber).

For the latter the LXX. put *o*, e. g. Ὀδολλάμ, but it by no means follows that this is the true pronunciation; indeed, they also express *Chireq* by *ε*. Equally incorrect was the former custom of giving to both kinds of *Qibbutz* the sound *ü*.

Sometimes also the short *u* in a sharpened syllable is expressed by *י*, e. g. יוֹזֵר = יוֹזֵר, § 27, Rem. 1.

10. The *O* sound stands in the same relation to *U*, as *E* to *I* in the second class. It has four gradations : 1) the longest *ô*, viz. from the diphthong *au* (§ 7, 1); it is mostly written in full, *י* (*Cholem plenum*), as שֵׁט (whip), Arab. *saut*, עוֹלָה (evil) from עוֹלָה; sometimes it is written defectively, as שֹׁרָה (thy bullock), from שֹׁר;

2) The long *ô*, which has sprung from an original *a* (corruptly sounded); it is usually written *fully* in a tone-syllable and *defectively* in a toneless one, as קָטֵל Arab. and Chald. *qâtel*, אֱלֹהִים Arab. and Chald. *êlâh*, plur. אֱלֹהִים Arab. and Chald. *âlam*;

3) The tone-long *ô*, which is a lengthening of short *o* or *u* by the tone, and which becomes short again on its removal, as לֹל (all), כֹּל (kôl), כֻּלָּם (kullâm), יִקְטֹל, יִקְטֹלָה, יִקְטֹל (in this last instance it is shortened to vocal Sh'va, *yiq'tlu*). In this case the *Cholem* is *fully* written only by way of exception;

4) The *Qamets-chatuph* (־), always short and in the same relation to *Cholem* as the *Seghol* of the second class to the *Tsere*, כֹּל kôl, וַיֵּץ vâ-y-yâ-qôm. On the distinction between this and *Qamets*, see below in this section.

11. The *Seghol* belongs here also, so far as it arises out of *u* or *o* (No. 3), e. g. in אֶתֶם, קִטְלֶתֶם. (§ 27, Rem. 4, b.)

On the *half-vowels* see the next section.

12. In the following table we give a scale of the vowel-sounds in each of the three classes, with respect to their quantity, from the greatest length to the utmost shortness. The table does not indeed suffice to exhibit all vowel transitions which occur in the language, but yet it furnishes a view of those in more frequent use.

First Class. A.	Second Class. I and E.	Third Class. O and U.
$\text{—}$ longest $\bar{a}$ (Arabic $\text{ا}$ ).  $\text{—}$ tone-lengthened $\bar{a}$ (from short $a$ or $\text{—}$ ) in and by the tone-syllable.  $\text{—}$ short $\bar{a}$ . $\text{—}$ obtuse $\bar{a}$ . Greatest shortening to $\text{—}^a$ or $\text{—}^e$ in an open and to $\text{—}^i$ in a closed syllable.	$\text{—}\hat{e}$ diphthongal (from $ai$ ). $\text{—}\hat{e}$ (from $ai$ ).  $\text{—}$ or $\text{—}$ long $\hat{i}$ . $\text{—}$ tone-lengthened $\bar{e}$ (from $\text{—}\hat{i}$ or $\text{—}$ obtuse $e$ ) in and immediately before the tone-syllable.  $\text{—}$ short $\bar{i}$ . $\text{—}$ obtuse $e$ . Greatest shortening to $\text{—}^{\bar{a}}$ or $\text{—}^e$ in an open syllable, besides the $\text{—}\hat{i}$ or $\text{—}$ in the closed.	$\text{—}\hat{o}$ diphthongal (from $au$ ). $\text{—}$ or $\text{—}$ $\hat{o}$ corrupted from $\hat{a}$ . $\text{—}$ or $\text{—}$ long $\hat{u}$ . $\text{—}$ tone-lengthened $\bar{o}$ (from $\text{—}\hat{o}$ or $\text{—}$ ) in the tone-syllable. $\text{—}$ short $\bar{u}$ , especially in a sharpened syllable. $\text{—}$ short $\bar{o}$ . $\text{—}$ obtuse $e$ . Greatest shortening to $\text{—}^o$ or $\text{—}^e$ in an open syllable, besides the short $\text{—}$ or $\text{—}$ $\bar{o}$ in the closed.

## ON THE DISTINCTION OF QAMETS AND QAMETS-CHATUPH.\*

Of the inadequate representation of the vowel-sounds, there is a striking example in the use of the same sign (,) both for long  $\bar{a}$  (Qamets) and for short  $\bar{o}$  (Qamets-chatuph). In distinguishing between them, the learner, who has not yet a knowledge of the grammatical derivation of the words to be read (the only sure guide), will be directed by the two following rules:

1. *The sign (,) is  $\bar{o}$  in a closed syllable which has not the tone [or accent];* for such a syllable cannot have a long vowel (§ 26, 3). Examples of various kinds are—

a) When a simple Sh<sup>e</sup>va follows, dividing syllables, as in חֶכְמָה *chōkh-mā* (wisdom), זֶכְרָה *zōkh-ra*; with a Methegh, on the contrary, the (,) is  $\bar{a}$ , and closes the syllable, but then the following Sh<sup>e</sup>va is a half-vowel (vocal Sh<sup>e</sup>va), as זֶכְרָהּ *zā-kh<sup>e</sup>ra*, according to § 16, 2.

b) When *Daghesh forte* follows, as בֵּיתִים *böttim* (houses), חֲנֻנִי *chōn-né-ni* (pity me); also בֵּיתִיכֶם *böttikhém* (notwithstanding the Methegh, which stands by the vowel in the second syllable before the tone).

c) When *Maqqeph* follows (§ 16, 1), as כֹּל-הָאָדָם *kōl-haadhām* (all men).

d) When the unaccented closed syllable is final, as וַיָּקֹם *vayyāqōm* (and he stood up).—There are some cases where  $\bar{a}$  in the final syllable loses its tone by *Maqqeph* (§ 16, 1) and yet remains unchanged, e. g. כְּתִיבָהּ *Esth. iv. 8*; שָׁחֲלִי *Gen. iv. 25*. *Methegh* usually stands in these cases, but not always.

\* This portion must, in order to be fully understood, be studied in connection with what is said on the syllables in § 26 and on Methegh in § 16, 2.

In cases like **לָמָּה**, **לָמָּה** *lamma*, where the (◌-) has the tone, it is *a*, according to § 26, 5.

2. The sign (◌) as short *o* in an open syllable is far less frequent, and belongs to the exceptions in § 26, 3. It occurs *a*) when *Chateph-Qamets* follows, as **פָּעֲלֹ**\* *pō-<sup>o</sup>lō* (his deed); *b*) when another *Qamets-Chatuph* follows, as **פֹּעֲלֹ-כָּחַ**† *pō-ōl'-kha*† (thy deed); *c*) in two anomalous words, where it stands merely for (◌), which are found so even in manuscripts, viz. **קֹדְשִׁים** *qō-dha-shim*, sanctuaries, and **שְׂרָשִׁים** *shō-ra-shim*, roots. (§ 93, 6, 3.)

In these cases (◌) is followed by *Methegh*, although it is *o*, since *Methegh* always stands in the second syllable before the tone. The exceptions that occur can be determined only by the grammatical derivation, as **בָּאֵנִי** in *the ship* (read: *ba-<sup>o</sup>ni*) 1 Kings ix. 27, with the article included; on the contrary **בְּחֵרִי** *bō-ch<sup>o</sup>ri aph* Ex. xi. 8, without the article.

## § 10.

### OF THE HALF-VOWELS AND THE SYLLABLE-DIVIDER (SH<sup>va</sup>).

1. Besides the full vowels, of which § 9 chiefly treats, the Hebrew has also a series of very slight vowel-sounds, which may be called *half-vowels*.‡ We may regard them in general as extreme shortenings, perhaps mere traces, of more full and distinct vowels in an earlier period of the language.

To these belongs, first, the sign ◌, the slightest and most indistinct half-vowel, something like an obscure half *e*. It is called *Sh<sup>va</sup>*,§ and also *simple Sh<sup>va</sup>* to distinguish it from the *composite* (see below, No. 2), and *vocal Sh<sup>va</sup>* (*Sh<sup>va</sup> mobile*) to distinguish it from the *silent* (*Sh<sup>va</sup> quiescens*), which is merely a divider of syllables (see below, No. 3). This last can occur only under a consonant closing the syllable, and is thus distinguished from the vocal *Sh<sup>va</sup>*, whose place is under a consonant beginning the syllable, whether *a*) at the beginning of the word, as **קָטֹל** *q<sup>o</sup>tōl*, **מַמְלֵא** *m<sup>o</sup>malle*, or *b*) in the middle of the word, as

\* That **פָּעֲלֹ** ought here to be considered and divided as an open syllable **פָּעֲ|לֹ** appears from § 26, 7.

† This case is connected with the foregoing, the second *Qamets-Chatuph* having originated in *Chateph-Qamets*.

‡ In the table § 9, 12, the half-vowels have already been exhibited for the sake of a complete view. They are expressed by small letters.

§ The name **שְׁוָא** (written also **שְׁוָא**) is of doubtful origin and signification.

קִישָׁלָה *qô-t<sup>l</sup>lā*, יִיקִטְלִי *yiq-t<sup>l</sup>lū*, קִטְלִי *qit-t<sup>l</sup>lū*. So also in cases like הִלְלִי *ha-l<sup>l</sup>lū* (which stands for הִלְלֵי *hal-l<sup>l</sup>lū*), לַמְנַצֵּחַ *la-m<sup>n</sup>nats-tse<sup>ch</sup>* (for לַמְּ); farther, הַמְשֹׁל *ha-m<sup>m</sup>shōl* Judges ix. 2 (where the interrogative הֵ makes a syllable by itself), מַלְכִי *mal<sup>e</sup>-khê*. In the last examples the Sh<sup>e</sup>va sound is specially slight, in consequence of a very short syllable preceding.

The sound *ē* may be regarded as representing *vocal Sh<sup>e</sup>va*, although it is certain that it often accorded in sound with other vowels. The LXX express it by ε, even η, בְּרוּכִים *Xερουβιμ*, הִלְלֵי *ἀλληλοῦια*, oftener by α, נְמוּנֵאל *Σαμουήλ*, but very often they give it a sound to accord with the following vowel, as כָּדָם *Σοδόμ*, שְׁלֵמָה *Σολομών*, צָבָאוֹת *Σαβαώθ*.\* A similar account of the pronunciation of Sh<sup>e</sup>va is given also by the Jewish grammarians of the middle ages.†

How the Sh<sup>e</sup>va sound arises from the slight or hasty utterance of a stronger vowel, we may see in בְּרָכָה (for which also בִּרְכָה occurs, see No. 2) from *barakha*, as this word also sounds in Arabic. This language has regularly for *vocal Sh<sup>e</sup>va* an ordinary short vowel.

The vocal Sh<sup>e</sup>va is too weak to stand in a closed syllable, but yet it can with the consonant before it form a hasty open syllable, as appears from the use of *Methegh* (see § 16, 2), and also from the fact, that it can become an accented —, as לָהִי from לְהִי. Comp. § 26, 4.

2. With the simple *vocal Sh<sup>e</sup>va* is connected the so-called *composite Sh<sup>e</sup>va* or *Chateph (rapid)*, i. e. a *Sh<sup>e</sup>va* attended by a short vowel to indicate that we should sound it as a half *ä*, *ē*, or *ö*. We have, answering to the three principal vowel-sounds (§ 7, 1), the following three:

(.) *Chateph-Pattach*, as in חֲמֹר *ch<sup>a</sup>mor* (ass).

(.) *Chateph-Seghol*, as in חֲמֹר *ch<sup>e</sup>mor* (to say).

(.) *Chateph-Qamets*, as in חֲלִי *ch<sup>i</sup>li* (sickness).

The *Chatephs*, at least the two former, stand chiefly under the four gutturals (§ 22, 3), the utterance of which naturally causes the annexed half-vowel to be more distinctly sounded.

*Rem.* Only (.) and (.) occur under letters which are not gutturals.

The *Chateph-Pattach* stands for *simple vocal Sh<sup>e</sup>va*, but without any fixed law, especially *a*) under a doubled letter, since the doubling causes a more full utterance of the Sh<sup>e</sup>va, as צִיֵּי Zech. iv. 12; also where the sign of doubling has fallen away, עֲנִי for עֲנִי Gen. ix. 14. יְהִיאֲצִיחֵהוּ

\* This law obtains in the Phœnician language, e. g. מַלְכָּה *Malaca*, גּוּבִלִים *gubulim* (see Mon. Phœnicia, p. 436; Movers, Art. *Phönizien* in *Ersch and Gruber's Encyclop.* S. 436); comp. the Latin augment, in *momordi*, *pupugi*, with the Greek in *τέτυφα*, *τετυμμένος* and the old form *memordi*.

† See especially *Juda Chayúg*, p. 4, f. and p. 200 of the ed. by *Dukes*, and also in *Ibn Ezra's* *Tsachoth*, p. 3; *Gesenius*, *Lehrgebäude der heb. Sprache*, S. 68.

Judges xvi. 16; *b*) after a long vowel, e. g. זָהָב (gold of), but יוֹהָב Gen. ii. 12; שָׁמַע (hear), but יִשְׁמַע Deut. v. 24, comp. Gen. xxvii. 26, 38.

The *Chaleph-Qamets* is less restricted to the gutturals than the first two, and stands for *simple vocal Sh'va* when an *O* sound was originally in the syllable, and requires to be partly preserved, e. g. רָאִי for רִאִי *rision* (§ 93, VI), יִרְדָּפָה for the usual יִרְדָּפָה Ez. xxxv. 6 from יִרְדָּה; קִדְּרָיו for קִדְּרָה; קִדְּרָה from קִדְּרָה. It is used also, like (־), when *Daghesh forte* has fallen away, לָקַחְהָ for לָקַחְהָ Gen. ii. 23. In יִסְדָּה 1 Kings xiii. 7 and יִצְדָּק Jer. xxii. 20, the choice of this *composite Sh'va* is occasioned by the following guttural and the preceding *U* sound.

3. The sign of the *simple Sh'va* (־) serves also as a mere *syllable-divider*, without expressing any sound, and therefore called in this case *silent Sh'va* (*Sh'va quiescens*), the Arabic *Sukun*, i. e. *rest*. It stands in the midst of a word under every consonant that closes a syllable; at the end of words, on the other hand, it is omitted, except in final ד, e. g. מֶלֶךְ (king), and in the less frequent case where a word ends with two consonants, as in נָרַד (nard), אַתָּה (thou, *fem.*), קָטַלְתָּ (thou hast killed), וְיִשְׁבֹּב, אֶל־תִּשְׁבֹּת, אֶרֶץ (proper name), &c.

Yet in the last examples *Sh'va* under the last letter might rather pass for *vocal*, since it is pretty clear that a final vowel has been shortened, e. g. אַתָּה *att* from אַתָּה *attî*, קָטַלְתָּ from קָטַלְתָּ *yishb* from קָטַלְתָּ, \* &c. The Arabic actually has a short vowel in the analogous forms. In נָרַד, borrowed from the Indian, this is less clear. קִשְׁטָה (truth) Prov. xxii. 21, seems to have been sounded *qosht*.

## § 11.

### SIGNS WHICH AFFECT THE READING OF CONSONANTS.

In intimate connection with the vowel-points, stand the *reading-signs*, which were probably adopted at the same time. Besides the diacritic point of ש and ש, a point is used *in* a letter in order to show that it has a stronger sound or is even doubled; and on the contrary a small horizontal stroke *over* a letter, as a sign that it has *not* the strong sound. The use of the point *in* the letter is *threefold*: *a*) as *Daghesh forte* or sign of *doubling*; *b*) as *Daghesh lene* or sign of *hardening*; *c*) as *Mappiq*, a sign that the vowel-letter (§ 7, 2), especially the ה at the end of a word, has the sound of a consonant. The stroke *over* a letter, *Raphe*, is scarcely ever used in the printed text.

\* So thought *Juda Chayug* among the Jewish grammarians.

## § 12.

## OF DAGHESH IN GENERAL, AND DAGHESH FORTE IN PARTICULAR.

1. Daghesth, a point written in the bosom\* of a consonant, is employed for two purposes: *a*) to indicate the *doubling* of the letter (Daghesth forte), e. g. קִּטֵּל *qīt-tēl*; *b*) the *hard* sound of the aspirates (Daghesth lenē).

The root דָּגַשׁ, from which דָּגֵשׁ is derived, in Syriac signifies to *thrust through*, to *bore through* (with a sharp iron). Hence the word Daghesth is commonly supposed to mean, with reference to its figure merely, a *prick*, a *point*. But the names of all similar signs are expressive of their grammatical power; and in this case, the name of the sign refers both to its figure and its use. In grammatical language דָּגֵשׁ means, 1) *acuere literam*, to *sharpen* the letter by doubling it; 2) to *harden* the letter, to utter it without aspiration. Accordingly דָּגֵשׁ means *sharp* and *hard*, i. e. sign of sharpening or hardening (like Mappiq, מַפִּיק *proferens*, i. e. *signum prolationis*), and it was expressed in writing by a mere *prick* of the *stylus* (*punctum*). In a manner somewhat analogous, letters and words are represented, in the criticism of a text, as expunged (*ex-puncta*) by a *point* or *pointed instrument* (*obeliscus*) affixed to them. The opposite of Daghesth lenē is רַבֵּה *soft* (§ 14, 2). That דָּגֵשׁ, in grammatical language, is applied to a *hard pronunciation* of various kinds, appears from § 22, 4, Rem. 1.

2. Its use as Daghesth forte, i. e. for *doubling* a letter, is of chief importance; (compare the *Sicilicus* of the ancient Latins, e. g. *Lucūlus* for *Lucullus*, and in German the stroke over *m* and *n*.) It is wanting in the unpointed text, like the vowel and other signs.

For further particulars respecting its uses and varieties, see § 20

## § 13.

## DAGHESH LENE.

1. Daghesth lenē, the sign of *hardening*, belongs only to the aspirates (*literæ aspiratæ*) בִּנְדָּבָה (§ 6, 3). It shows that they are not aspirated, but have their original *slender* or *pure* sounds

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\* *Daghesth* in ב is easily distinguished from *Shureq*, which never admits a vowel or *Sh'va* under or before the ב. The *Vav* with *Daghesth* (וּ) ought to have the point not so high up as the *Vav* with *Shureq* (וֹ). But this difference is often neglected in typography.

(*literæ tenues*), e. g. מֶלֶךְ *mä-lekh*, but מַלְכוֹ *mal-ko*; תַּפָּר *ta-phar* but יִתְפֹּר *yith-por*; שָׁתָה *sha-thā*, but יִשְׁתָּה *yish-tè*.

2. Daghesth *lene*, as is shown in § 21, stands only at the beginning of words and syllables. It is thus easily distinguished from Daghesth *forte*, since in these cases the doubling of a letter is impossible. Thus the Daghesth is *forte* in רַבִּים *rabbim*, but *lene* in יִגְדַל *yigh-dal*.

3. Daghesth *forte* in an aspirate not only doubles it, but also excludes aspiration, thus serving at once for both *forte* and *lene*, as אַפִּי *ap-pi*; רַכּוֹת *rak-koth*. (Compare in German *stechen* and *stecken*, *wachen* and *wecken*.)

This is accounted for by the difficulty of doubling an aspirated letter in pronunciation. In confirmation of this rule we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as כָּפָא *κάπα* (not *κάφα*), כָּפִיר *σάπφειρος*.

The doubling of a letter does not occur in Syriac, at least in the western dialects. Where it would be required, however, according to etymology and analogy, the aspiration at least is excluded: thus אַפֶּק in Syriac is read *apeq*, for *appeq*.

## § 14.

### MAPPIQ AND RAPHE.

1. *Mappiq*, like Daghesth, to which it is analogous, is a point in a letter. It belongs only to the vowel-letters ו, י, and the breathings א, ה, and shows that they are to be sounded with their full *consonant* power, instead of serving as vowels. It is at present used only in final ה; e. g. גַּבְהָה *ga-bhah* (the *h* having its full sound), אֶרֶצָה *ar-tsah* (*her land*), in distinction from אֶרֶצָה *ár-tsā* (*to the earth*).

Without doubt such a ה was uttered with stronger aspiration, like the Arab. *He* at the end of the syllable, or like *h* in the German *Schuh*, which in common life is pronounced *Schuch*. The use of it in and under א, י, ו, is confined to manuscripts, e. g. גֹּיִי (*goy*), קִי (*qar*).

The name מַפְּיָק signifies *producens*, and indicates that the sound of the letter should be clearly expressed. The same sign was selected for this and for Daghesth, because the design was analogous, viz. to indicate the strong sound of the letter. Hence also *Raphe* is the opposite of both.

2. *Raphe* (רַפֶּה), i. e. *soft*, written *over* the letter, is the opposite of both Daghesth and Mappiq, especially of Daghesth *lene*

In exact manuscripts an aspirate has generally either Daghesh lene or Raphe, e. g. מֶלֶךְ *mälekḥ*, תָּפַר ; but in printed editions of the Bible it is used only when the absence of Daghesh or Mappiq is to be expressly noted, e. g. וְתַאֲזְזֶה for וְתַאֲזֶה, Judges xvi. 16, and v. 28 (where Daghesh *lene* is absent), *Mappiq* in Job xxxi. 22.

## § 15.

## OF THE ACCENTS.

1. The design of the *accents* in general is, to show the rhythmical members of the verses in the Old Testament text. But as such the use is twofold, viz. *a)* to mark the tone-syllable in each word ; *b)* to show the logical relation of each word to the whole sentence. In the former respect they serve as signs of the *tone*, in the latter as signs of *interpunction*.

The Jews, moreover, regard them as signs of declamation, by which they regulate the accentuation in reciting, or rather cantillating the O. T. in the Synagogue. This use of them also is connected with their general rhythmical design.

2. As a *sign of the tone* in single words, the accent, whatever may be its rhythmical value in other respects, stands regularly on the syllable which has the chief tone ; (comp. Rem. 2.) In most words the tone is on the last syllable, more seldom on the penultima. In the first case the word is called *mäl-rä* (מְלֹרֶע Chald., *from below*), e. g. קָטַל *qatal* ; in the second, *mäl-ël* (מְלֵעִיל Chald., *from above*), e. g. מֶלֶךְ *mälekḥ*. On the third syllable from the end (antepenultima) the chief tone never stands ; but yet we often find there a secondary one, or by-tone, chiefly indicated by the *Methegh* (§ 16, 2).

3. The use of the accents as signs of *interpunction* is somewhat complicated, as they serve not merely to *separate* the members of a sentence, like our period, colon, and comma, but also as marks of *connection*. Hence they form two classes, *Distinctives* (*Domini*) and *Conjunctives* (*Servi*). Some are, moreover, peculiar to the three properly poetical books (Job, Psalms, and Proverbs), which have a stricter rhythm.

The following is a list of them according to their value as signs of *interpunction*.

A. *Distinctives* (Domini).

I. Greatest Distinctives (*Imperatores*), which may be compared with our period and colon. 1. (—) *Sillūk* (end), only at the end of the verse, and always united with (:) *Sōph-pāsūk*, which terminates each verse, e. g. : פָּסֻקִּים. 2. (—) *Athnāch* (*respiration*), generally in the middle of the verse. 3. (—) *Mērkā* with *Māhpākh* ;\* in Job, Ps., Prov., greater than No. 2, marking the chief division of the verse, of which *Athnach* then divides the second half.

II. Great Distinctives (*Reges*): 4. (—) *Sēghōltā*.†† 5. (—) *Zāqēph-qātōn*. 6. (—) *Zāqēph-gādhōl*. 7. (—) *Tīphchā*.

III. Smaller (*Duces*): 8. (—) *Rēbhā*. 9. (—) *Zārqā*.†† 10. (—) *Pāshtā*.†† 11. (—) *Yēthībḥ*.† 12. (—) *Tēbhīr*. 13. (—) *Shālshēlēth*.\* 14. (—) *Tīphchā initiale*.†

IV. Smallest (*Comites*): 15. (—) *Pāzēr*. 16. (—) *Qārñē phārā*. 17. (—) Great *Tēlishā*.† 18. (—) *Gūrēsh*. 19. (—) Double *Gūrēsh*. 20. ( ) *Pēsīq*, between the words.

B. *Conjunctives* (Servi).

21. (—) *Mērkā*. 22. (—) *Mūnāch*. 23. (—) Double *Mērkā*. 24. (—) *Māhpākh*. 25. (—) *Qādhmā*. 26. (—) *Dārgā*. 27. (—) *Yārāch*. 28. (—) Little *Tēlishā*.†† 29. (—) *Tīphchā*.\* 30. (—) *Mērkā* with *Zārqā*.\* 31. (—) *Māhpākh* with *Zārqā*.\*

## REMARKS ON THE ACCENTS.

I. *As Signs of the Tone.*

1. As in Greek (comp. *εἶμι* and *εἶμι*), words which are written with the same consonants and vowel-signs are often distinguished by the accent, e. g. בָּנוּ *banū* (*they built*), בָּנוּ *bānu* (*in us*); קָמָה *qāmā* (*she stood up*), קָמָה *qamā* (*standing up, fem.*). [Compare in English *compact* and *compact*.]

2. As a rule the accents stand on the tone-syllable, and properly on its initial consonant. Some, however, stand only on the first letter of a word (*prepositive*), others only on the last letter (*postpositive*). The former are designated in the table by †, the latter by ††. These do not, therefore, determine the tone-syllable, which must be known in some other way. Those marked with an asterisk are used only in the poetical books.

3. The place of the accent, when it is not on the final syllable, is indicated in this book by the sign ( ° ) e. g. קָמָה *qa-mā-l-ta*.

II. *As Signs of Interpunction.*

4. In respect to this use of the accents, every verse is regarded as a period, which closes with Silluq,\* or in the figurative language of the grammarians, as a *realm* (*diltio*), which is governed by the great Distinctive at the end (*Imperator*). According as the verse is long or short, i. e. as the empire is large or small, varies the number of *Domini* of different grades, which form the larger and smaller divisions.

5. Conjunctives (*Servi*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, &c. For marking the closest connection of two or more words, *Maqqeph* is also used (§ 16. 1).

6. In very short verses few conjunctives are used, and sometimes none; a small distinctive, in the vicinity of a greater, having a connective power (*servit domino majori*). In very long verses, on the contrary, conjunctives are used for the smaller distinctives (*fiunt legati dominorum*).

7. The choice of the conjunctive or distinctive depends on subtle laws of consecution, with which the learner need not trouble himself at present. It is sufficient for him to know the greater distinctives, which answer to our period, colon, and comma, though they often stand where a half comma is scarcely admissible. They are most important in the poetical books for dividing a verse into its members.

## § 16.

## MAQQEPH AND METHEGH.

These are both closely connected with the accents.

1. *Maqqeph* (מקף *binder*) is a small horizontal stroke between two words, which thus become so united that, in respect to tone and interpunction, they are regarded as one, and have but one accent. Two, three, and four words may be united in this way, e. g. כָּל־אָדָם *every man*; אֶת־כָּל־עֵשֶׂב *every herb*, Gen. i. 29; אֶת־כָּל־אֲשֶׁר־לֵוֹ *all which to him* (was), Gen. xxv. 5.

Certain monosyllabic words like אֵל־ *to*, אֶת־ sign of the *Acc.*, כָּל־ *all*, are almost always thus connected. But a longer word may also be joined to a monosyllable, e. g. הַיְהִי־מָחָר־נָחָּ Gen. vi. 9; or two polysyllables, e. g. שִׁבְעָה־עָשָׂר Gen. vii. 11.

2. *Methegh* (מתג *a bridle*), a small perpendicular line on the left of a vowel, forms a kind of secondary tone, or a check upon the chief tone indicated by the accents, and shows that the vowel,

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\* This has the same form with *Methegh* (§ 16, 2); but they are readily distinguished, as *Silluq* always stands on the last tone-syllable of a verse, while *Methegh* never stands on the tone-syllable.

though not accented, should not be hastily passed over in pronunciation. It stands, therefore, regularly *by the vowel of the antepenultima when the last syllable has the tone*, whether that vowel be long, as הָאֶזְרָא, תְּרַאֲהָ, or short, as קֹדֶשִׁים *qōdashim*, בֹּתְתֵכֶם *bōttekhēm*. But here it is to be observed, that the half-vowel also (*simple Sh'va vocal* and *composite Sh'va*) is to be regarded as forming a syllable (§ 10, 1 and § 26, 4); accordingly *Methegh* stands *a*) by the vowel which precedes a *vocal Sh'va* (*simple* or *composite*), הַעֲלֵה, הַעֲלֵה, קָטְלָה *qā-t'ē-lā*, יִרְאֵי *yī-r'ē-ū*, טַהֲרֵי, הַעֲלֵה, נַעֲרֵי, פַּעֲלֵי *pō-ō-lō*, and *b*) even by *vocal Sh'va*, e. g. קְרָאֲ-יָא *Job v. 1*.

When it stands by *Sh'va*, many Jewish grammarians call it *Ga'ya* גַּיָּא, while others use this name in general for every *Methegh*.

N. B. It is of special service to the beginner, as indicating (according to letter *a* above) the quantity of *Qamets* and *Chireq* before a *Sh'va*. Thus in זִכְרָה *zā-kh'ē-ra* the *Methegh* shows, that the (ַ) stands in the *antepenultima*, and that the *Sh'va* is here *vocal* and forms a syllable; but the (ַ) in an open syllable before (:) must be *long* (§ 26, 3), consequently *Qamets* not *Qamets-chatuph*. On the contrary זִכְרָה without *Methegh* is a dissyllable [*zōkh-ra*], and (ַ) stands in a closed syllable, and is consequently *short* (*Qamets-chatuph*). Thus also יִרְאֵי (they fear) with *Methegh* is a trissyllable with a long *i*, *yī-r'ē-ū*; but יִרְאֵי (they see) without it, a dissyllable with short *i*, *yīr-ū*. See above, the rules for *Qamets* and *Qamets-chatuph* in § 9 at the end.

## § 17.

### Q̄RI AND K̄THIBH.

The margin of the Bible exhibits a number of various readings of an early date (§ 3, 2) called קְרִי (*to be read*), because in the view of the Jewish critics they are to be preferred to the reading of the text called כְּתִיב (*written*). Those critics have therefore attached the vowel-signs, appropriate to the marginal reading, to the corresponding word in the text. E. g. in Jer. xiii. 6 the text exhibits אֶנֶּה, the margin קרי אֶנֶּה. Here the vowels in the text belong to the word in the margin, which is to be pronounced אֶנֶּה; but in reading the text אֶנֶּה, the proper vowels must be supplied, making אֶנֶּה. A small circle or asterisk over the word in the text always directs to the marginal reading.

Respecting the critical value of the marginal readings, see *Gesenius' Gesch. der hebr. Sprache*, S. 50, 75.

## CHAPTER II.

## PECULIARITIES AND CHANGES OF LETTERS: OF SYLLABLES AND THE TONE.

## § 18.

IN order fully to comprehend the changes which words undergo in their various inflections, it is necessary first to survey the general laws on which they depend. These general laws are founded partly on the peculiarities of certain letters and classes of letters, considered individually or as combined in syllables, and partly on certain usages of the language in reference to syllables and the tone.

## § 19.

## CHANGES OF CONSONANTS.

The changes occasioned among consonants by the formation of words, inflection, euphony, or certain influences connected with the history of the language, are *commutation*, *assimilation*, *rejection* and *addition*, *transposition*.

1. *Commutation* takes place most naturally among letters which are pronounced similarly, and by the use of the same organs, e. g. עֲלֹץ, עָלַם, עָלִץ to *exult*; לָאָה, לָהָה, Aram. לַעַה to *tire*; יָם— and יָן— (as plural endings); לָחַץ, לָחֵץ to *press*; סָגַר, סָגַר to *close*; מָלַם, מָלַם to *escape*. In process of time, and as the language approximated to the Aramæan, hard and rough sounds were exchanged for softer ones, e. g. נָאֵל for נָעַל to *reject*; שָׁחַק for שָׁחַק to *laugh*; for the sibilants were substituted the corresponding flat sounds, as ד for ז, ט for צ, ת for ש.

This interchange of consonants affects the original forms of words more than it does their grammatical inflection; the consideration of it, therefore, belongs properly to the lexicon.\* Examples occur, however, in the grammatical inflection of words; viz. the interchange *a*) of ת and ט in Hithpaël (§ 54), *b*) of ר and י in verbs *Pe Yodh* (§ 69), as יָלַד for יָלַד.

2. *Assimilation* takes place most frequently, when the closing consonant of a syllable is exchanged for the one with which the

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\* See the first article on each letter in *Gesenius' Hebrew Lexicon*.

following syllable begins, forming with it a double consonant, as *illustis* for *inlustris*; *diffusus* for *disfusus*; *συλλαμβάνω* for *συνλαμβάνω*. In Hebrew this occurs most frequently,

- a) with the feeble, nasal נ before most other consonants, especially the harder ones, e. g. מִקְדָּם for מִקְדָּם from the east, מִזֶּה for מִזֶּה from this; יָתֵן for יָתֵן; יָתֵן for יָתֵן. Before gutturals נ is commonly retained, as יִרְחֵל he will possess; seldom before other letters, as שָׁכַנְתָּ thou hast dwelt;
- b) less frequently and only in certain cases, with ל, ר, ת. E. g. יִקַּח for יִקַּח; הִתְפַּחֵן for הִתְפַּחֵן; אֲשֶׁר for אֲשֶׁר (§ 36).

In all these cases, the assimilation is expressed by a *Daghash forte* in the following letter. In a *final* consonant, however, as it cannot be doubled (§ 20, 3, a), Daghash is not written, e. g. אָה for אָה or אָה; תָּתֵן contr. תָּתֵן; בָּתֵּן contr. בָּתֵּן; לָתֵן contr. לָתֵן. Comp. *τυψᾱς* for *τυψανς*.

In the last cases the assimilated letter has not Sh<sup>eva</sup>, but the helping vowel Seghol (§ 28, 4), which, however, does not render the assimilation impracticable.

In the way of assimilation, we occasionally find a second weaker sound swallowed up by the stronger one before it; e. g. קָטְלוּהוּ from קָטְלוּהוּ (§ 59); מִמֶּנּוּ for מִמֶּנּוּ from him (§ 103, 2). Here we may also refer יָסַב for יָסַב he surrounds (§ 67, 5).

3. The *rejection* or *falling away* of a consonant easily happens in the case of the breathings and vowel-letters א, ה, ו, י, and also of the liquids. It takes place,

- a) at the beginning of a word (*aphæresis*), when such a feeble consonant has no full vowel, and its sound is easily lost upon the ear, as נָהוּ and אָנְהוּ (*we*); יָשֵׁב for יָשֵׁב; יָתֵן (*give*) for יָתֵן; אֲשֶׁר for אֲשֶׁר, *who*, comp. No. 2, b;
- b) in the midst of a word (*contraction*), when such a feeble consonant is preceded by a Sh<sup>eva</sup>, e. g. לְמַלְךְּ, the prevailing form for לְהַמְלִיךְ; יִהְיֶה for יִהְיֶה (§ 23, 4. § 35, R. 2. § 53, 1);
- c) at the end of words (*apocope*), e. g. יִקְטְלוּ for יִקְטְלוּ; בָּנִים, before the genitive בְּנֵי.

Bolder changes were made in the infancy of the language, particularly in casting away consonants at the end of a word; thus from אָהֵן was formed אָה; from בָּרִיחַ, בָּ; from הָהֵל, הָ (see § 99). Here belongs also the weakening of the feminine ending תֵּן to תֵּן *āth* to תֵּן *ā* (see § 44, 1, and § 80).

4. In other cases a harshness in pronunciation is prevented by the *addition* of א (*Aleph prostheticum*) with its vowel at the

beginning of a word, e. g. זְרוֹעַ and אֶזְרוֹעַ *arm*; (comp.  $\chi\rho\acute{\epsilon}\varsigma$ ,  $\acute{\epsilon}\chi\rho\acute{\iota}\varsigma$ , *spiritus*, Fr. *esprit*.)

5. *Transposition*, in grammar, seldom occurs. An example of it is הַשְׁתַּמֵּר for הַתְשַׁמֵּר (§ 54, 2), because *st* is easier to sound than *ths*. Cases are more frequent in the province of the lexicon, as כֶּבֶשׂ and כָּשׁוּב *lamb*; שִׁמְלָה and שִׁלְמָה *garment*; they are chiefly confined, however, to the sibilants and liquids.

Consonants may also, especially the weaker, at the end of a syllable be softened to vowels, like  $\acute{e}\varsigma$  from  $\acute{e}\varsigma$ , *chevaux* from *cheval* (compare, below, § 30, 2, e); e. g. כּוֹכֵב *star* from כִּכְבֵּב, כִּכְבֵּב; אִישׁ *man* from אִישׁ or אִישׁ (where the *Seghol* is merely a helping vowel, see above, No. 2).\*

## § 20.

### DOUBLING OF CONSONANTS.

1. The doubling of a letter by *Daghash forte* takes place, and is essential, i. e. necessary to the form of the word (*Daghash essential*),

- a) when the same letter is to be written twice in succession, without an intermediate vowel; thus for נָתַנּוּ we have נָתַנּוּ *we have given*; for שָׁתַּתִּי, שָׁתַּתִּי *I have set*;
- b) in cases of assimilation (§ 19, 2), as יָתַן for יָתַן. In both these instances it is called *Daghash compensative*;
- c) when the doubling of a letter originally single is characteristic of a grammatical form, e. g. לָמַד *he has learned*, but לָמַד *he has taught* (*Daghash characteristic*).

The double consonant is actually and necessarily written twice, when ever a vowel-sound, even the shortest (a vocal *Sh<sup>e</sup>va*), comes between. Hence this is done a) when a long vowel precedes, הוֹלִלִים which is read *hō-l'lim* (§ 26, Rem.), and even after a merely *tone-long* vowel, שָׁמַד, where compensation is more usual; b) when a *Daghash* has already been omitted, as הָלַלְתִּי *hā-l'lu* for הָלַלְתִּי *hāl-l'lu*; c) when by composition the two consonants have come to stand together, but properly belong to two words, as בֵּרַכְתָּהּ *(he blesses thee)*, יִקְרָאֵינִי *(they call me)*, where הָ and נִי are suffixes; d) when the form has come from another which has a full vowel, as הִלְלֵה construct of הִלְלֵה. Sometimes the same word is found in both the full form and the contracted, e. g. יִשְׁדָּרִים Jer. v. 6, and יִשְׁדָּרִים Prov. xi. 3, *Q<sup>e</sup>ri*; הִנְנִי Ps. ix. 14, and הִנְנִי Ps. iv. 2.

\* In the Punic, מַלְכִּי *malḫ* (king) is in this way contracted to *mōḫ*, see Mon. Phœnicia, p. 431

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of Dagghesh in such cases (*Dagghesh euphonic*) is only occasional, as being not essential to the forms of words. It is employed,

- a) when two words, of which the first ends in a vowel, are more closely united in pronunciation by doubling the initial consonant of the second (*Dagghesh forte conjunctive*), as מַה־זֶּה *what is this?* for זֶה מָה; קוּמִי צֵאִי *qû-mûts-ts'û (arise! depart!)* Gen. xix. 14; וְאַכְלֶהָ שָׁם Deut. xxvii. 7.\*

In some instances words thus united are contracted into one, as מַה־זֶּה for מַה־זֶּה, מַה־לָּכֶם for מַה־לָּכֶם, מַה־לָּכֶם *what (is) to you?* Is. iii. 15.

Analogous to the above usage is the Neapolitan *le llagrima* for *le lagrima*, and (including the union of the two words in one) the Latin *reddo* for *re-do*, and the Italian *alla* for *a la*, *della* for *de la*.

- b) when the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more, e. g. עֲנָבִי for עֲנָבִי *grapes*, Deut. xxxii. 32. Compare Gen. xlix. 10, Ex. ii. 3, Is. lvii. 6, lviii. 3, Job xvii. 2, 1 Sam. xxviii. 10, Ps. xlv. 10. Examples of this, however, are comparatively rare, and without any regard to uniformity.

Compare the following forms as found in very ancient Greek inscriptions, viz. ἀριστος, τελευσται, Ἀσκληπιος (*Böckh, Corpus Inscr. Gr. I. p. 42*), and in German *anndere, unsere* (for *andere, unsere*) as written in the time of Luther.

- c) when it is inserted in the final tone-syllable of a sentence (§ 29, 4), in order that it may furnish a more firm support for the tone, e. g. נָתַתִּי for נָתַתִּי *they give*, Ez. xxvii. 19, יָחַלּוּ for יָחַלּוּ *they waited*, Job xxix. 21, Is. xxxiii. 12.

3. The Hebrews omitted, however, the doubling of a letter by Dagghesh forte, in many cases where the analogy of the forms required it; viz.

- a) always at the end of a word; because there, at least in the pronunciation which has come down to us, the syllable did not admit of sharpening. Thus the syllable *all* would be pronounced, not as in German with a sharpened tone, but

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\* Here belong such cases as גָּאֵה גָּאֵה, Ex. xv. 1, 21; so that the assertion is not correct, that the first of the two words must be a monosyllable, or accented on the penultima.

- like the English *all, call, small*. Instead, therefore, of doubling\* the consonant, they often lengthened the preceding vowel (§ 27, 2). E. g. עַם (*people*), with a *distinctive accent* (§ 15, 3), for עַם from עָם. The exceptions are very rare, as תָּהּ *thou, f.*, תָּהָה *thou hast given*, Ez. xvi. 33;
- b) often at the end of a syllable, in the body of a word (where the doubling of a letter is less audible, as in Greek *ἄλτο* Homeric for *ἄλλετο*); e. g. הַמְבַקְשִׁים for הַמְבַקְשִׁים;
- c) in the gutturals (§ 22, 1).

In the case b, it may be assumed as a rule, that the *Daghesth* remains in the letter with *Sh'va* (which is then *vocal*, § 10, 1), and is *never* left out of the *aspirates*, because it materially affects their sound, e. g. אֶפְרָה *khäpp'ra* (not אֶפְרָה *khäphra*) Gen. xxxii. 21, בְּרָחָה Is. ii. 4, וְהָיָה. On the contrary, it is usually omitted in the preformatives ה and ו in *Piël*, as וְהָיָה, וְהָיָה; so also in וְהָיָה, and in cases like הָלַךְ for הָלַךְ, הָלַךְ for הָלַךְ.

In some cases a vowel or half-vowel was inserted to render the doubling of the letter more audible, e. g. עִמָּכֶם *with you* for עִמָּכֶם; עִמָּכֶם for עִמָּכֶם (§ 67, 4), וְהָיָה Is. lxii. 2.

*Rem.* In the later books, instead of the sharpening of the syllable by *Daghesth forte*, the preceding vowel is sometimes lengthened (comp. *mîle* for *mille*), as וְהָיָה *he terrifies them* for וְהָיָה (Hab. ii. 17), מוֹרְגִים *threshing-sledges* for מוֹרְגִים, 1 Chron. xxi. 23.

## § 21.

### ASPIRATION, AND THE REMOVAL OF IT BY DAGHESH LENE.

The *pure hard* sound of the six *aspirates* (ח, פ, כ, ד, ג, ב), with *Daghesth lene* inserted, is to be regarded, agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound (§ 6, 3 and § 13). The original hard pronunciation maintained itself in greatest purity, when it was the initial sound, and after a consonant; but when it followed a vowel-sound, or stood between two vowels, it was softened by partaking of the aspiration with which a vowel is uttered. Hence the *aspirates* take *Daghesth lene* :-

\* So in Latin, *fel* (for *fell*) gen. *fellis*; *mel*, *mellis*; *os*, *ossis*. In mid. high-German a consonant is doubled only at the beginning of a syllable, as was the case in the old high-German. E. g. *val* (Fall) *valles*; *swam* (Schwamm), &c. Grimm, d. Gramm. 2. Ausg. I. 383.

1. At the beginning of words, when the preceding word ends with a vowelless consonant, as עַל־כֵּן *āl-kên* (therefore), עֵץ פֵּרִי *êts p'ri* (fruit-tree); or at the beginning of a chapter or verse, or even of a minor division of a verse (consequently after a distinctive accent, § 15, 3), e. g. בְּרֵאשִׁית *in the beginning*, Gen. i. 1; וַיְהִי כַּאֲשֶׁר *and it happened, when*, Judg. xi. 5; on the contrary וַיְהִי כֵן *and it was so*, Gen. i. 7.

Also a diphthong (§ 8, 5) so called, is here treated as ending in a consonant, e. g. שָׁרִי *Judges v. 15.\**

2. In the middle and at the end of words after *silent Sh'va*, i. e. at the beginning of a syllable, and in immediate connection with a preceding vowelless consonant, e. g. קָטַלְתֶּם *ye have killed*, רֶבֶב *he is heavy*, יִשָּׁה *bibat*. On the contrary, after *vocal Sh'va* they take the soft pronunciation, e. g. דְּבִיר *dwelling*, שֶׁהָ *she is heavy*.

Exceptions to No. 2 are:

- a) Forms which are made, by the addition or omission of letters, immediately from other forms in which the aspirates had their soft sound. E. g. רִדְפוּ (not רִדְפוֹ) from רָדַף; מִלְכִּי (not מִלְכִּי) formed immediately from מִלְכִּים (on the contrary מִלְכִּי *māl-kî*, because it is formed directly from מִלְכָּה *mālkā*); בִּקְחָהּ (not בִּקְחָהּ) from בָּקַח. In these cases, that pronunciation of the word, to which the ear had become accustomed, was retained; hence, *rīdh'-phû*, *māl'-khê*, *bikh'-thāh*.†
- b) The כ in the *suffices* הָ, יָ, וָ, has always its feeble sound, because *vocal Sh'va* is before it. See § 58, 3, b.
- c) Finally, certain classes of forms are to be noticed, e. g. מִלְכֻתָּהּ (*māl'khûth*), מִלְכֻתָּהּ.

Rem. 1. In שָׁלַחַהּ, we might expect the feeble pronunciation of ח on account of the preceding vowel. But the original form was שָׁלַחַהּ, and the relation of ח, notwithstanding the slight vowel-sound thrown in before it, remained unchanged. Comp. § 28, 4.

2. The tone sometimes affects the division of a word into syllables, and consequently the sound of the aspirates; thus לִסְפָּה Num. xxxii. 14, but לִסְפָּה Ps. xl. 15; קָרְבָּן (*qōrbān*), but הִקְרְבָּן (in pause) Ez. xl. 43.

That the hard or soft pronunciation of these letters did not affect the *signification* of words, affords no reason to doubt that such a distinction was made. Compare in Greek *θριξ*, *τριχός*.

\* Hence the use of *Daghesh lene* after יְהוּה, because instead of it אֱלֹהֵי was used.

† A particularly instructive case occurs in § 45, 3.

§ 22.

PECULIARITIES OF THE GUTTURALS.

The four gutturals, א, ה, ח, ע, have certain properties in common, which result from their peculiar pronunciation; yet א and ע, having a softer sound than ה and ח, differ from them in several respects.

1. The gutturals cannot be doubled in pronunciation, and therefore exclude *Daghesh forte*. To our organs also there is difficulty in doubling an aspiration. But the syllable preceding the letter which omits *Daghesh* naturally loses its sharpness by the omission;\* hence its vowel is commonly lengthened, especially before the feebler letters א and ע, e. g. הַעַיִן *the eye* for הַעַיִן; הַאֲמֵר for הַאֲמֵר, &c. The harder gutturals ה and ח allowed a sharpening of the syllable, though orthography excluded *Daghesh forte* (as in German the *ch* in *sicher*, *machen*, has the sharp pronunciation without being written double), and hence these letters almost universally retain before them the short vowel, e. g. הַחֹדֶשׁ *the month*, הַחֹדֶשׁ *that*.

As these last forms are treated as though the guttural were doubled, the grammarians not inappropriately speak of them as having a *Daghesh forte implicitum, occultum*, or *delitescens*; e. g. אֲחֵרִים for אֲחֵרִים *brothers*; פְּחִים *snares*; חֲחִים *thorns*. See more in § 27, Rem. 2.

2. They are accustomed to take a short *A* sound before them, because this vowel stands organically in close affinity to the gutturals. Hence,

a) before a guttural, *Pattach* is used instead of any other short vowel, as *i*, *e* (*Chireq parvum*, *Seghol*), and even for the rhythmically long *ē* and *ō* (*Tsere* and *Cholem*); as, אֶזְבַּח *sacrifice* for אֶזְבַּח; אֶרְמֵה *report* for אֶרְמֵה. This preference was yet more decisive when the form with *Pattach* was the original one, or was used in common with another. Thus in the *Imp.* and *Impf. Kal* of verbs; אֶשְׁלַח *send*, אֶשְׁלַח (not אֶשְׁלַח); *Perf. Piël*, אֶשְׁלַח (not אֶשְׁלַח); אֶנַּח *a youth*, where *Pattach* in the first syllable is the original vowel; אֶחָמַד for אֶחָמַד;

\* Comp. *terra* and the French *terre*; the Germ. *Rolle* and the French *rôle*, *drollig*, Fr. *drôle*. The Hebrew here betrays its decline; while the Arabic, where the pronunciation retains more of its original freshness, allows the doubling of the gutturals.

b) but a strong and unchangeable vowel, as ו, ר, י (§ 25, 1), and in many cases *Tsere*, was retained. Between it and the guttural, however, there was involuntarily uttered a hasty *ā* (*Pattach furtive*), which was written under the guttural. This is found only in final syllables, and never under א. E. g. רוּחַ *rû'ch*, שְׁלִיחַ *shā-lô'ch*, רֵעַ *rē'ch*, רֵעַ *rē'*, גְּבוּלָה *gā-bhō'h*, הַשְּׁלִיחַ *hūsh-li'ch*, &c.\*

For the same reason the Swiss pronounces *ich* as *i'ch*, and the Arabian מְסִיחַ *mesi'h*, though neither writes the supplied vowel.

The *Pattach furtive* falls away when the word receives an accession at the end, e. g. רוּחַ, רוּחִי, where the ה is made the beginning of the new syllable.

The LXX write ε instead of *Pattach furtive*, as נָחַ נῶε.

*Rem. 1.* The guttural sometimes exerts an influence on the following vowel. But the examples of this usage are few, and are rather to be regarded as exceptions than as establishing a general rule, e. g. נָחַר for נָחַר; פָּעַל for פָּעַל. The *A* sound is preferred wherever it would be admissible without the influence of the guttural, as in the Imp. and Impf. of verbs, e. g. וָזַק, וָזַק. If, however, another vowel serves at all to characterize the form, it is retained, as וָזַח, וָזַח, not וָזַח.

2. Seghol is used instead of *Pattach* both before and under the guttural, but only in an initial syllable, as וָזַח, וָזַח. Without the guttural these forms would have Chireq in place of Seghol.

When the syllable is sharpened by Daghesh, the more slender and sharp Chireq is retained even under gutturals, as וָזַח, וָזַח; but when the character of the syllable is changed by the falling away of Daghesh, the Seghol, which is required by the guttural, returns, e. g. וָזַח, וָזַח, וָזַח, וָזַח.

3. Instead of simple *Sh'va vocal*, the gutturals take a composite *Sh'va* (§ 10, 2), e. g. וָזַח, וָזַח; וָזַח, וָזַח. This is the most common use of the composite *Sh'vas*.

4. When a guttural stands at the end of a (closed) syllable, in the midst of a word, and has under it the syllable-divider (*silent Sh'va*, § 10, 3), then the division of syllables often takes place as usual, especially when that syllable has the tone, e. g. וָזַח (thou hast sent). But when the syllable stands before the tone, there is usually a softening of the sound by giving to the guttural a slight vowel (one of the composite *Sh'vas*), which has the same sound as the full vowel preceding, as וָזַח (also וָזַח), וָזַח (also וָזַח); this composite *Sh'va* is

\* The accent is on the proper final vowel, and *Pattach furtive* is sounded like *a* in *real*, *denial*.—Tr.

changed into the short vowel with which it is compounded, whenever the following consonant loses its full vowel in consequence of an increase at the end of the word, e. g. רַעְבָּרִי, רַחֲזָקִי *yô-ôbh<sup>e</sup>-dhû* (from רַעְבָּרִי), רַחֲזָקִי *yâ-hû-ph<sup>e</sup>-khû* (from רַחֲזָקִי).

Rem. 1. Simple *Sh<sup>e</sup>va* under the gutturals, the grammarians call *hard* (קָשֶׁה), and the composite *Sh<sup>e</sup>vas* in the same situation *soft* (רַחֵק). See observations on verbs with gutturals (§§ 62–65).

2. Respecting the choice between the three composite *Sh<sup>e</sup>vas* it may be remarked, that

a) ה, ח, ע, at the beginning of words prefer (·), but א (·), e. g. חָרָה, חָמור, חָמור. But when a word receives an accession at the end, or loses the tone, א also takes (·), as אָלֵי to, אָלֵיכֶם to you; אָכַל to eat, but אָכַל־ Gen. iii. 11. Comp. § 27, Rem. 5.

b) In the middle of a word, the choice of a composite *Sh<sup>e</sup>va* is regulated by the vowel (and its class) which another word of the same form, but without a guttural, would take before the *Sh<sup>e</sup>va*; as *Perf. Hiph.* הִצְמִיר (according to the form הִקְטִיל), *Inf. Hiph.* הִקְטִיל (conformed to הִקְטִיל), *Perf. Hoph.* הִצְמִיר (conformed to הִקְטִיל).

For some further vowel-changes in connection with gutturals, see § 27, Rem. 2.

5. The ר, which the Hebrew uttered also as a guttural (§ 6, 2, 1), shares with the other gutturals only the characteristics mentioned above in No. 1, and a part of those given in No. 2; viz.

- a) the exclusion of Daghash forte; in which case the vowel before it is always lengthened, as בָּרַךְ for בִּרְכָה, בָּרַךְ for בִּרְכָה;
- b) the use of *Pattach* before it in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds, e. g. וַיֵּרָא and he saw from וַיֵּרָא; וַיֵּסָר and he turned back, and for וַיֵּסָר and he caused to turn back.

Unfrequent exceptions to the principle given under letter *a* are מָרָה *môr-râ*, Prov. xiv. 10; שָׁרָה *shôr-rêkh*, Ezek. xvi. 4, where ר is doubled; in Arabic also it admits of doubling, and the LXX write שָׁרָה *Σάρα*. In a few other cases, there is neither the doubling of the Resh nor the lengthening of the vowel; as מָרָה (for מָרָה) 2 Sam. xviii. 16.

### § 23.

#### OF THE FEEBLENESS OF THE BREATHINGS א AND ה.

1. The א, a light and scarcely audible breathing in the throat, regularly loses its feeble power as a consonant (it *quiesces*), whenever it stands without a vowel at the end of a syllable.

It then serves merely to prolong the preceding vowel (like the German *h* in *sah*), as מָצָא *he has found*, מָלֵא *he has filled*, חָרָא *she*, מָצָא *to find*, חָרָא *he*; מִצָּאתָ, מִצָּאתָה. This takes place after all vowels; but in this situation short vowels with few exceptions become long, as מִצָּא for מִצָּא, רִמְצָא for רִמְצָא.

2. On the contrary, א generally retains its power as a consonant and guttural, in all cases where it begins a word or syllable, as אָמַר *he has said*, מָצְאוּ *they have rejected*, לֶאֱכֹל *for to eat*. Yet even in this position it sometimes loses its consonant-sound, when it follows a short vowel or a half-vowel (*vocal Sh'va*) in the middle of a word: for then the vowel *under* א is either shifted back so as to be united with the vowel *before* it into a long sound, as לֶאֱמֹר for לֶאֱמֹר, לֶאֱכֹל for לֶאֱכֹל, also יֶאֱכֹל (*ā* obscured to *ō*) for יֶאֱכֹל; or it wholly absorbs it, as in בָּרָאם for בָּרָאם Neh. vi. 8, מֵאֲחֵים (*chôtîm*) for חֲטָאִים (*sinning*) 1 Sam. xiv. 33, מֵאֲחֵים (*two hundreds*) for מֵאֲחֵים, רִאשִׁים (*heads*) for רִאשִׁים.\* Sometimes there is a still greater change in the word, as רִשְׁמֵעֵאל for רִשְׁמֵעֵאל, מְלָאכָה (*business*) for מְלָאכָה. Sometimes also the vowel before א remains short when it is *ā*, e. g. נֶאֱדָרִי for נֶאֱדָרִי, לֶאֱדָרִי for לֶאֱדָרִי, לֶקְרָאתָ for לֶקְרָאתָ.

Instead of the א thus quiescing in *Cholem*, *Tsere, and *Chi req*, we often find written, according to the nature of the sound, one of the vowel letters ו and י, e. g. בָּיִר for בָּאִר (*cistern*), רִים (*buffalo*) for רָאם, רִשׁוֹן (*the first*) for רִאשׁוֹן Job viii. 8, comp. לֹא for לֹא (*not*) 1 Sam. ii. 16 *K'thibh*; at the end of a word ה also is written for א, as יִמְלֵא (*he fills*) for יִמְלֵא Job viii. 21.*

3. Such a quiescent א sometimes falls altogether away, e. g. יָצָאתִי (*I went forth*) for יָצָאתִי, מָלְתִּי (*I am full*), Job xxxii. 18, for מָלְתִּי, אָמַר (*I say*) constantly for אָמַר, לְהַשְׁחִית (*to lay waste*) 2 Kings xix. 25, for לְהַשְׁחִית Is. xxxvii. 26, מָלֵא for מָלֵא Ezek. xxviii. 16.

*Rem. 1.* In Aramæan the א becomes a vowel much more readily than in Hebrew; but in Arabic, on the contrary, its power as a consonant is much firmer. According to Arabic orthography, א serves also to indicate the lengthened *ā*; but in Hebrew the examples are very rare, in which it is strictly a vowel-letter for the long *ā* sound, as קָאם Hos. x. 14, for the usual קָם, רָאשׁ Prov. x. 4, xiii. 23, for רָשׁ. Hebrew orthography generally omits, in this case, the prolonging letter (§ 8, 3).

\* The feeble א being lost to the ear, the previous vowel is naturally prolonged (*lā-mōr*, then *lā-mōr*); and its vowel, when its own sound is lost, is heard with the previous vowelless consonant, first *bā-th'ām*, then *bā-thām*.—Tr.

2. In Syriac, א even at the beginning of words cannot be spoken with a half-vowel (*vocal Shewa*), but always receives a full vowel, usually *E*, as e. g. the Chald. אַכַל is in Syr. *ekhal*. So also in the Hebrew, instead of a composite *Shewa*, it takes, at the beginning of many words, the corresponding long vowel, as אֹזֶר *girdle* for אָזֶר, אֹהֳלִים *tents* for אָהֳלִים, אֹרֵיחַ *stalls* for אָרֵיחַ.

3. We may call it an *Arabism*, or a mode of writing common in Arabic, when at the end of a word an א (without any sound) is added to a ה (not being part of the root), as הֵלְכוּ אֵלֵינוּ for הֵלְכוּ (they went), Josh. x. 24, אָבִינוּ אֵלֵינוּ (they were willing), Is. xxviii. 12. Similar are נָקִיָּה for נָקִי *pure*, לֵיָּא for לֵי *if*, אָפִיָּא for אָפִי. The case is different in הוּא and הִיא, see § 32, Rem. 6.

4. The ה is stronger and firmer than א, and scarcely ever loses its aspiration (or *quiesces*) in the middle of a word;\* also at the end it may remain a consonant, and then it takes *Mappiq* (§ 14, 1). Yet at times the consonant-sound of the ה at the end of a word is given up, and ה (without Mappiq, or with Raphe הֿ) then remains only as representative of the final vowel, e. g. לָהּ (to her), Num. xxxii. 42, for לָהֿ; Job xxxi. 22; Ex. ix. 18. At the beginning of a syllable ה is often not heard, and is omitted in writing, as לְבֹקֶר (in the morning) for לְהַבְקֶר, בְּאֶרֶץ (in the land) for בְּהַאֶרֶץ, יְהוֹנָתָן contracted יוֹנָתָן. In these cases of contraction, the half-vowel <sup>e</sup> (ֿ) before ה, is absorbed by the full vowel under it. In other cases, however, the vowel under ה is displaced by the one before it, as בָּם (in them), from בָּהֶם; or both are blended into a diphthong, as סוֹסוֹ (also סוֹסָה) from סוֹסָהוּ, קִטְלָהּ from קִטְלָהּ (ahu, a-u, ô).

Accordingly, the so-called *quiescent* ה at the end of a word stands, sometimes, in the place of the consonant ה. But usually it serves quite another purpose, namely, as an orthographic expression, in the consonant text, of final *a*, as also *o*, *e*, and *ā* (Seghol), e. g. אֶשָּׁה, גָּלָה, גָּלָה, גָּלָה, רָגָלָה, § 7, 2 and § 8, 3.

*Rem.* In connection with *o* and *e* it is occasionally changed for ו and י (רָאוּ = רָאוּהוּ, חָפִי = חָפִיָּה Hos. vi. 9), and in all cases for א according to later and Aramæan orthography, particularly in connection with *a*, e. g. שָׁנָא (*sleep*), Ps. cxxvii. 2, for שָׁנָה (to forget), Jer. xxiii. 39, for נָשָׂה, &c.

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\* A very few examples are found in *proper names*, as מְרִיחֶיזִי, מְרִיחֶיזִי, which are compounded of two words, and in many MSS. are also written in two separate words. One other case, יְהוֹנָתָן Jer. xlvi. 20, is also in the printed text divided by *Magqeph*, in order to bring the *quiescent* ה at the end of a word.

## § 24.

## CHANGES OF THE FEEBLE LETTERS ך AND ך.

The ך (*w*) and the ך (*y*) are as consonants so feeble and soft, approaching nearly to the corresponding vowel-sounds *u* and *i*, that they easily flow into these vowels in certain conditions. On this depend, according to the relations of sounds and the character of the grammatical forms, still further changes which require a general notice in this place, but which will also be explained in detail wherever they occur in the inflections of words. This is especially important for the form and inflection of the feeble stems, in which a radical ך or ך occurs (§ 69, &c. § 85, III–VI).

1. The cases where ך and ך lose their power as consonants and flow into vowel-sounds, occur only in the middle and at the end of words, their consonant-sound being always heard at the beginning.\* These cases are chiefly the following :

- a) when ך or ך stands at the end of a syllable, immediately after a vowel. The feeble letter has not strength enough, in this position, to maintain its consonant-sound. Thus הַיִּשָּׁב for הַיִּשָּׁב or הַיִּשָּׁב ; הַיִּשָּׁב for הַיִּשָּׁב ; בְּהִיכָה for בְּהִיכָה ; so also at the end of the word, e. g. יִשְׂרָאֵלִי *yīsrā'ēlī* (properly, *-liy*, hence *fem. -liyya*), עָשִׂי (*made*, Job xli. 25), for עָשִׂי (comp. עָשִׂי 1 Sam. xxv. 18, *K'ṯibh*). After homogeneous vowels, particularly pure *u* and *i*, ך and ך constantly quiesce in these cases. But after a heterogeneous vowel they sound as consonants (according to § 8, 5), as שָׁלֵי quiet, מַי May month, בְּרִי nation, נָגִי disclosed. But with short *a*, ך and ך mostly form a diphthongal *ô* and *ê* (see below, No. 2, b) ;
- b) after a vocal *Sh'va*, when such syllables would be formed as *q'vom*, *b'vo*. Hence בִּיא for בִּיא, קִים for קִים. So, especially, when they stand at the end of a word and are preceded by a *Sh'va* ; as יָהִי for יָהִי (from יָהִי), פְּרִי fruit for פְּרִי ;
- c) when the feeble letter has a full vowel both before and after it ; as קִים for קִים, קִים for קִים. Comp. *mihi* contr. *mî*, *quum* contr. *cum*.

In Syriac, where these letters flow still more readily into vowel-sounds, ך is sounded, even at the beginning of words, merely as *i*, not as ך or ך (as for א, *e*) ; and so in the LXX יְהוּדָה is written *Iouda*, יִצְחָק, *Isoak*. Hence may be explained the Syriac usage, examples of which

\* Except ך for ך, and, § 26, 1, and § 104, 2, *b*.

occur also in Hebrew, which transfers the vowel *i*, belonging to the feeble letter, to the preceding consonant, which should properly have simple Sh<sup>va</sup>. e. g. בִּיהוֹן for בִּיהוֹן Eccles. ii. 13, יִיחַל (in some editions) for יִיחַל Job xxix. 21.

2. When such a contraction has taken place, the vowel-letter quiesces regularly in a *long* vowel. Respecting the choice of this vowel, the following rules may be laid down :

- a) when the vowel, which an analogous form *without the feeble letter* would take, is homogeneous with the vowel-letter, it is retained and lengthened, as יִיטב for יִטב (analogous form יִקטל); הוֹשֵׁב (*habitare factus est*) for הוֹשֵׁב;
- b) when a short *a* stands before י and ו, it forms with them a diphthongal *ê* and *ô* (according to § 7, 1); thus הִיטִיב becomes הִיטִיב; הוֹשִׁיב, הוֹשִׁיב; עוֹלָה, עוֹלָה; \*
- c) but when the vowel-sign is heterogeneous, and at the same time is an essential characteristic of the form, it controls the feeble letter, and changes it into one which is homogeneous with itself. Thus יִרְשׁ becomes יִרְשׁ; קָם becomes קָם *qâm*; שָׁלוֹ and שָׁלוֹ become שָׁלוֹ and שָׁלוֹ.†

An original ׀ at the end of words becomes :

- a) ׀ (for ׀ is never written at the end of a word), when the impure sound *ā* is to be used; e. g. יִגְלָה for יִגְלָה (§ 75, 1); מִרְאָה *form*, for מִרְאָה; שָׂדֵי *field* (poet.), common form שָׂדֵה.‡
- b) ׀, when the *A* sound prevails, as being characteristic of the form; as גָּלָה, גָּלָה, גָּלָה for גָּלָה, גָּלָה, גָּלָה.

## § 25.

### UNCHANGEABLE VOWELS.

What vowels in Hebrew are firm and unchangeable, can be known, with certainty and in all cases, only from the nature of the grammatical forms and from a comparison with the Arabic, where the system appears in a purer and more original form

\* Instances in which no contraction takes place after a short *a* are מִרְמִינִים 1 Chron. xii. 2; אֶרְסִירָם Hos. vii. 12; שְׁלֹחֵי Job iii. 26. Sometimes both forms are found, as עוֹלָה and עוֹלָה *evil*; חַי (*living*), construct state חַי. Analogous is the contraction of מָוֶת *death*, constr. מוֹת, עֵינַי *eye*, constr. עֵינַי.

† In Arabic is often written, etymologically, גָּלָה, but spoken *gala*. So the LXX write סִינַי, *Sinā*. But for שָׁלוֹ is written in Arabic *šala*.

‡ When an addition is made to the ending ׀, it is written ׀; and sometimes the original ׀ reappears (§ 93, 9, Rem.).

than in Hebrew. This holds, especially, of the *essentially long* vowels in distinction from those which are long only *rhythmically*, i. e. through the influence of the tone and of syllabication, and which having arisen out of short vowels readily become short again by a change in the position of the tone and in the division of the syllables. The beginner may be guided by the following specifications :

1. The essentially long and therefore unchangeable vowels of the *second* and *third* class, namely, *î*, *û*, *ê*, *ô*, are regularly expressed among the consonants [or in the line] by their vowel-letters, *î* and *ê* by ו, *û* and *ô* by ו, with their appropriate vowel-signs, thus ו־, ו־, ו, ו, as in מְשִׁיחַ *anointed*, הַיְכָל *palace*, גְּבוּל *a bound*, קוֹל *voice*. The *defective* mode of writing these vowels (§ 8, 4) is indeed pretty frequent, e. g. מִשְׁחָה for מְשִׁיחַ, קוֹלֹת for קוֹלוֹת, גְּבֻל for גְּבוּל ; but the difference is merely one of orthography, not affecting the nature of the vowel, which still retains its character as essentially long. Comp. § 8, 4.

Occasionally, a merely tone-long vowel of these two classes is written *fully*, but only as an exception ; e. g. the *ô* in וְהָקְטִיל for וְהִקְטִיל.

2. The unchangeable *â* has in Hebrew, as a rule, no representative in the consonant-text, though in Arabic it has, namely the א, which occurs here but very seldom (§ 9, 1, § 23, 3, Rem. 1). For ascertaining this case, therefore, there is no guide but a knowledge of the forms ; see § 84, Nos. 6, 13, 28.

Such cases as מִצָּץ (§ 23, 1) do not belong here.

3. Unchangeable is also a short vowel in a sharpened syllable, followed by *Daghesh forte*, e. g. גֶּנֶב *thief* ; likewise in every closed syllable, when another of the same kind follows, e. g. מְלִבוּשׁ *garment*, אֲבִיוֹן *poor*, מִדְבָּר *wilderness*.

4. So are also the vowels after which a *Daghesh forte* has been omitted on account of a guttural, according to § 22, 1 (*forma dagessanda*), e. g. הַרְיָאֵל for הָרִי-אֵל *mountains of God* ; בֵּרַךְ for בֵּרַךְ *he has been blessed*.\*

\* A convenient division is : 1) vowels unchangeable *by nature* (Nos. 1, 2, 4) ; 2) vowels unchangeable *by position* (No. 3). In the first class, the vowels of No. 1 and 2, being representatives of original and essential elements of the word, are unchangeable ; as for a like reason are those in No. 4, the omission of a letter being indicated by the consequent lengthening of a vowel in the open syllable. In the second class (No. 3), the *position* requires a vowel, and it is already short  
—Tn.

## § 26.

## OF SYLLABLES, AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

A survey of the laws which regulate the choice of a long or a short vowel and the exchange of one for the other, requires a previous knowledge of the *theory of the syllable*, on which those laws are founded. The syllable must be viewed with reference to its initial sound (No. 1); and also to its close, or final sound (Nos. 2-7), which is the more important of the two.

1. With regard to the *commencement* of the syllable it is to be observed, that every syllable must begin with a *consonant*; and there are no syllables in the language which begin with a vowel. The single exception is ו (and), in certain cases for ו, e. g. in וְיִשְׂרָאֵל.\* The word וְיִשְׂרָאֵל is no exception, because the ו has here the force of a light breathing.

2. With regard to the *close* of the syllable, it may end :

- a) with a vowel, and is then called an *open* or *simple* syllable, e. g. in קָטַלְתָּ the first and last are open. See No. 3.
- b) with a half-vowel or vocal Sh'va, as  $p^e$  in פֵּרִי  $p^e$ -rī (fruit),  $ch^a$  in חֲצִי  $ch^a$ -tsī (half),  $t^e$  in קָטַלְתָּ  $qā$ - $t^e$ -lū. Such we call *half-syllables*, or *prefix-syllables*. See No. 4.
- c) with one consonant : a *closed* or *mixed* syllable, as the second in קָטַלְתָּ, לֵבָב. See No. 5.

Here belongs also the *sharpened* syllable, as the first in קָטַלְתָּ  $qāt$ -tēl. See No. 6.

- d) with two consonants, as קָטַלְתָּ, קָטַלְתָּ (§ 10, 3). We shall now (in Nos. 3-7) treat in particular of the vowels that are used in these various kinds of syllables.

3. The *open* or *simple* syllables have, as a rule, a *long* vowel,† whether they have the tone, as בָּהּ in thee, סֵפֶר book,

\* See § 104, 2, b. The word *umälekch*, in pronunciation, readily becomes *umälekch*, as the sound *oo* precedes the formation of the feeble consonant *w*. Comp. Note \*, p. 22.—Tr.

† This is certainly a fundamental law in Hebrew, as its pronunciation is now indicated by the vowel-signs, but not a matter of absolute necessity, for other languages very often have short vowels in open syllables, as *éyéveto*, Arab. *qā-tālā*. At an earlier period the Hebrew, like the Arabic, most probably had short vowels in those open syllables in which the vowel was not *essentially* long; and the present pronunciation is derived in part from the solemn, slow, and chanting way of reading the Old Testament in the synagogues.

שְׁכֵנִי *sanctuary*, or not, as קֶטֶל *heart*, יִרְאוּ *they will fear*. Usually there is a long vowel (*Qamets*, less frequently *Tsere*) in an open syllable before the tone (pretonic vowel), e. g. לָהֶם, רָקִים, קֶטֶל, לֵבָב.\*

Short vowels in open syllables occur only in the following cases :

- a) In dissyllabic words formed by means of a helping-vowel (§ 28, 4) from monosyllables (*Segholates*), as מַלְאָךְ, נַעַר, בֵּית, הֵיכָל, רֶכֶב, from מֵלֵךְ, נֶעֶר, בֵּית, יָרֵב. The reason is that the final helping-vowel is very short, and the word sounds almost as one syllable. Yet the first vowel is also lengthened, as in הֶכֶל another form for הֵיכָל (§ 75, Rem. 3, b).
- b) In certain forms of the *suffixes*, as קַנְיָנִי, הֶדְרָה (from הִדְרָה).
- c) Before the so-called *He local*, which has not the tone (§ 90, 2), e. g. בְּרַמְלָה towards *Carmel*, מִדְבָּרָה towards *the wilderness*.

In all these cases the short vowel is supported by the chief tone of the word. Elsewhere it has at least the support of *Methegh*, viz.

- d) In these connections —, —, —, as טַעְמוֹ his *taste*, יֵאָסֵר he *will bind*, פְּעָלוֹ his *deed*, יְהַדְרָה and *thy ornament*.
- e) In forms like יָחֻזְקוּ yē-chē-zēqû (*they are strong*), פִּעֲלָהּ pō-ōl'khā (*thy deed*); also in שְׁרָשִׁים shō-rā-shîm (*roots*), comp. page 32, and § 28, 3.

The first syllable in הֶהָרִים, הַחֹדֶשׁ, and similar forms, does not belong here, but to No. 6, below.

4. There is also a slighter sort of open syllables, consisting of one consonant and a *half-vowel* (or *vocal Sh'va*, § 10, 1, 2). They may be called *half-syllables*, or *prefix-syllables*, as being so slight and unsubstantial that they always attach themselves to the following stronger syllable; e. g. לָחִי (*cheek*) l'-chî, רִלְמִדָּה yîl-m'-dhû, חֲלִי (*sickness*) ch'-lî, פִּעֲלֹה pō-'a-lō.

Modern grammarians do not regard these as actual syllables, but always reckon them as part of that which immediately follows. The half-vowel is certainly not such as to serve for the final sound of a full syllable; and according to the pronunciation handed down to us, this syllable with *Sh'va* is obviously of a different kind from the open syllable with a full vowel (No. 3). But that half-vowel is in general a shortening of an original full vowel, which is commonly still retained in Arabic; and the Jewish grammarians, from whom came the vowels and accents,

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\* For this, the Arabic has always a short vowel. The Chaldee has only *vocal Sh'va*, לָהֶוּן to *them*, רִקְסִל, קֶטֶל, לֵבָב; into which, in Hebrew also, this vowel passes over so soon as the tone is thrown forward (§ 27, 3, a). Not that this pretonic vowel was adopted (perhaps in place of a *Sh'va*) on account of the accentuation of the following syllable. It is the original vowel of the syllable, retained on account of its position immediately before the tone, on the removal of which it is reduced to a *vocal Sh'va*.

have assigned to the union of a consonant with a half-vowel the value of a syllable, as appears especially from the use of *Methegh* (see § 16 2, b).

5. The *closed* syllables, ending with one consonant, have necessarily, when *without* the tone, *short* vowels, both at the beginning and at the end of words,\* as מַלְכָּה *queen*, הַשְׁבִּיחַ *understanding*, הַחֲכָמָה *wisdom*; וָיָסַר *and he turned back*, וָיָקָם *and he set up*, וָיָקָם *and he stood up*.

When *with* the tone, they may have a long vowel as well as short, e. g. הָיָה *he was wise*, חָכֵם *wise*; yet of the short vowels only *Pattach* and *Seghol* have strength enough to stand in such a syllable having the tone.† Examples of long vowels, in the final syllable, are דְּבָר, קָטַל, קָטַל; in the last but one, קָטַלְתָּ, קָטַלְתָּ. Examples of short vowels, קָטַל, אָתָם, שָׁנָם; in the penultima, קָטַלְתָּ, קָטַלְתָּ.

6. A peculiar sort of *closed* syllables are the *sharpened*, i. e. those which end with the same consonant with which the following syllable begins, as אָמַר *im-mî*, כָּלִי *kûl-lî*. Like the other closed syllables, these have, when *without* the tone, short vowels, as in the examples just given; when *with* the tone, either short, as סָבַר, הָפַז, or long, as שָׁמַח, הָמַח.

Sharpened syllables are wholly avoided at the end of words, see § 20, 3, letter *a*.

7. Closed syllables, ending with two consonants, occur only at the end of words, and have most naturally short vowels, as קָטַלְתָּ, וָיָשַׁב, yet also *Tsere* and *Cholem*, as נָרַד, וָיָבַד, קָשַׁט. But compare § 10, 3. Most commonly this harshness is avoided by the use of a helping-vowel (§ 28, 4).

*Rem.* In the division into syllables, accordingly, a simple *Sh'va* after a short vowel belongs to the foregoing syllable and is *quiescent*, as מִרְמָה *mir-mā*; but after a long vowel, to the following, and is *vocal* (§ 10, 1), as קָטַלְתָּ *qô-t'-lî*. The *composite Sh'va* belongs always to the following syllable, as פָּעִלְו *pô-<sup>a</sup>lô*, even after a short vowel, as תָּצַמְו *tâ-<sup>a</sup>mô*, אָהֲלו *ô-<sup>a</sup>h'lo*.

\* There are some exceptions, when a word loses the tone through *Maqqeph*, ■ כְּחַב־הָדָר (*k'habh*), Esth. iv. 8.

† See § 9, 2. Short *Chireq* (י) occurs only in the particles אַם and עַם, which, however, are mostly toneless because followed by *Maqqeph*.

## § 27.

## CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO THEIR QUANTITY.

As to the changes which the vowels undergo by the inflection of words, we may lay down these *fundamental principles* :

- a) that they generally occur only in the last syllable and the last but one, very seldom in the antepenultima, e. g. דָּבָר, דִּבֵּר ; חֲזִיז, חֲזִיזָה ; זָכָר, זָכָרָה ; חֲזָן, חֲזָנָה ;
- b) that they are usually made within the limits of one and the same vowel-class (§ 8). Thus *ā* may be shortened into *ă* and *ā*, *ē* into *ĭ* and *ĕ*, *ō* into *ŏ* and *ŭ* ; and with the same limitation the short vowels may become long. But such a change as *a* into *u* never takes place.

The most material exception is the approximation of the first class to the second, when *Pattach* is attenuated to *Chireq* or blunted to *Seghol* ; see below, Rem. 2 and 3. So also in the origin of obtuse *Seghol* out of vowels belonging to all three classes, see Rem. 4.

The vowels with the changes of which we are here chiefly concerned, are the whole of the short ones and as many of the long as owe their length simply to the tone and rhythm, viz. :

Long vowels (sustained by the tone).

— *ā*

— *ē*

— *ō*

Corresponding short vowels.

— *ă*

{ — *ä*, *ĕ*  
— *ĭ*

{ — *ŏ* (*Qamets-chatuph*)  
— *ŭ*

To these add the half-vowels

or *Sh<sup>e</sup>vas* —, —, —, —,

as extreme shortenings.

Let the student compare here again what was said in § 9 on the character and value of the several vowels, and in § 25 on the unchangeable vowels.

According to the principles laid down in § 26, the following changes occur :

1. A tone-long vowel is changed into a kindred short one, when a closed syllable loses the tone (§ 26, 5). Thus when the tone is moved forwards, יָד *hand* becomes יֶד, as יְדִיָּהוּהָ *hand-of-Jehovah* ; בֶּן *son*, בְּנֵהָאָדָם *son-of-man* ; כֹּל *whole*, כְּלִיָּהֶם *the*

*whole-of-the-people*; also when the tone is moved backwards, e. g. וְיָקָם, וְיָקָם; וְיָלֶךְ, וְיָלֶךְ. Farther, when an open syllable with a long vowel becomes by inflection a closed one, e. g. סֵפֶר book; סֵפֶרִי my book; קֹדֶשׁ sanctuary, קֹדֶשִׁי my sanctuary. In these cases, *Tsere* (ē) passes over into *Seghol* (ĕ) or *Chireq* (ĭ), *Cholem* (ō) into *Qamets-chatuph* (ō). But when a closed syllable with a long vowel becomes a sharpened one, i. e. ending with a doubled consonant, *Tsere* is attenuated into *Chireq*, and *Cholem* into *Qibbuts*; as אִם mother, אִמִּי my mother, חֹק statute, plur. חֻקִּים.

The short vowels *i* and *u* are more pure, and hence are accounted shorter than *ĕ* and *ō*.

2. On the contrary, a short vowel is changed into a corresponding long one—

- a) when a closed syllable, in which it stands, becomes an open one, i. e. when the word receives an accession, beginning with a vowel, to which the final consonant of the closed syllable is attached, as קָטַלְתָּ, קָטַלְתָּ he has killed him; הָבָה, plur. הָבִי give ye; סִפַּרְתָּ, directly from סִפַּרְתָּ;
- b) when a syllable, which should be sharpened by *Daghesh forte*, has a guttural for its final consonant (see § 22, 1), or stands at the end of a word (see § 20, 3, a);
- c) when it meets with a feeble letter (§ 23, 1, 2; § 24, 2); as מָצָא מָצָא he has found;
- d) when the syllable is in *pause*, i. e. is the tone-syllable of the last word in the clause (§ 29, 4).

3. When a word increases at the end, and the tone is at the same time shifted forward, all vowels (long and short) may, according to the effect on the division of the syllables, either pass over into a half-vowel (*vocal Sh'va*), or wholly fall away, and give place to the mere syllable-divider (*silent Sh'va*). An example of the former is שֵׁם (*name*), שְׁמִי (*my name*); plur. שְׁמֵי (*names*), שְׁמוֹתָם (*their names*): of the latter, בְּרָכָה (*blessing*), constr. בְּרַכָּה. Whether the full vowel remains, or becomes a half-vowel (דָּם, דְּמִי; שֵׁם, שְׁמִי), and which of the two vowels in two successive syllables disappears, depends on the nature of the word. In general it may be said, that in the inflection of nouns, the first vowel is usually shortened, while the second, if immediately before the tone (*pretonic vowel*), remains; as יָקָר, *pre-*

cious, *fem.* יָקָרָה *y<sup>e</sup>qā-rā*: but in verbs, the second is commonly shortened, as יָקַר *was precious, fem.* יָקָרָה *yā-q<sup>e</sup>rā*. Thus a half-vowel comes in place of—

- a) *Qamets* and *Tsere* in the first syllable (principally in the inflection of nouns), as דְּבָר דְּבָרִים *word, plur.* ; גָּדוֹל גָּדוֹלִים *great, fem.* ; לֵב לֵבָב *heart, plur.* ; לִבִּי לִבִּי *my heart* ; תָּשׁוּב תָּשׁוּבָה *she will return* ; תָּשׁוּבָה תָּשׁוּבָה *they (fem.) will return* ;
- b) the short or merely tone-long vowels, *a, e, o*, in the last syllable, especially in the inflection of verbs, e. g. קָטַל קָטַלָה *fem.* *qāt<sup>e</sup>lā* ; קָטַל קָטַלִים *plur.* *qōt<sup>e</sup>līm* ; יָקַט יָקַטָה *yīq<sup>e</sup>lū*. The helping-vowel, *Seghol*, wholly falls away (becomes silent *Sh<sup>e</sup>va*), e. g. מָלַךְ (for מָלַךְ), מָלַכְתִּי. If there is no shifting of the tone, the vowel remains notwithstanding the lengthening of the word, as יָשׁוּב יָשׁוּבָה ; בָּרַךְ בָּרַכְתָּהּ.

Where the tone is advanced two places, both the vowels of a dissyllabic word may be so much shortened, that the first becomes *ī* and the second a *Sh<sup>e</sup>va*. From דְּבָר *a word*, we have in the *plur.* דְּבָרִים ; and with a grave suffix this becomes דְּבָרֵיהֶם *their words* (comp. § 28, 1). On the shortening of *ā* into *ī*, see especially in Rem. 3, below.

Some other vowel changes, mostly with respect to quantity, are exhibited in the following remarks :

*Rem. 1.* The diphthongal *ā* (from *au*), as also the *ō* sprung from the firm *ā* (§ 9, 10, 2), is longer than *ā* ; and hence, when the tone is moved forward, the former is often shortened into the latter. E. g. נָקוּם, נָקִימוּהָ (see Paradigm *M, Niph.*) ; מְנוּסָה *flight, fem.* with suff. מְנוּסָה ; מְנוּסָה *sweet, fem.* מְנוּסָה. The *ā* stands sometimes even in a sharpened syllable, הַזֶּה Ps. cii. 5, חֲזָקִי Ez. xx. 18, יוֹדֵךְ Judg. xviii. 29. About the same relation exists between *ē* and *ī* (see § 75, 2).

On the contrary *ā* is shortened into *ō*, which appears in the tone-syllable as a tone-long *ō* (*Cholem*), but on the removal of the tone becomes again *ō* (*Qamets-chatuph*), as יָקוּם (he will rise), יָקָם (jussive: let him rise), יָקָם (and he rose up), see Parad. *M, Kal*. So also from *ī* comes the (less lengthened) tone-long *Tsere* (*ē*), and without the support of the tone, *Seghol* (*ē*), as יָקִים (he will set up), יָקָם (let him set up), יָקָם (and he set up), see Parad. *M, Hiphil*.

2. From a *Pattach* (*ā*) in a closed syllable there arises a *Seghol* (*ē*), through a farther shortening, or rather weakening and blunting, of the sound. This happens.

\* The vowel, which here passes into a half-vowel (vocal *Sh<sup>e</sup>va*) when the tone is thrown forward, is the so-called *pretonic vowel* in an open syllable; see § 9, 1, 2, and § 26, 3.

- a) Sometimes when the tone hastens on to the following syllable, as יָדְכֶם *your hand* for יָדְכֶם, אֲבִיחֶר (prop. n.) for אֲבִיחֶר; especially when a syllable loses something of its sharpness by the omission of *Daghesh forte*, as אֲכַלְהָ Ex. xxxiii. 3 for אֲכַלְהָ *I destroy thee*, יְחַזְקֶהוּ *Ezekiel* for יְחַזְקֶהוּ (whom God strengthens).
- b) More regularly when *Daghesh forte* is omitted in a guttural that has a *Qamets* under it. Thus, הָ— for הָ— (הָ—), e. g. אֲחֵיו *his brothers* for אֲחֵיו, from אחים; הַחֹזֶן *the vision*; פֶּהשׁ *false* for פֶּהשׁ, and so always with ה. With ה and ע the *Seghol* is used only where a greater shortening is required on account of the distance of the tone; hence הַהָרִים for הַהָרִים *the mountains*, but הָהָר *the mountain*; חַזֹּן *the misdeed*, but הָזֶם *the people*. Before א and ר, where a short sharpened vowel cannot so easily stand (§ 22. 1), *Qamets* always remains, as הָאֲבֹת *the fathers*, שָׁרָפֶת *the firmament*. Comp. further, on the interrogative הָ (הָ, הָ) § 100, 4.
- c) In syllables properly ending with two consonants, e. g. כֶּלֶב (also in Arabic pronounced *kilb*) from which comes first כֶּלֶב, and then with a *helping Seghol* (§ 28, 4) כֶּלֶב *dog*; רָגַל (jussive in *Hiphil* from רָגַל), then רָגַל, and finally רָגַל.\*

3. In a closed (and sharpened) syllable, which loses the tone, *ā* is at times attenuated into *ī*, e. g. דְּמָמָם *your blood* for דְּמָמָם, מִדּוֹ *his measure* for מִדּוֹ; רָלַחְתִּי *I have begotten*, רָלַחְתִּי *I have begotten thee*.† Comp. above, דְּבָרֶיךָ.

4. The *Seghol* arises, besides the cases given above in Rem. 2, also
- a) From the weakening of *ā* (*Qamets*) at the end of a word (comp. *Roma*, French *Rome*; Arab. خَلِيفَة read *khalifē*), as מָה and מָה *what?* § 37, 1, c; see similar examples in Ps. xx. 4; Is. lix. 5; Zech. ix. 5.
- b) Even from the weakening of *u*, as אַתָּם (you) from the original *attum* (Arab. *antum*), § 32, Rems. 5, 7; לָהֶם (to them) from the original *lahum*. Comp. page 24.

5. Among the half-vowels, (·) is shorter and lighter than (·:) and the group (·) than (·), e. g. אֶדֹם *Edom*, אֶדְמוֹ *Edomite*; אֶמְתָּ *truth*, אֶמְתּוֹ *his truth*; נֶעְלָם *hidden*, plur. נֶעְלָמִים; הֶעֱבֹרְתִּי; הֶעֱבֹרְתָּ.

## § 28.

## RISE OF NEW VOWELS AND SYLLABLES.

1. When a word begins with a half-syllable (§ 26, 4), i. e. with a consonant which has a half-vowel (vocal *Sh'va*), and there comes another half-syllable before it, then this latter receives instead of the *Sh'va* an ordinary short vowel, which is

\* So the LXX also say Μελχισεδέκ for מֶלְכִּי-צֶדֶק.

† Analogous to this attenuating of *ā* into *ī* is the Latin *tango*, *attingo*, *laxus*, *prolixus*; and to that of *ā* into *ē* (in Rem. 2) the Latin *carpo*, *decerno*; *spargo*, *conspargo*.

regularly *i* (Chireq), but with gutturals *ā* (Pattach). E. g. **נָפַל** (to fall) *nēphōl*, with the preposition **בְּ** not **בְּנָפַל** *b'nēphōl*, but **בְּנָפַל** *bīnēphōl*; so also **כְּנָפַל** *kīnēphōl* for **כָּנַפַּל**; **לָפַר** for **לָפַר**; **בִּיהוּדָה** (whence **בִּיהוּדָה** according to § 24, 1) for **בִּיהוּדָה**; **הַמְעַט** (*num parum est*?) *hām'at* for **הַמְעַט** *h'm'at*. At times another division of syllables takes place, so that the second consonant gives up its half-vowel and forms a closed syllable with the first, as **לִנְפַל** *līnpōl* Num. xiv. 3, **כְּזָר** Jer. xvii. 2.

A similar process occurs in the body of a word, as **רִשְׁפִּי** *rīshphē* and **רִשְׁפֵּי** *rīshpē*, **אֲנִשִּׁי** from **אֲנִשִּׁי**; but here the initial vowel comes immediately from a full vowel, and is more like *i* in **הִבְרִיחַם** (§ 27, 3).

In Syriac, the usual vowel here is *ā* (*ē*), even in the absence of gutturals; in Chaldee it is the same as in Hebrew; the Arabic has retained every where, in place of vocal *Shēva*, the usual short vowel.

2. When the second of the two consonants is a guttural with composite *Shēva*, then the first takes, instead of simple *Shēva*, the short vowel with which the other is compounded; whence proceed the groups **אֲשֵׁר**, **אֲשֵׁר**, **אֲשֵׁר**, e. g. **אֲשֵׁר** *so as*, **לְעַבְדָּא** *to serve*, **לְאָכַל** *to eat*, **בְּחֹלִי** *in sickness*, for **אֲשֵׁר**, **לְעַבְדָּא**, **לְאָכַל**, **בְּחֹלִי**. The new vowel in such cases has *Methegh* according to § 16, 2, *a*.

3. When the first *Shēva* is composite and stands after an open syllable with a short vowel, then it is changed into the short vowel with which it is compounded, e. g. **יָעֲמְדוּ** *yāām'dhū* for **יָעֲמְדוּ** *they will stand*, **נִהְפְּכִי** *nēhēphēkū* for **נִהְפְּכִי** *they have turned themselves*, **פְּעֹלְכָה** *pōl'kha*, *thy work* (§ 26, 3, *e*).

4. At the end of words, syllables occur which close with two consonants (§ 10, 3, § 26, 7); yet this takes place only when the last of these is a consonant of strong sound, **ט**, **ק**, or an aspirate with its hard sound (*tenuis*), namely, **ב**, **ד**, **ך**, **ת**,\* e. g. **יָשֻׁט** *let him turn aside*, **וַיִּשְׁק** *and he watered*, **קָטַלְתָּ** *thou (f.) hast killed*, **וַיִּבֶךְ** *and he wept*, **וַיִּרְדָּ** *let him rule*, **וַיִּשָּׁב** *and he took captive*. This harsh combination of letters is, however, avoided in general by supplying between the two consonants a helping-vowel, which is mostly *Seghol*, but *Pattach* under gutturals,† and *Chi-*

\* An instance of **ת** and **ך** (which should likewise have Daghes) scarcely occurs. Alone stands **הוֹסִיף** (shortened from **הוֹסִיף**) Prov. xxx. 6; in several MSS. **ך** (with Daghes).

† With the exception, however, of **א**, as **פָּרָא** *wild ass*, **רִשָּׁא** *fresh grass*. On account of the feeble sound of the **א** the helping-vowel may also be omitted, as **חַטָּא** *sin*, **בָּרָא** *valley*.

*req* after ר, e. g. וַיִּגְלֵל for וַיִּגְלֵל; קָדַשׁ for קָדַשׁ; נָעַר for נָעַר; שָׁלַחְתָּ\* for שָׁלַחְתָּ; בָּיַת for בָּיַת. These helping-vowels have not the tone, and they fall away whenever the word increases at the end.

These helping-vowels have inappropriately been called *furtive*, a term which should be restricted to the *Pattach* sounded before a final guttural, according to § 22, 2, b.

5. Full vowels arise from half-vowels also, by the influence of the *Pause*; see § 29, 4.

### § 29.

#### OF THE TONE; CHANGES OF THE TONE; AND OF THE PAUSE.

1. The principal tone, indicated by the accent (§ 15, 2), rests on the final syllable of most words, e. g. קָטַל, דָּבָר; קָטַלְתָּם, דָּבָרְךָ (as these two examples show, even on additions to the root); less frequently on the penultima, as in מָלַךְ, לַיְלָה *night*, קָטַלְתָּ.

Connected with the principal tone is *Methegh*, a kind of secondary accent (§ 16, 2). Small words which are united by *Maqqeph* with the following one, are destitute of the tone (§ 16, 1).

It is not necessary here to single out the words accented on the penultima (*vores penacutæ*); for the sake, however, of calling attention to these words, they are generally marked in this book with  $\bar{\text{—}}$ , as a sign of the tone.

In Arabic the tone is more on the penultima, and even on the antepenultima. The Syriac accents mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e. g. בְּרֵאשִׁית בְּרָא *bréshis bóro*.

2. The original tone of a word frequently shifts its place on account of changes in the word itself, or in its relation to other

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\* In this and the analogous examples (§ 65, 2) *Daghesh lene* remains in the final Tav, just as if no vowel preceded (§ 22, 2), in order to indicate that the helping *Pattach* has a very short sound, and at the same time to suggest שָׁלַחְתָּ as the original form. (Accordingly לָקַחְתָּ *thou hast taken* is distinguished also in pronunciation from לָקַחְתָּ *ad sumendum*.) The false epithet *furtive* given to this helping-vowel, in connection with the notion that such a vowel must be sounded *before* the consonant, caused the decided mistake which long had its defenders, namely, that שָׁלַחְתָּ should be read *shaldácht*; although such words as שָׁחַל, נָחַל were always correctly sounded *sháchhüth*, *náchhál* not *naachl*. Strictly analogous is יָחַד *yä-häd* (from יָחַדָּה, § 75, Rem. 3, d).

words. If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables according to the length of the addition, as דָּבָרִים, דְּבָרֶיךָ, דְּבָרֶיךָ ; קָדָשׁ, קְדָשִׁים, קִדְשֹׁתְךָ ; קִטְלָהוּ. For the consequent shortening of the vowels, see § 27, 1, 3.

In one case the tone is thrown forward in consequence of accession at the beginning of the word. See § 44, Rem. 5, b.

3. On the contrary, the original tone is shifted from the final syllable to the penultima (*ascendit*),

- a) when the syllable (וֹ), § 49, 2, is prefixed, as יֹאמַר *he will say*, וַיֹּאמֶר *and he said*; יֵלֵךְ *he will go*, וַיֵּלֶךְ *and he went*; יָקָם *let him rise*, וַיָּקָם *and he rose up*;
- b) when a monosyllabic word, or one with the tone on the penultima follows (in order to avoid the meeting of two tone-syllables).\* E. g. אֶלֶל בּוֹ Job iii. 3, for אֶלֶל בּוֹ ; הוֹלֵם פָּנִים Is. xli. 7, for הוֹלֵם פָּנִים ; Gen. i. 5, iii. 19, iv. 17 ; Job xxii. 28 ; Ps. xxi. 2 ;
- c) in *Pause*. See No. 4.

The meeting of two tone-syllables (*letter b*) is avoided in another way, viz. by writing the words with *Maqqeph* between them, in which case the first wholly loses the tone, as וַיִּקְרָא בְּשֵׁם. The above method is adopted whenever the penultima is an open syllable with a long vowel. Compare § 47, Rem. 1. § 51, Rem. 3, § 52, Rem. 2.

4. Very essential changes of the tone, and consequently of the vowels, are effected by the *Pause*. By this term is meant the strong accentuation of the tone-syllable of the word which closes a period or member of a period, and on which the tone of the whole rests. This syllable is marked with one of the great *distinctive accents*, as הָאֶרֶץ, הַיָּמִים. The changes are as follows :

- a) when the syllable has a short vowel, in *pause* it becomes long ; as קָטַל, קָטַל ; מִים, מִים ; קָטַלְתָּ, קָטַלְתָּ ; אָרֶץ, אָרֶץ, Jer. xxii. 29 ; קִשְׁרָה (*conspiracy*), קִשְׁרָה 2 K. xi. 14 ;
- b) when a final tone-syllable has a prefix half-syllable (as קָטַלְתָּ, § 26, 4), the half-vowel of the latter gives place to a full vowel, which takes the tone. A more fitting cadence is thus produced, than by the accentuation of the final syllable. E. g. יִקְטְלוּ, יִקְטְלוּ ; מִלְחָמָה, מִלְחָמָה ; קָטַלְתָּ, קָטַלְתָּ. The vowel select-

\* Even the prose of the Hebrews proceeds, according to the accentuation, in kind of Iambic rhythm. That the authors of the system intended to secure this object is evident, particularly, from the application of *Methegh*.

- ed is always that which had been shortened, in the same syllable, to vocal Sh'va.\* Moreover, *vocal Sh'va* in pause becomes *Seghol*, as לָחִי, לָחִי; and a *Chateph* gives place to the analogous long vowel, as אָחִי, אָחִי; חָלִי, חָלִי;
- c) this tendency to place the tone on the *penultima* in *pause*, shows itself moreover in several words which then regularly retract the tone, as אָחִי, אָחִי; אָחִי, אָחִי; עָתָה, עָתָה; and in single cases, like כָּלִי Ps. xxxvii. 20, for כָּלִי, and also לָעִי Job vi. 3, for לָעִי from לָעִי.

The rule given under letter *a* respects principally *Pattach* and *Seghol*. *Seghol* is however strong enough to be retained in *pause* (מָלֵךְ, מָלֵךְ) especially when the syllable is sharpened by *Daghesh forte*, as מָלֵךְ.

*Pattach* is sometimes adopted in place of *Seghol*, as מָלֵךְ, in *pause* מָלֵךְ; אֶל-הַלֵּן, in *pause* אֶל-הַלֵּן Jud. xix. 20. *Pattach* even takes the place of *Tsere* in *pause*. E. g. הָשֵׁב for הָשֵׁב Is. xlii. 22; מָבֹאֵל, in *pause* מָבֹאֵל Is. vii. 6. But more commonly, *Tsere* is retained; and on the contrary, *Pattach* sometimes takes its place out of *pause*, as מָרִד for מָרִד Lam. iii. 48.

Some other changes, occasioned by the *Pause*, will be noticed as they occur, in the next division.

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\* Such a *Pause-syllable* is sometimes strengthened by the doubling of the following consonant; § 20, 2, c.

## PART SECOND.

### OF FORMS AND INFLECTIONS, OR OF THE PARTS OF SPEECH.

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#### § 30.

#### OF THE STEM-WORDS AND ROOTS (BILITERALS, TRILITERALS, QUADRILITERALS).

1. THE stem-words of the Hebrew and of the other Semitic languages have this peculiarity, that by far the most of them consist of *three consonants*, to which the essential meaning is attached, while its various modifications are expressed by changes in the vowels, e. g. אָרָם *he was red*, אָרֵם *red*, אָרָם *man* (prop. *red one*). Such a stem-word may be indifferently either a verb or a noun, and usually the language exhibits both together, as מָלַךְ *he has reigned*, מֶלֶךְ *king*. But it is customary, and of practical utility for the beginner, to consider the *third person singular of the Perfect*, i. e. one of the most simple forms of the verb, as the stem-word, and the other forms of both the verb and the noun, together with most of the particles, as derived from it; e. g. צָדִיק *he was righteous*, צִדְקָה *righteousness*, צַדִּיק *righteous*, &c. Sometimes the language, as handed down to us, exhibits only the verbal stem without a corresponding form for the noun, as סָקַל *to stone*, נָהַךְ *to bray*; and occasionally the noun is found without the corresponding verb, e. g. נֶגֶב *south*, תֵּשַׁע *nine*. Yet it must be supposed that the language, as spoken, often had the forms now wanting.

*Rem.* 1. The Jewish grammarians call the stem-word, i. e. the third person singular of the Perfect, the *root*, שֹׁרֵשׁ, for which the Latin term *radix* is often used; and hence the three consonants of the stem are called *radical letters*, in contradistinction from the *servile letters*, namely א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, ש, which are added in the derivation and inflection of words. We however employ the term *root* in a different sense, as explained in No. 2.

2. Many etymologists give the name *root* to the three stem-consonants, viewed as vowelless and unpronounceable, from which the stems

for both the verbs and the nouns are developed, as in the vegetable kingdom (from which the figurative expression is taken) the stems grow out of the concealed root. Thus for example—

Root : מִלַּךְ (to reign).

Verb-stem : מָלַךְ he has reigned. Noun-stem : מֶלֶךְ king.

This supposition of an unpronounceable root is, however, an abstraction too remote from the actual state of the language ; and it is better, at least for the historical mode of treatment, to consider the concrete verb [3 pers. sing. Perf.] as the stem-word.

3. These trilateral stems are generally of two syllables. But among them are reckoned also such as have for their middle letter a ו, which is uttered as a vowel (§ 24, 2, c), and thus reduces the form to one syllable, e. g. קָם for קָמַו.

2. The use of three consonants in the stems of the verbs and nouns is so prevalent a law in the Semitic languages, that we must look upon it as a characteristic peculiarity of this family. Even such monosyllabic nouns as might be deemed originally monosyllables (*biliteral roots*), since they express the first, simplest, and most common ideas, as אָב *father*, אִמָּה *mother*, אָח *brother*, come under this law ; thus we have אִמִּי *my mother*, as if derived from אִמָּה. But, on the other hand, stems with three consonants (*trilateral roots*) may be reduced to two consonants, which with a vowel uttered between form a sort of *root-syllable*, from which spring several trilateral stems with the same fundamental meaning. Such root-syllables are called *primary* or *biliteral roots*. They are very easily made out when the stem has a feeble consonant or the same consonant in the second and third place. Thus, the stems דָּבַךְ, דָּרַךְ, דָּכָא, דָּכָה, have all the meaning *to beat* and *to beat in pieces*, and the two stronger letters דָּד *dakh* constitute in each of them the monosyllabic root. The third stem-consonant also may be strong. To such a monosyllabic root there often belongs a whole series of trilateral stems, which have two radical letters and the fundamental idea in common.

Only a few examples can be presented here :—

From the root קָץ, which imitates the sound of *hewing*, are derived immediately קָצַץ, קָצָה *to cut off* ; then, קָצַב, קָצַע, קָצַר, with the kindred significations *to shear*, *to mow*, and metaph. *to decide*, *to judge* (hence קָדִין, *Kadi*, a judge). Related to this is the syllable קָט, קָס from which is derived קָטַט *to cut into* ; קָשַׁב *to sharpen* ; קָשָׁה *to pare*. With a lingual instead of the sibilant, קָט, קָר ; hence קָטַט *to cut down*,



cals the same (דָּרָה) or very similar (אָהֵל). On the contrary the last two are very often the same (§ 67).\*

- e) The tendency to substitute smooth for harsh sounds (see letter c) is sometimes so great that *l, n, r*, especially when used as middle stem-letters, are even softened to vowels, as דָּרַשׁ, דָּוֵשׁ to tread down, to thresh; אָלַץ, אָנַץ (comp. אָנַס), to press, and many others. Comp. *salvare*, French *sauver*; *calidus*, Ital. *caldo*, in Naples *caudo*, French *chaud*; *falsus, falso*, in Calabria *fauzu*, French *fauz*; and the pronunciation of the English words *talk, walk*. Comp. § 19, 5, Rem.
- f) Often, however, the three stem-letters must all be regarded as original, since all are necessary to make the sound of the word expressive of the sense, e. g. הָיָק, הָיַק, הָיַק to be narrow, to afflict; אָגַץ, *ango*; דָּרַה to tread; בָּרַם, βέρεω, *fremo*, to make a humming sound (to buzz, hence to spin). &c.

A full development of this action of the living elements of the language, may be found in the later editions of *Gesenius' Hebrew Lexicon*. It is important that even the learner should be taught to regard the roots and their significations, not as the arbitrary creation of a people secluded from all the rest of the ancient world, but as *imitations of nature*, and as intimately connected with the well-known treasures of other languages, spoken by nations more nearly related to ourselves.

3. To a secondary process, or later epoch of the language, belong stem-words of *four* and, in the case of nouns, even of *five* consonants. These are, however, comparatively far less frequent in Hebrew than in its sister dialects.† This lengthening of the form is effected in two ways: *a*) by adding a fourth stem-letter; *b*) by combining into one word two trilateral stems, so that then even *quinteliterals* are formed. Such lengthened forms as arise from the mere repetition of some of the three stem-letters, as קָטַל, קָטַלְטַל; סָבַב, סָבַבְסַב, are not regarded as quadriliterals, but as variations in conjugation (§ 55). So likewise the few words which are formed by prefixing שׁ, as שֶׁלֶהֶב *flame* from לָהֵב, Aram. conj. *Shafel* שֶׁלֶהֶב.

Rem. on *a*). Some forms are made by the insertion particularly of *l* and *r* between the first and second radicals; as פָּרַס, פָּרַסְסַם to shear off, to eat off; שָׁרַבַּט = שָׁרַבְטַט *sceptre*; זָגַהּ to glow; זָלְזָפָה *hot wind* (the

\* Letters which are not found associated as radicals are called *incompatible*. They are chiefly such as too strongly resemble each other, as קָג, גָּק, כָּה, פָּב. Some letters, however, have been falsely considered *incompatible*, as רָל, which are sometimes associated, e. g. in חָרַל and חָרַל, from the harsher forms חָרַר, חָרַר. Comp. γεραιτός, together with γεραιβερ, δατώ, along with γεραιός, and much that is analogous in Sanskrit.

† Especially in *Æthiopic*, where these forms are very frequent.

first form with ר frequent in Syr.). This mode of formation is analogous with *Piël*, and in Aramæan the two forms exist together, as פָּרַעַל, פָּרַעַל. In Latin there is a correspondent lengthening of the stem; as *findo*, *scindo*, *tundo*, *jungo* (in Sanscr. Class VII), from *fid*, *scid* (σκαδᾶω), *tud*, *jug*. Additions are also made at the end, principally of *l* and *n*; as פָּרַעַל an axe, from the stem פָּרַעַל to cut; פָּרַעַל an orchard, from פָּרַעַל; גָּבַעַל flower-cup, from גָּבַעַל cup; פָּרַעַל to tremble, פָּרַעַל to hop. The termination *-l* has perhaps a diminutive force, as it has in many languages.

*Rem. on b).* In the combination of *triliterals*, it generally happens that letters common to them both are written but once in the compound form, as אֶפְרַיִם a frog, perhaps prop. marsh-hopper, from אֶפְרַיִם to hop, and Arab. رداء a marsh; שָׁלֵמָה tranquil, from שָׁלֵמָה to be quiet, and שָׁלֵמָה to be at rest; or a feeble letter is cast away, as בַּתְּלֵה a bat, from עַתְל dark and עָף flying. Still bolder changes are sometimes made in the amalgamation of words, as פָּלְמֵי (ὁ δῆμα) Dan. viii. 13 from פָּלְמֵי אֶלְמֵי.

It should be remarked that *quadriliterals* may be shortened again into *triliterals*. E. g. from פָּרַעַל (hop, see above), פָּרַעַל with the same signification; hence פָּרַעַל a partridge (from its hopping, limping gait); שָׁרֵה a chain for שָׁרֵה, from שָׁרֵה, שָׁרֵה.

4. To an earlier stage of the language, on the contrary, belong the *pronouns* (§ 32 foll.), and some particles, especially *interjections* (§ 105, 1), which as an ancient and crude formation have not attained to the model of the *triliteral* stems, and follow peculiar and freer laws of inflection.\* Most of the particles, however, are either derived from nouns or resemble them in inflection, although their form is often very much shortened on account of their enclitic nature, and their origin can no longer be known. (See § 99, &c.)

### § 31.

#### OF GRAMMATICAL STRUCTURE.

1. The formation of the parts of speech from the roots, and their inflection, are effected in two ways: 1) by changes in the stem itself, particularly in its vowels; 2) by the addition of formative syllables. A third method, viz. the use of several separate words in place of inflection (as in expressing the comparative

\* Comp. Hupfeld's System der semitischen Demonstrativbildung und der damit zusammenhängenden Pronominal- und Partikelbildung, in the Zeitschrift für die Kunde des Morgenlandes, Bd. II., S. 124 ff. 427 ff.

degree and several relations of case), belongs rather to the syntax than to that part of grammar which treats of *forms*.

The second mode of forming words, namely, by agglutination, which is exemplified in the Egyptian, appears on the whole to be the more ancient of the two. Yet other languages, as the Semitic stock, had early recourse also to the first mode, namely, internal modification of the stem, and in the period of their youthful vigor this formative tendency was actively developed; but in later periods its force continually diminished, and it became necessary to resort to the constructions of syntax. This is exemplified in the Greek (including the modern) and in the Latin with its corrupt branches, the *Romanic languages*.—The formation of words by agglutination is prevalent in ancient and modern Egyptian; that by internal modification in Sanskrit and Greek; the Chinese is almost entirely destitute of any grammatical structure, and supplies its place by the relations of syntax.

2. Both methods of formation and inflection are found in Hebrew. That which is effected by vowel-changes exhibits considerable variety (קָטַל, קָטַל, קָטַל, קָטַל, קָטַל). We have an example of the other method in הִתְקַטַּל, and of both in the same word in הִתְקַטַּל. Inflection by the addition of formative syllables occurs, as in almost all languages, in the formation of the persons of the verb, where also the import of these annexed syllables is still, for the most part, perfectly clear (see §§ 44, 47); moreover it occurs in the distinction of gender and number in the verb and the noun. Of case-endings, on the contrary, there appear in Hebrew only imperfect remains (§ 90).

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## CHAPTER I. OF THE PRONOUN.

### § 32.

#### OF THE PERSONAL OR SEPARATE PRONOUN.

1. THE personal pronoun (as well as the pronouns generally) is among the oldest and simplest elements of the language (§ 30, 4). For this reason, and as forming the basis of verbal inflection (§§ 44, 47), it properly claims our first attention.

2. The pronouns in their separate and full forms, or as expressing the nominative, are the following :

<i>Singular.</i>		<i>Plural.</i>	
1	comm. אָנְכִי, in pause אָנְכִי; אָנִי, in pause אָנִי } <i>I.</i>	1	comm. אֲנִי־חַדָּשׁ (נְחַדָּשׁ), (אָנִי) } <i>we.</i>
2	{ m. אַתָּה (אַתָּ), in pause אַתָּה } <i>thou.</i> { f. אַתְּ (אַתִּי pr. אַתִּי) }	2	{ m. אַתֶּם f. אַתֶּנָּה, אַתֶּנָּה } <i>ye.</i>
3	{ m. הוּא } <i>he.</i> { f. הִיא } <i>she.</i>	3	{ m. הֵם f. הֵנָּה, הֵנָּה } <i>they</i>

The forms included in parentheses seldom occur. A complete view of these pronouns with their abbreviated forms (*suffixes*) is given at the end of the grammar in Parad. A.

## REMARKS.

I. *First Person.*

1. The form אָנְכִי is nearly as frequent in the Old Testament as אָנִי. The former exists in the Phœnician, but in no other of the kindred dialects;\* from the latter are formed the *suffixes* (§ 33). In the Talmud אָנִי is constantly used, and אָנְכִי very seldom.

2. The formation of the plural in this and the other persons, though analogous with that of verbs and nouns, exhibits (as also in the pronoun of other languages) much that is irregular and arbitrary. אֲנִי־חַדָּשׁ is made from אָנְכִי (with the exchange of כ for ח) by the addition, as it seems, of אָנִי. The form אָנִי, from which the suffixes are derived, occurs only in Jer. xlii. 6 (*Kethibh*). The form נְחַדָּשׁ is found only six times; e. g. Gen. xlii. 11, Numb. xxxii. 32. (In the Talmud אָנִי alone appears.)

3. The first person alone is of the *common gender*, because one that is present speaking needs not the distinction of gender as does the second person addressed (in Greek, Latin, and German the distinction is omitted here also), and the third person spoken of.

II. *Second Person.*

4. The forms אַתָּה, אַתָּ, אַתֶּם, אַתֶּנָּה, are contracted from אַתָּה־הָ, &c.; the kindred dialects yet have *n* before the ת, Arab. *anta* f. *anti* thou, plur. *antum* f. *antunna* ye. The essential syllable is תָּה *tā*, to which the meaning *thou* belongs (see § 44, 1); the *an* prefixed is demonstrative, and gives more support to the form. אַתָּ without ה occurs only five times, e. g. Ps. vi. 4, and each time as *Kethibh* with the *Qeri* אַתָּה־הָ. As the vowels of the text belong to the *Qeri* (§ 17), the reading of the *Kethibh* may have been אַתָּ as an abbreviation from אַתָּה־הָ.

\* In Phœnician it is written אַנְךְ, without the ending ך־, and spoken somewhat like *anekh* (*Plauti* Pœnulus, V. 2, 35., *Gesenii* Mon. Phœnicia, pp. 376, 437). A trace of this form is found in the *Æthiopic qatalku* (*I have killed*). In ancient Egyptian ANK (pronounced *anok*).

The feminine form was originally pronounced **אַתָּה** (with the feminine designation **—הָ**, probably from **הִיא** she, properly *thou she*, compare **הִתְקַדְּשִׁי**, § 47, 2), as in Syriac, Arabic, and Æthiopic. This form is still found in a few instances (Judg. xvii. 2, 1 Kings xiv. 2). Some forms in the inflection of the verb are derived from it (§ 44, Rem. 4, § 59, 1). The final **—הָ** being gradually lost to the ear (in Syriac it was at length only written, not pronounced), its *Yodh* was omitted, so that the Jewish critics, even in the above-mentioned passages, place in the *Qeri* **אַתָּה**, whose *Sh'va* stands in the punctuation of the text (§ 17). The same final **—הָ** appears, moreover, in the unfrequent forms of the suffix **—בִּי**, **—כִּי** (§ 58).

5. The plurals **אַתֶּם**, **אַתְּנָה** are blunted forms (comp. § 27, Rem. 4, *b*) of **אַתְּמָה** (Arab. *antum*, Chal. **אַתְּמָה**, a form which lies at the foundation of some verbal inflections, § 59, 1), and **אַתְּנָה** or **אַתְּנִי**, the full final vowel giving place to the obtuse sound of *e*, somewhat in the manner of the third person. **אַתְּנָה** is found only once (Ezek. xxxiv. 31, where another reading is **אַתְּנִי**), and **אַתְּמָה** (for which MSS. have also **אַתְּמָה**) occurs only four times, viz. in Gen. xxxi. 6; Ez. xiii. 11, 20; xxxiv. 17. For the ending **—הָ** see No. 7.

### III. Third Person.

6. The **א** indicates a kind of half-vowel heard at the end of **הִיא** and **הִיא**, *húa, hía*, like *e* in the German *die* (old Germ. *thiu, thia*), *sie, wie*. A trace of this appears in the Arabic; as *huwa, hiya*, in the common dialect *húa, hía*.

The masculine **הִוא** is of common gender in the Pentateuch, in which it is used also for *she*. (See § 2, 3.) The punctators, however, whenever it stands for **הִיא**, give it the appropriate pointing of this form (**הִיא**), and require it to be read **הִיא** (comp. § 17). It is, however, to be sounded rather according to the old form **הִוא**.

7. The plural forms **הֵם** and **הֵנָּה** come from **הִוא** and **הִיא** in the same manner as **אַתֶּם** from **אַתְּמָה**. In Arab. where they are pronounced *hum, hunna*, the obscure vowel-sound is retained; for which the suffixes **הֵם**, **הֵנָּה** still have Seghol (§ 27, Rem. 4, *b*). The **—הָ** in both forms has a demonstrative force. (See § 90, 2.) In Chald. (**הֵמָּה**, **הֵנָּה**), Arab. and Æthiop. (*hūmū, hēmū*) there is an appended *o, ū*, which occurs in Hebrew in the poetical forms **הֵמָּה**, **הֵנָּה**, § 58, 3, Rem. 1).

8. The pronouns of the third person **הִוא**, **הִיא**, **הֵם**, **הֵנָּה**, are also demonstrative pronouns (see § 122, 1).

## § 33.

### SUFFIX PRONOUN.

1. The full and separate forms of the pronoun, as given in the foregoing section, express only the nominative.\* the accusa-

\* See an exception in § 121, 2.

tive and genitive, on the contrary, are expressed by shortened forms or fragments which are joined to the end of verbs, nouns and particles (*suffix pronouns*, usually *suffixes*), e. g. הֵי *him* and הִי *his* (from הוּא *he*), thus קָטַלְתִּיהוּ *I have killed him*, סוּסוֹ *his horse*.

Instances of the like contraction occur in Greek, Latin, and German, as πατήρ μου for πατήρ μου, Lat. *eccum* in Plautus for *ecce eum*, Germ. *du hast's* for *du hast es*. In Hebrew this is done systematically, as in Egyptian, Hungarian, and some other languages.

2. Concerning the *cases* which these suffixes denote, let it be remarked :

- a) when joined to verbs, they denote the accusative (but comp. § 121, 4), קָטַלְתִּיהוּ *I have killed him* ;
- b) when joined to substantives, they denote the genitive (like πατήρ μου, *pater ejus*), and then serve as *possessive pronouns*, as אָבִי (*abh-i*) *my father* ; סוּסוֹ, *equus ejus*, and *equus suus* (§ 124, 1, b) ;
- c) when joined to particles, they denote either the genitive or the accusative, according as the particle has the meaning of a noun or a verb ; e. g. אִתִּי (prop. *my vicinity*) *with me*, like *mea caussa*, on the contrary הִנֵּנִי *behold me*, *ecce me* ;
- d) the dative and ablative of the pronoun are expressed by combining the prepositions that are signs of these cases (לְ sign of the dative, בְּ *in*, מִן *from*, § 102) with the suffixes, as לוֹ *to him*, בּוֹ *in him*, מִמֶּנִּי *from me*.

3. Some of these suffixes are probably derived from forms of the separate pronoun of which no trace now remains, as הָ— *thee* from a form like אָתָּה = אַתָּה *thou*. This applies also to the affirmatives of the verb (§ 44, 1).

4. The suffix of the verb (the accusative) and the suffix of the noun (the genitive) are mostly the same in form, but sometimes they are different, e. g. נִי *me*, מִי *my*.

A tabular view of all the forms, both of the *separate pronouns* and of the *suffixes*, is exhibited in *Paradigm A*. In §§ 58–61 are given more full explanations of the forms of *verbal* suffixes and of the modes of attaching them to the verb, and in § 91 of the forms and attachment of *nominal* suffixes. On the prepositions with suffixes, see § 103.

§ 34.

THE DEMONSTRATIVE PRONOUN.

<i>Sing. m.</i>	זֶה *	} <i>this.</i>
<i>f.</i>	זֹאת (זֹה, זֵה)	
<i>Plur. comm.</i>	אֵלֶּה (rarely אֵלָּה)	<i>these.</i>

The feminine form זֹאת is for זֵאת (from זֶה = זֶה and the feminine ending ך, see § 80, 2); and the forms זֹה, זֵה, which are both of rare occurrence, come from זֵאת by dropping ך. The forms אֵלֶּה and אֵלָּה (related to the Arabic article اَلْ, § 35, Rem. 1) are plural by usage, and not by grammatical inflection. The form אֵל occurs only in the Pentateuch and 1 Chr. xx. 8, and always with the article אֵלֶּה (Rem. 1). The ending הֶ־ in אֵלֶּה (same as הֶ־) is a demonstrative appendage, as in הַמֶּלֶךְ (§ 32, Rem. 7).

Another form of the demonstrative is זֶה, used only in poetry. It stands mostly for the relative, like *that* for *who*, and is used for all numbers and genders, like אֵשֶׁר (§ 36).

*Rem. 1.* This pronoun receives the article (הַזֶּה, הַזֵּה, הַזֹּה) according to the same rules as the adjectives, § 111, 2. There are, besides, some peculiar forms in which ל is inserted after the article, הַלְזֶה Gen. xxiv. 65; xxxvii. 19; הַלְזֵה *fem.* Ez. xxxvi. 35, and shortened הַלְזֶה usually *masc.* Judges vi. 20; 1 Sam. xiv. 1; xvii. 26; but *fem.* in 2 Kings iv. 25. In Arabic there is a corresponding form *alladhī* as relative pronoun.

2. Some other pronominal stems occur among the particles, § 99, &c.

§ 35.

THE ARTICLE.

Originally the article was a demonstrative pronoun, akin to the pronoun of the third person, but of so feeble import that it was never used except in connection with the noun. Its usual form is ך, with a short sharp-spoken *ā* and a doubling of the

■ In most languages the demonstratives begin with *d*, hence called the *demonstrative sound*, which is, however, interchanged with a *sibilant* [as in Heb. זֶה] or a rough breathing. Thus in Aram. דֵּה, דֶּה, דִּה *this*, Arab. *dhu, dhi, dha*; Sansk. *sa, sā, tat*, [Gr. *ὁ, ἡ, τό*], Goth. *sa, sô, thata*; Germ. *da; der, die, das* [our *the, this, that*], &c.

following consonant (by *Daghesh forte*), e. g. הַשֶּׁמֶשׁ *the sun*, הַיָּאֵר *the river* for הָיָאֵר (according to § 20, 3, b).

When the article ה־ stands before a word beginning with a guttural, then the *Daghesh forte* cannot (according to § 22, 1) be used, and hence the short and sharp *ā* (Pattach) is lengthened into *ā* (Qamets) or *ä* (Seghol).

But to be more minute :

1. Before the weakest guttural א and before ר (§ 22, 5) the vowel of the article is always lengthened to Qamets, as הָאָב *the father*, הָאֲוֵר *the other*, הָאִם *the mother*, הָאִישׁ *the man*, הָרֶגֶל *the foot*, הָרֹאשׁ *the head*, הָרָשָׁע *the evil-doer*.

2. For the other gutturals it is in general the rule, that the stronger the guttural, the more firmly does the sharpness of the syllable, and consequently the short *ā*, maintain itself. But there are then two cases to be distinguished :

- A) When the guttural is followed by some other vowel than *ā* (־) or *°* (־), then a) before the stronger ח and ה, the article regularly remains ה־, as הַחֹדֶשׁ *that, the month*, הַחֵיל *the strength*; with rare exceptions, as הַחֵי Gen. vi. 19, and always הָהֵם *those*; b) before ע the Pattach is generally lengthened, as הָעֵין *the eye*, הָעִיר *the city*, הַעֲבָד *the servant*, plur. הַעֲבָדִים. (Exceptions in Jer. xii. 9, Prov. ii. 17.)
- B) But when the guttural is followed by *ā* (־), then a) before ה־ and ע the article is always ה־, provided it stands immediately before the tone-syllable, else it is ה־, e. g. הָעָם *the people*, הַהָר *the mountain*, הָעֵין (in pause), הַהָרָה *towards the mountain*, on the contrary הַהָרִים *the mountains*, הָעֵוֹן *the guilt*; b) before ח the article is always ה־, without regard to the place of the tone, as הַחֲכָם *the wise*, הַחֵג *the feast*; so also c) before ה־, as הַחֲלִי *the sickness*, הַחֲדָשִׁים *the months*. (On the contrary הַחֲקָמָה according to A, a.)

Gender and number have no influence on the form of the article.

*Rem. 1.* The form of the Hebrew article ה־ appears to have come from הַל, the ל being always assimilated to the following letter (as in רַחֵם, from רַחֵם־הָ, § 19, 2). The uniform assimilation is explained by the enclitic nature of the article. In Arabic, its form is هـ (spoken *hal* among the Bedouins\*), in which also the ה is assimilated, at least before all *s* and *t* sounds, as well as before *l*, *n*, and *r*. E. g. *al-Koran*; but,

\* See Wallin in d. Zeitschr. der D. Morgenl. Ges. Bd. VI., S. 195. 217.

*as-sana* (Bedouin, *has-sana*), the same as חַשְׁנָה *the year*.—The Arabic article itself occurs in the Old Testament, in the Arabic name אֱלִיָּאֵד Gen. x. 26, and perhaps in אֱלִיָּאֵד *ice, hail* = גְּבִישׁ Ez. xiii. 11, 13; according to others, in אֱלִיָּאֵד (the people), Prov. xxx. 31.

2. When the prepositions בְּ, לְ, and the ׀ of comparison (§ 102) come before the article, the ה falls away (by contraction) and the preposition takes its pointing (§ 19, 3, *b*, and § 23, 5), as בְּשָׁמַיִם *in the heaven* for בְּהַשְׁמַיִם; לְעָם *to the people* for לְהָעָם, בְּהָרִים *on the mountains*. With בְּ, however (which is less closely connected with the word), the ה very often remains, as בְּהַיּוֹם Gen. xxxix. 11, but also בְּהַיּוֹם Gen. xxv. 31, 33; seldom with other prefixes, except in the later books, as לְהָעָם 2 Chron. x. 7. (But see 1 Sam. xiii. 21; Ps. xxxvi. 6.) With לְ, which in conception is still less closely connected with the word, the ה always remains, as וְהָעָם *and the people*.

### § 36.

#### THE RELATIVE PRONOUN.

The relative pronoun for both genders and numbers אֲשֶׁר *who, which*. In the later books, and even in some of the earlier, as in Canticles throughout, and occasionally in Judges, it takes the form ׀ by the elision of א and assimilation of ר, according to § 19, 2, 3; more rarely the form ׀ Judges v. 7, Cant. i. 7, and before א in a single instance ׀ Judges vi. 17, though elsewhere ׀ before the gutturals. The still more abbreviated form ׀\* occurs Eccles. ii. 22 [in some copies]; iii. 18. For the manner in which the cases of the relative are expressed, see § 123. 1.

אֲשֶׁר is used also as a conjunction, like *quod, ut, that*. Closely connected with it in meaning is כִּי, which also belongs to the pronominal stems, § 104.

### § 37.

#### THE INTERROGATIVE AND INDEFINITE PRONOUNS.

1. The interrogative pronoun is מִי *who?* (of persons), and מַה *what?* (of things).

The pointing of מִי with *Qamets* is seldom found out of pause, except before א and ר, as מַה אַתֶּם *what are ye?* רְאִיתָּהּ מַה *what do ye see?* rarely before ה as in Josh. iv. 6, 21. It is commonly written in close

\* In the Phœnician it never occurs in the full form, but as ש, and אש, spoken *sa, se, si, and ys, es*. Gesenius Mon. Phœn. p. 438; *Movers Phœnic. Texte I*, S. 81, ff. II., S. 44. Comp. above § 2, 5. In modern Hebrew also, ש has become the prevailing form.

connection with the following word: a) *מה* with *Maqqeph* and *Daghesh forte conjunctive* (§ 20, 2), as *מה-לָּךְ* *quid tibi?* and even in one word, as *מַלְכֶם* *quid vobis?* Is. iii. 15, *מַה* *what is that?* Ex. iv. 2; b) before the harder gutturals ה, ח, ע, it also takes *Pattach* with the *Daghesh* implied in the following guttural (§ 22, 1). *מה-הוּא* Num. xiii. 18; c) before a guttural with *Qamets*, it takes *Seghol* (according to § 27, Rem. 2), as *מַה-עָשִׂיתָ* *what hast thou done?* This *Seghol* stands also occasionally before letters that are not guttural, as *מַה קוֹל יוֹגִי* *what voice, &c.?* 1 Sam. iv. 6; 2 Kings i. 7, but only when the tone of the clause is far removed from the word; moreover in the form *בְּמַה*, *בְּמַה* (see more in the Lexicon under *מה* in the note).

2. Both *מי* and *מה* occur also as an indefinite pronoun, in the sense of *whoever*, *whatever*.

## CHAPTER II.

### OF THE VERB.

#### § 38.

##### GENERAL VIEW.

1. OF the Hebrew parts of speech, the verb exhibits the greatest completeness and variety of development. It is also, in several respects, the most important; especially, as it generally contains the *word-stem* (§ 30), and as its various modifications furnish, mainly, the forms of the other parts of speech.

2. All verbs, however, are not stem-words. They may be divided, in respect to their origin, into three classes:

- a) *Primitives*, e. g. *מָלַךְ* *to reign*; *יָשַׁב* *to sit*.
- b) *Verbal Derivatives*, derived from other verbs, e. g. *צָדַק* *to justify*, *הִצְטַדַּק* *to justify one's self*, from *צָדַק* *to be just*; commonly called *conjugations* (§ 39).
- c) *Denominatives*, or those derived from nouns; e. g. *אָהַל* and *אָהַל* *to pitch a tent*, from *אֹהֶל* *a tent*; *שָׁרַשׁ* *to root out* and *הִשְׁרִישׁ* *to take root*, from *שָׁרֵשׁ* *a root*.

These appear to be of later origin than the two preceding classes, which they imitate in their forms.

The noun from which the denominative verb comes, is in most cases itself derivative; e. g. *לָבֵן* *to be white*, hence *לִבְנָה* *a brick* (from the color), and hence again *לָבֵן* *to make bricks*; from *הִקְהָה* *to increase greatly*, *דָּג* *a fish*, and hence again *דָּוַג* *to fish*.

A peculiar kind of secondary verbs, and at least of rather late formation in the language (hence frequent in the later dialects), are those denominatives, one of whose consonants, originally a servile, has become a radical. E. g. נִיחַ *to rest, to set one's self down*; hence the noun נִיחָה *a setting down*; hence again נָחַח *to descend*; in like manner שָׁחַח, *a pit, destruction* (from שָׁחַ), hence שָׁחַח *to destroy*.

## § 39.

1. The third person of the Perfect, in the simple, primitive form of the verb (i. e. Kal, see No. 4), is regarded as the stem, or ground-form; as קָטַל *he has killed*, קָבַד *he was heavy*.\* From this come the other persons of the Perfect, and with this the Participle connects itself. There is still another, of the same form as the Infinitive (קָטַל, also קִטֵּל), with which are connected the Imperative and the Imperfect.

The first ground-form, of two syllables (Arab. *qatala, qatila, qatula*), may be called the concrete; and the second, which is generally monosyllabic (Arab. *qatl, qill, qull*), the abstract. The same analogy prevails in the division of nouns into abstract and concrete.

In verbs whose second radical is ו, the full stem appears only in the second form; e. g. שָׁוַב, of which the third person Perf. is שָׁב.

2. From this stem are formed, according to an unvarying analogy in all verbs, the *verba derivata*, each distinguished by a specific change in the form of the stem, with a corresponding definite change in its signification (intensive, frequentative, causative; passive, reflexive, reciprocal). E. g. לָמַד *to learn*, לִמַּד *to cause to learn, to teach*; שָׁכַב *to lie*, הִשְׁכִּיב *to cause to lie, to lay*; שָׁפַט *to judge*; נִשְׁפָּט *to contend before a judge, to go to law*. In other languages such words are regarded as new derivative verbs; e. g. *to fall, to fell*; *jacere to throw, jacere to lie*; *γίνομαι to be born, γένναιω to bear*. But in Hebrew, where these formations are far more regular than e. g. in German, Greek, or Latin they are called, since the time of Reuchlin, *conjugations*† (Hebr. בְּנִיּוֹת, more correctly *species, modifications*) of the ground-form, and both in the grammar and the lexicon are always treated of in connection, as parts of the same verb.

\* The infinitive is here used for the sake of brevity in most grammars and lexicons, thus לָמַד *to learn*, prop. *he has learned*.

† Not in the sense in which this term is used in Greek and Latin grammars.

3. The changes of the ground-form consist partly in varying its vowels, or doubling one or more of its letters (קָטַל, קָטַל; קָטַל; קָטַל; קָטַל; comp. *to lie, to lay; to fall, to fell*); partly in the addition of formative letters or syllables (נִקְטַל, נִקְטַל; comp. *to speak, to bespeak; to count, to recount; bid, forbid*); sometimes in both united, as הִתְקַטַּל. (Comp. § 31, 2.)

In the Aramæan this is effected less by the change of vowels than by the addition of formative syllables; the variations by vowels having almost gone out of use; so that, for instance, all the passives are supplied by the reflexives, with the prefix syllable נִקְטַל, נִקְטַל. The Arabic is rich in both methods, while the Hebrew holds also here the middle place (§ 1, 6).

4. Grammarians differ as to the *number* and *arrangement* of these conjugations. The common practice, however, of giving to them still the old technical designations, prevents any error. The ground-form is called *Kal* (קָל *light*, because it has no formative additions); the others (כְּבִדִּים *heavy*, because burdened with formative additions) derive their names from the Paradigm used by the old Jewish grammarians, פָּעַל *he has done*.\* Several of them have passives which distinguish themselves from their actives by the obscure vowels. The most common conjugations (including *Kal*) are the *five* following; but few verbs, however, exhibit them all.

<i>Active.</i>			<i>Passive.</i>		
1. Kal,	קָטַל	<i>to kill.</i>			(wanting.)
2. Niphal,	נִקְטַל	<i>to kill one's self.</i>			(very rare.)
3. Piël,	קָטַל	{ <i>to kill many,</i> <i>to massacre.</i>	{	Pual,	קָטַל
4. Hiphil,	הִקְטִיל			Hophal,	הִקְטִיל
5. Hithpaël,	הִתְקַטַּל	<i>to kill one's self.</i>		Hothonpaal,	הִתְקַטַּל

\* This verb, on account of the guttural which it contains, is unsuitable for a Paradigm, and was accordingly exchanged for פָּקַד, which has this advantage, that all its conjugations are actually in use. There is, however, some indistinctness in the pronunciation of some of its forms, as פָּקַדָּה, פָּקַדָּה, פָּקַדָּה. The Paradigm קָטַל, in common use since the time of Danz, obviates this inconvenience, and is especially adapted to a comparative treatment of the Semitic languages, inasmuch as it is found with a slight change (Arab. and Æthiop. קָהַל) in all of them. In Hebrew, it is true, it has only the forms of *Kal*, which are not frequent, and occur only in poetry; yet it may be retained as a type or model sanctioned by usage.

There are *several other less frequent* conjugations, of which some, however, are more common than these in the kindred languages, and in the irregular verb in Hebrew they sometimes take the place of the usual conjugations (§ 55).

In Arabic there is a greater variety of forms, and a more perfect arrangement, than in Hebrew. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. *Kal*. 2. *Piël* and *Pual*. 3. *Poël* and *Poal* (§ 55, 1). 4. *Hiphil* and *Hophal*. 5. *Hithpaël* and *Hothpaal*. 6. *Hithpoël* (§ 55). 7. *Niphal*. 8. Wanting in Hebrew. 9. *Pilel*. The most appropriate division is into *three* classes; 1) The intensive *Piël*, with the analogous forms derived from it; 2) The causative *Hiphil*, and its analogous forms (*Shaphel*, *Tiphel*); 3) The reflexive and passive *Niphal*.

#### § 40.

1. The Hebrew verb is indebted, for whatever copiousness it exhibits, chiefly to these *conjugations* or derivative verbs. In *moods* and *tenses* it is very poor, having only two tenses (*Perfect* and *Imperfect*\*), an *Imperative*, an *Infinitive* (with two forms), and a *Participle*. All other relations of time, absolute and relative, must be expressed by these, either alone (hence the multiplicity in the uses of the same form, § 125, &c.) or in syntactic connection with other words. The *jussive* and *optative* are sometimes indicated by peculiar forms of the *Impf.* (see § 48).

In the Germanic languages also there are distinct forms for only two tenses (the *present* and *imperfect*). In the formation of all the others, auxiliary verbs are employed. Comp. *Grimm's d. Gram.* 2. A. I. 835.

2. In the inflection of the *Perf.* and *Impf.* by persons, the Hebrew differs from the Western languages, having in most cases distinct forms for both *genders*, as in the personal pronoun, which is incorporated in the forms of these tenses.

The following table exhibits the formative syllables (*afformatives* and *preformatives*) of the two tenses. The stem-letters are indicated by dots. For the details, see § 44 ff.

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\* See § 47, note \*, where the relation of these two terms to each other, and their general import, are explained. The learner will observe, that the corresponding terms in the Hebrew lexicon of *Gesenius* (translated by Dr. Robinson, fifth edition, 1854) are *Præter* for Perfect, and *Future* for Imperfect.—Tr.

PERFECT.			
Sing.		Plur.	
3 m.	...	3 c.	י . . .
3 f.	הָ . .		
2 m.	תָּ . . .	2 m.	הֵם . . .
2 f.	תָּ . . .	2 f.	הֵנָּה . . .
1 c.	הָ . . .	1 c.	הָ . . .
IMPERFECT.			
3 m.	... י	3 m.	י . . . י
3 f.	... ת	3 f.	תָּה . . . ת
2 m.	... ת	2 m.	י . . . ת
2 f.	י . . . ת	2 f.	תָּה . . . ת
1 c.	... ת	1 c.	... ת

## § 41.

In the formation of all the verbs there is the same general analogy; and the Hebrew has properly no anomalous verbs, like those, for instance, in Greek, which end in  $\mu$ . The deviations which occur from the general model of the regular verb are owing—

- to the presence of a guttural as one of the stem-letters or radicals, which occasions various vowel changes according to § 22 (*guttural verb*, §§ 62–65);
- to the falling away of a strong stem-letter by assimilation or contraction (*contracted\* verb*, §§ 66, 67), as קָנַח, קָנַח; קָנַח;
- to the presence of a feeble letter as one of the radicals (§§ 23, 24), so that many changes occur through its commutation, omission, or quiescence (*quiescent or feeble verb*, §§ 68–75), as קָנַח, קָנַח.

The letters of the old Paradigm פִּעַל are used in naming the letters of the stem, פִּ designating the first, ע the second, and ל the third. Hence the expressions, *verb* פִּעַל for a verb whose first radical is פ (prima radicalis פ); *verb* לִעַל for one whose third radical is ל (tertia radicalis ל); *verb* עִעַל (ע doubled) for one whose second and third radicals are the same (media radicalis geminata).

\* The term *defective*, by which some designate this class, we apply to those whose forms are not all in use (§ 78).

## I. OF THE REGULAR VERB.

### § 42.

As the rules for the formation of the regular verb apply, with only occasional modifications, to all the irregular verbs, it will be most convenient (and will also exhibit the subject in the most clear light to the learner) to present, while treating of the former, whatever belongs to the general analogy of the verb.

In Parad. *B*, and the above table § 40, 2, are given the usual and normal forms, with full explanations in the following sections (43-55). In these, each subject is explained where it first comes under notice; e. g. the inflection of the *Perfect* and *Imperfect*, with the modifications of the latter, in treating of *Kal*—as also the forms and significations of the several conjugations in treating of the *regular* verb, though the same things are applicable to *irregular* verbs, &c.

## A. OF THE GROUND-FORM, OR KAL.

### § 43.

#### ITS FORM AND SIGNIFICATION.

1. The common form of the 3d person *Perf.* in *Kal* is קָטַל (*middle A*),\* especially in *transitive* verbs. There is also a form with *E* (*Tsere*), and another with *O* (*Cholem*), in the second syllable; the two latter usually employed in an *intransitive* sense, and for expressing states and qualities, e. g. כָּבֵד to be heavy, קָטַן to be small. Sometimes both forms, the transitive and the intransitive, exist together, as מָלֵא to fill (*Esther* vii. 5), מָלֵא to be full (comp. § 47, Rem. 2), yet also with the same sense for both forms, as קָרַב and קָרַב to approach.

A verb *middle E* will be found in the Paradigm by the side of a verb *middle A*. The example selected shows, at the same time, the effect of inflection on *Daghesh lene* in the middle stem-letter.

Rem. 1. The vowel of the second syllable is the principal vowel, and hence it distinguishes between the transitive and intransitive. The pretonic Qamets in the first syllable has little strength, and becomes vocal Sh<sup>e</sup>va on the shifting of the tone, as קָטַלָּהֶם. In Aramæan it wholly falls away in the root itself, as קָטַל, קָטַל.

Rem. 2. Examples of *denominatives* in *Kal*: חָמַר to cover with pitch, from חָמַר pitch; מָלַח to salt, from מָלַח salt.

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\* A verb *middle A* is one that has *Pattach* (short *ä*) under the *middle radical* or in the second syllable; a verb *middle E*, one that has *Tsere*; and a verb *middle O*, one that has *Cholem*.—Tr.

## § 44.

## PERFECT OF KAL AND ITS INFLECTION.

1. The inflection of the Perfect in respect to person, number, and gender, is effected by appending fragments of the personal pronouns, plural and feminine endings, (as *affirmatives*,) to the end of the ground-form. In explaining this connection, we may treat the ground-form as a *participle*, or a *verbal adjective*,\* expressing by itself the 3d sing. Perf.; as קָטַל *he has killed*, קָטַלְתָּ *thou hast killed* (= *killing-thou*, or *killer-thou*, a *killer* wast *thou*, קָטַל אָתָּה), קָטַל יָרָא *he was fearing*, יִרְאֵיהֶם *fearing* were *ye*, for יִרְאֵם אָתָּם. In the *second* person this is readily seen, as well as in קָטַלְנוּ for קָטַל אֲנִי. In the first person sing. קָטַלְתִּי we have יִ, the simple germ of the pronoun, united with the demonstrative sound ת, by which the affirmative is at the same time distinguished from the suffix forms יָי and יִי (as if one would form אֲנִי, אָתָּה *I*, after the analogy of אָתָּה). In the *third* person, הִיא (originally הִיא, comp. Rem. 4) is a designation of the feminine (as in the noun § 80, 2), and ו (originally וָ) is a sign of the plural.

In the Indo-Germanic tongues the inflection by persons originated in the same manner, namely, by appending pronominal forms; as, e. g. in the Sanscrit and Greek, from the stem *as* (to be) Sanscr. *asmi*, εἰμὶ, Dor. εἰμὶ for εἰμι (*I am*), where the ending *μ* belongs to *μοι* and *μέ*; Sanscr. *asi*, Dor. εἶσι (*thou art*), where *σι* is about = *σὺ*; Sanscr. *asti*, ἐστὶ (*he is*), where *τι* corresponds to the pronoun *τό*, and so forth. For the most part, indeed, the etymology is more obliterated here, as it sometimes is in the Semitic languages; e. g. 1st pers. sing., Arab. *kataltū*, Syr. *ketlet*, where the characteristic *i* is wholly lost.

2. In respect to vowel changes, the analogy of the 3d fem. sing. קָטַלְתָּ is followed by the 3d masc. plur. קָטַלוּ, and that of the 2d masc. sing. קָטַלְתָּ by all the forms of the first and second persons.†

\* On the intimate connection between the Perfect and the verbal adjective, see what has already been said § 39, 1. In intransitives they often have the same form, as מָלֵא *full*, or *he was full*; קָטַן *small*, or *he was small*. In transitives the *participle* has, indeed, a different form (קָטַל); but the adjective-form, קָטַל, may be compared with קָטַל, although it generally denotes properties, as חָזַק *vise*, שָׂטָן (*inimical*) *adversary*, § 84, 1.

† In the Paradigms the forms קָטַלְתָּ and קָטַלְתִּי are, therefore, designated with an asterisk as model-forms, for the notice of the beginner.

Only קטלתם, קטלתו have the tone on the last syllable, and, in consequence, Sh<sup>e</sup>va under the first radical (§ 27, 3).

N. B. Rem. 1. Verbs *middle E*, falling back in their inflection to the type of verbs *middle A*, generally lose the *E* sound, which passes over into (-), as the Paradigm shows. The original *E* remains, however, regularly in the feeble stems לָאָה (§ 74, Rem. 1); in strong stems only in *pause*, i. e. when the stress of voice falls upon it, as דִּבְרָה, Job xxix. 10; comp. 2 Sam. i. 23; Job xli. 15.

2. In some feeble stems *middle A*, the *a* under the second radical, sometimes passes over into ׀ or ׀, when the syllable is closed and toneless, and the first radical has not a full vowel (§ 27, Rem. 2, 3). Thus שְׁאַלְתֶּם ye have asked 1 Sam. xii. 13, יִרְשְׁתֶּם ye possess Deut. iv. 1, 22; so also before suffixes שְׁאַלְתִּי I have asked him 1 Sam. i. 20, יִלְדְּתִי I have begotten thee Ps. ii. 7. Such forms must not be considered verbs *middle E*: the weakening of the vowel is owing simply to the general weakness of the form, and the 3d person Perf. is שָׁאַל, יָרַשׁ, יָלַד, not שְׁאַל, יָרַשׁ, יָלַד. See § 64, Rem. 1, and § 69, Rem. 4.

3. In verbs *middle O*, the Cholem is retained in inflection where it has the tone, as יִגְדֹּל. But when the tone is thrown forward, Cholem becomes Qamets-chatuph, as יִגְדֹּלְתִּי I have overcome him, יִגְדֹּלְתָּ (see § 49, 3) and thou wilt be able, Ex. xviii. 23.

4. Unfrequent forms.\* *Sing. 3d fem.* in תִּ- (as in Arab. Æthiop. Aram.), e. g. אֶזְלָה, Deut. xxxii. 36. Before suffixes this is the prevailing form (§ 59, 1); more frequent in stems לָאָה and לָאָה, § 74, Rem. 1, § 75, Rem. 1.—*2d masc.* תָּה for תָּ (differing only in orthography), as בְּגִדְתָּה, Mal. ii. 14, comp. Gen. iii. 12.—*2d fem.* sometimes has still a *Yodh* at the end; as הִלְבִּדְתִּי, Jer. xxxi. 21 (according to one form of the pronoun אֲתִי, § 32, Rem. 4), especially in Jeremiah and Ezekiel. It is properly pronounced הִלְבִּדְתִּי, and the vowels of the text belong to the marginal reading (without י) as in the corresponding pronoun. With this is connected the form קִטְלִיתִי before suffixes (§ 59, 1, c).—*1st com.* sometimes without *Yodh*, as קִטְלִיתָ, Ps. cxl. 13; Job xlii. 2; 1 Kings viii. 48. This however is found only in K<sup>e</sup>thibh; the Q<sup>e</sup>ri substitutes the full form.—*Plur. 2d fem.* תִּלְנִה (or תִּלְנִה) Amos iv. 3.—*3d com.* seldom with the full plural ending תָּ (often in Chald. and Syr.), as יִרְדְּנוּ, Deut. viii. 3, 16, or with a superfluous א (after Arabic orthography), as הִלְכְנוּא, Jos. x. 24. In the Imperfect the form with תָּ is more frequent, see § 47, Rem. 4.

N. B. 5. In connection with the affirmatives הִי, הִי, הִי, the tone is on the penultima, and the word is *Milël*; with the others it is *Milra* (§ 15, 2). The place of the tone is shifted, *a*) in several persons by the *Pause* (§ 29, 4), where it is moved backwards and at the same time the vowel of the second syllable, if it had become (, ), is restored, as

\* Almost all these forms, which in Hebrew are unfrequent, are the usual ones in the kindred dialects, and may, with a proper understanding of the terms, be called Chaldaisms, Syriaisms, and Arabisms.

קָטַלָּהּ, קָטַלָּהּ, מְלַאֲחָ; *b*) by *Vav consecutive of the Perfect*, where it is moved forward one syllable (§ 49, 3).

## § 45.

## OF THE INFINITIVE.

1. The Infinitive, originally a verbal-substantive, has two forms. The shorter, in Kal קָטַל, is the prevailing form (*Infin. construct*). In this form it is united with suffix pronouns, and with prepositions (קָטַלְתָּ *to kill*, § 132, 2), and takes after it a nominative of the subject or an accusative of the object (§ 133). The longer form (*Infin. absolute, or emphatic*), in Kal קָטַלִּי, is used when the action of the verb is presented by itself, without direct connection with other words; and most frequently, when the Infinitive, as an *adverbial accusative*, is added to the finite verb for the sake of emphasis. The first is the more original form, and has more of the nature and mobility of the verbal-substantive; the second is somewhat rigid and immovable, expressing the verbal idea more in the abstract. For the details, see Syntax, § 131–133.\*

2. In form, קָטַל and קָטַלִּי are distinguished, by a firm immutable *o* in the latter, and a mutable *o* in the former (hence with *suff.* קָטַלִּי). In the derived conjugations, except *Hiph.* and *Hoph.* the *Inf. absol.* has generally an immutable *o*, although the *Inf. constr.* has other vowels; e. g. *Piël*, קָטַלְתָּ, with קָטַל.

Besides קָטַל the *Infin. constr.* has the following unusual forms in Kal:

- a) קָטַלְתָּ, e. g. קָטַלְתָּ לְיָבֵב *to lie* Gen. xxxiv. 7.
- b) קָטַלְתָּ and קָטַלְתָּה, קָטַלְתָּה (feminine forms from קָטַל and קָטַלִּי): as קָטַלְתָּה *to hate*, קָרַבְתָּה *to approach* Ex. xxxvi. 2, קָטַלְתָּה *to pity* Ezek. xvi. 5. (As a verbal noun, the *Infin.* may also take the feminine ending.)
- c) מְקַרְאֵל (as in Chaldee); e. g. מְקַרְאֵל *to call* Numb. x. 2.

These unfrequent forms are in more common use as *verbal nouns* (§ 84, Nos. 10, 11, 14).

3. A sort of *Gerund* is formed in Hebrew by the *Inf. constr.* with the preposition לְ, as לְקָטַל *interficiendo, ad interficiendum*, לְנַפֵּל *ad cadendum* (for to fall).

\* In the Paradigms the *Inf. constr.*, as the predominant form, is put before the other under the name of Infinitive, κατ' ἐξοχήν.

The לִּ is here closely combined with the *Inf.* into a grammatical form, as is shown by the division of syllables and the use of *Daghesh lene*, namely לִּפּוֹל *lin-pōl* (§ 28, 1), so also לִּיָּטוֹל, just as in the Impf. יִרְבֵּר, יִרְקֵט. On the contrary פִּנָּפַל Job iv. 13, פִּנָּפַל 2 Sam. iii. 34, where the prepositions פִּ and פִּ are conceived to be less closely connected with the Infinitive: so also פִּ, as an exception; יִנְיֹשׁ וְיִנְיֹשׁ, Jer. i. 10.

## § 46.

## OF THE IMPERATIVE.

1. The chief form of the Imperative קָטַל (*קָטַל*) is the same that lies also at the basis of the Imperfect (§ 47), and which in another view, as Infinitive (§ 45), connects itself with the noun.\* It expresses only the *second* person, but has inflections for the feminine and the plural. For the *third* person it has no form (see § 130, Rem. 2), and supplies its place by the *jussive Imperfect*; and even the second must be so expressed when a negative precedes, as אַל תִּקְטַל *ne occidas* (not קָטַל אַל). The proper passive conjugations have no Imperative;† but the reflexives, as Niphal and Hithpaël, have it.

2. The inflection is analogous to that of the Imperfect, and will be understood from the explanations given below in § 47, 2. Like the Imperfect, the Imperative also has a lengthened and a shortened form, the first in the manner of the cohortative, the second after the analogy of the jussive (see § 48, 5).

*Rem.* 1. Besides the form קָטַל there is also one with *Pattach*, as שִׁבֵּב (as in the *Inf.* and *Impf.*) 2 Sam. xiii. 5. The *Pattach* is regular in קִבֵּר from קָבַר; see the Paradigm.

2. Less frequently there is found in the first syllable of the feminine and plural form an *ō* (Qamets-chatuph) instead of the *ī*, as מִשְׁבִּי *draw ye* Ez. xxxii. 20; מִלְכִּי *reign thou* f. Judges ix. 10.

\* Also the *Inf. absol.* is occasionally used, like the Greek Infinitive, for the Imperative (§ 131, 4, b). But this is no ground for taking the Imperative to be properly an Infinitive; for the *Inf. absol.* stands also for a Present, Perfect and Imperfect. It might rather be supposed, that the Imper. is a shortening of the 2d person of the Impf. (קָטַל from תִּקְטַל); but in reality these three forms are each independent, and have not arisen one from another, but all alike have been formed on the basis of the abstract verb (§ 39, 1). The *inflection* of the Imper. may certainly have been borrowed from the Impf.

† An Imper. is found twice (Ez. xxxii. 19, Jer. xlix. 8) in *Hophal*, but with a reflexive meaning.

3. In the form קָטַלְתָּ the ה— at times falls away, and then a helping vowel is introduced, as in שָׁמַעְתָּ hear ye f. for שָׁמַעְתָּ Gen. iv. 23; comp קָרָאתָ call ye f. for קָרָאתָ Ex. ii. 20. The shortening is probably owing to the guttural.

## § 47.

## OF THE IMPERFECT AND ITS INFLECTION.\*

1. Fragments of the personal pronoun are employed in the inflection of the Imperfect as well as of the Perfect; but in the Imperfect these fragments are *prefixed* (*preformatives*) to the root in the abstract form, viz. the *Inf. constr.* (קָטַל). These formative particles, inasmuch as they stand *before* the verbal form, towards the end of which the tone continually tends, are much more abbreviated than the affirmatives of the Perfect, so that in every case, only one consonant remains (י, ת, א, נ), mostly with a very short vowel, viz. vocal Sh<sup>e</sup>va. But as this is not always sufficient to mark at the same time the distinction of gender and of number, the defect is supplied by additions at the end. Comp. the table, § 40, 2.

2. The derivation and signification, both of the preformatives and affirmatives, are still in most cases clear.

In the 1st pers. אֲקַטֵּל, plur. נִקְטֵל, א is an abbreviation of אֲנִי, נ of אַנְּי. This person required no addition at the end.

In the 2d pers. sing. the ת in תִּקְטֵל is from אַתָּה, the י— in תִּקְטֵלִי is the sign of the feminine, as in אַתָּי thou (feminine, see § 32, Rem. 4). In the 2d pers. plur. the ה (more fully הֵן, see Rem. 4) in תִּקְטֵלֶהּ, is the sign of the plural as in the 3d person,

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\* The name *Imperfect* is here used in direct contrast with *Perfect*; in a wider sense, therefore, than in the Latin and Greek grammar. The Hebrew *Perfect* denotes, in general, the finished and past, what is come to pass or is gone into effect; but at the same time, that which is *represented* as perfected, whether extending still into the present, or in reality yet future. The *Imperfect*, on the contrary, denotes the *unfinished* and *continuing*, that which is being done, or coming to pass, and is future (hence called also *Future*); but also that which is in progress and in connected succession, in past time (the Latin Imperfect). This distinction shows itself in the mode of their formation. Thus, in the more objective Perfect, the verbal-stem precedes, and the designation of the person follows as something subordinate; but in the Imperfect, the subject, from which the action proceeds, is expressed by a prefixed pronoun.—A like twofold division of the tense-forms recurs in the older branches of the Aric family, and as revived again in the Parsi and Modern Persian.—See farther, in the Syntax, § 125 ff.

and as in the Perfect also (§ 44, 1), and is here appropriated to the masculine; \* *תִּקְטְלֶנָּה* in *נָה* is the sign of the plural *feminine* (in Chaldee *ܬܢܐ*), or borrowed from *הָנָה* *æa*.

In the 3d person *תִּקְטֹל*, the *י* is less easily explained, there being no clearly corresponding pronominal form in Hebrew. It stands, perhaps, as a stronger consonant for *י* (from *הָיָא*), properly *תִּקְטֹל* (comp. *יָשַׁב* for *יָשָׁב* § 69). The plur. (fully *תִּקְטְלִין*) is formed by the plural ending *ִין*, shortened *י*. The *ת* in the *feminines* *תִּקְטֹל*, *תִּקְטְלֶנָּה*, which are precisely the same as the second person, may be connected with the feminine ending *ֶנָּה*.

3. In the course of inflection the final vowel is dropped in some forms, while in others it is retained. In this respect the analogy of *תִּקְטֹל* is followed by all the other forms which receive no addition at the end, and that of *תִּקְטְלִי* by the forms *תִּקְטְלִי*, *תִּקְטְלִי*; analogous to *תִּקְטְלֶנָּה* is *תִּקְטְלֶנָּה* in the Imperative.

*Rem.* 1. The final *ō* (*Cholem*) is only tone-long (§ 9, No. 10, 3), as in the *Inf.* and *Imper.* Hence, *a*) The examples in which it is written fully are very rare, and are to be regarded as exceptions. *b*) Before Maqqeph it becomes Qamets-chatuph; e. g. *וַיִּכְתֹּב-שָׁם* and he wrote there, Josh. viii. 32. *c*) It becomes vocal *Shēva* before the affirmatives *וְ* and *וּ*. In the few instances in which it remains before such affirmatives, the pointing becomes *וּ*, because it stands close before the pause, e. g. *וַיִּשְׁפְּטוּ* *yīsh-pūṭū* (they will judge), Ex. xviii. 26; Ruth ii. 8; comp. Prov. xiv. 3.

N. B. 2. This *Cholem* is confined, almost exclusively, to verbs *middle A*, like *תִּקְטֹל*. Intransitive verbs (*middle E* and *O*) take *ā* (*Pattach*) in the Imperf., as *וַיִּגְדֹּל* to be great, *Impf.* *וַיִּגְדֹּל*; *וַיִּקְטֹן* to be small, *Impf.* *וַיִּקְטֹן*. Sometimes both forms exist together; the *Impf.* with *ō* is then transitive, and that with *ā* intransitive. E. g. *וַיִּקְצֹר* he will cut off, will reap; *וַיִּקְצֹר* he will be cut off, i. e. will be short. So also *וַיִּשְׁבַּד*, *Impf.* *וַיִּשְׁבַּד*, to subdue; *Impf.* *וַיִּשְׁבַּד*, to be subdued. Ex. xvii. 13; Job xiv. 10. More seldom both occur without any difference in signification; e. g. *וַיִּשְׁקֹךְ* and *וַיִּשְׁקֹךְ* he will bite. In the irregular verbs, the feeble *ē* (*Tsere*) is also found in the final syllable, as *וַיִּתֵּן* for *וַיִּתֵּן*. These three forms of the Imperfect are called *Impf. O*, *Impf. A*, *Impf. E*.

3. For the 3d plur. *fem.* *תִּקְטְלֶנָּה* occurs in three instances (as if to distinguish it from the 2d pers.), the form *תִּקְטְלֶנָּה*, as in Chaldee and Arabic. E. g. *וַיִּשְׁתְּקֶנָּה* they will arise, Dan. viii. 22; comp. Gen. xxx. 38; 1 Sam. vi. 12. In several instances *תִּקְטְלֶנָּה* seems to have been used improperly for the 3d pers. singular, Ex. i. 10; Judg. v. 26 (and accord-

\* This is also the proper gender of the plural-syllable *ān*, *ā*. It is true that in the Perf. the Hebrew employs it for both genders, but in the kindred tongues, it stands even in the Perf. for the masculine alone; as in Syriac, *masc.*, *qēṭālūn*, *fem.* *qēṭālēn*, so in Arabic, *masc.*, *qāṭalū*, *fem.* *qāṭalna*.

ing to some Job xvii. 16; Is. xxviii. 3). (In the vulgar Arabic, *necul* properly *we eat*, is the common form for *I eat*; and in the French patois, *j'avons* for *j'ai*.)—In the Pentateuch נָח (nā) occurs in place of נָה, especially after *Vav consecutive* (§ 49, 2); e. g. Ex. i. 18, 19, xv. 20, as in Arabic, and in a still more abbreviated form in the *Imp.* (§ 46, Rem. 3).—Once occurs (Ezek. xvi. 50) the anomalous form תִּתְּנֶנִּי with נִי inserted, after the manner of verbs נָסַח and כָּרַח (§ 67, 4, § 72, 5).

N. B. 4. The plural forms ending in י appear also not unfrequently with the fuller ending יִי, most commonly with obvious stress on the word at the end of a clause, where the vowel of the second syllable is then retained, as תִּרְדּוּן they tremble, Ex. xv. 14, תִּשְׁמְעוּן ye shall hear, Deut. i. 17. But it is not confined to this position; see e. g. Ps. xi. 2, יִרְדּוּן; comp. iv. 3, Gen. xviii. 28, 29, 30, 31, 32; Is. viii. 12; 1 Sam. ix. 13. But the preference for this form at the end of a clause is clearly seen in Is. xxvi. 11, בְּלִי יִרְאוּן יִתּוּ וְיִבוֹשׁוּ they see not; let them see and be ashamed.\* This original ending יִי is common in Aramæan and Arabic; but in the vulgar Arabic it is shortened. Of the *Impf* with נ (the Arab. orthography, § 44, Rem. 4), רָפְּשִׁיָּה Jer. x. 5 is the only example.

5. In like manner תִּתְּנֶנִּי has a longer form with final י, namely תִּתְּנֶנִּיִּי, which is also common in Aram. and Arabic. The יִי here is scarcely original; perhaps it arose from imitation of the plural ending יִי. See examples in 1 Sam. i. 14; Ruth ii. 8, 21; iii. 4, 18.

6. In *Pause*, the vowel of the second syllable, if it had become *Sh'va*, is restored and takes the tone, as יִתְּנֶנִּי, תִּתְּנֶנִּי. Comp. § 29, 4.

### § 48.

#### LENGTHENING AND SHORTENING OF THE IMPERFECT AND IMPERATIVE.

(*Jussive and Cohortative Forms.*)

1. The want of definite forms for expressing the *relative tenses* and the *moods*, in Hebrew and the kindred dialects, is partially supplied by changes in the form of the Imperfect, to which a certain signification is either exclusively or principally appropriated.

2. Thus, the language distinguishes between the common form of the Imperfect and two others, viz. a *lengthened* form (with a *cohortative* force) and a *shortened* form (with a *jussive* force). The lengthened Imperfect, however, occurs only in the

\* It is worthy of remark, that the Chronicles often omit the *Nun* where it stands in the books of Kings; see 1 Kings viii. 38, 43; comp. 2 Chron. vi. 29, 38. —1 Kings xii. 24; 2 Kings xi. 5; comp. 2 Chron. xi. 4; xxiii. 4.

first person (with unimportant exceptions), while its shortened form is confined to the second and third. In Hebrew, however, the short-spoken Jussive is not always orthographically distinguished from the common form of the Imperfect.

In Arabic the distinction is always clear. Besides the common Indicative Imperf. *yāqtulu*, it has, *a*) a Subjunctive, *yāqtula*; *b*) a Jussive, *yāqtul*; and *c*) a so-called Imperf. *energic*, *yaqtulan*, which is nearly related to the Heb. Cohortative.

3. The characteristic of the *Cohortative* is a long *ā* (הַ) appended to the first person; e. g. אֶקְטֹל for אֶקְטֹל. It is found in all the conjugations and in all classes of regular and irregular verbs (except in the *Passives*), and has the tone wherever it is taken by the affirmatives הַ and הַ, and hence it affects the final vowel in precisely the same manner as these do. E. g. in *Kal*, אֶקְטֹרֶה; in *Piël*, נִתְקַהֶה Ps. ii. 3; but in *Hiphil*, אֶתְקַרֶה.

Very rarely, the duller sound הַ takes the place of הַ (§ 27, Rem. 4), e. g. 1 Sam. xxviii. 15; Ps. xx. 4. As rarely is it attached to the third person (Is. v. 19; Ez. xxiii. 20; Ps. xx. 4). The second person, however, receives it in the Imperative. See No. 5.

הַ denotes, as accusative ending to a noun, *motion* or *tendency towards a place* (§ 90, 2); and after the same analogy, the *Cohortative* with this ending expresses *effort* and the *direction of the will to an action*. Accordingly it is used especially to express *excitement of one's self, determination, wish* (as Optative), &c. (see § 128).

4. The *Jussive* occurs only in the second and third persons. Its form is often orthographically the same as that of the Indicative; e. g. יִקְטֹל, as Indic. *he will kill*, as Jussive *let him kill*. It is sometimes, however, plainly distinguished by the orthographic shortening of the form, as will be shown in every instance in the appropriate place. In the regular verb, it is externally distinguished from the Indicative only in *Hiphil*; Indic. יִקְטֹל, Jussive יִקְטֹל. It is found in *Kal* and *Hiphil* of verbs קָטַל, as קָטַל and קָטַל for קָטַל and קָטַל; and in all the conjugations of verbs קָטַל, where it consists in the removal (*apocopè*) of the ending הַ; e. g. יִקְטֹל for יִקְטֹל. (The name *Future apocopated*, derived from the mode of forming it in verbs קָטַל, is applied generally to this form of the Imperfect.) But in all cases the plural forms of the *Jussive* coincide with the common, except that the ending הַ is

excluded. So also the 2d sing. fem., as *תִּקְטְלִי*, *תִּמּוּתִי*, *תִּגְלִי*, &c. ; and all forms, sing. and plur., with pronominal suffixes, as *תִּמְיָחֶיךָ* *Indicative* Jer. xxxviii. 15, *Jussive* xli. 8.

In signification this form is similar to the other, with some modification occasioned by difference of person. In general it is used where a *command*, *wish*, or *condition* is expressed.

5. The persons of the Imperative, as it is allied in form and meaning to the Imperfect, are also lengthened (by *ה־*) and shortened, in a manner perfectly analogous. So also the Arabic has an *Imperativus energicus*. In most conjugations only one of these forms is found, in others both are employed. The lengthened *Imp.* occurs, e. g. in Kal of the regular verb, as *שָׁמַרְהָ*, *שָׁמַרְהָ*, *שָׁכַבְהָ* ; the shortened *Imp.* in verbs *לָהּ*, as *גַּלְהָ* for *גָּלְהָ* ; both together in Hiphil, as *הִקְטִילָהּ* and *הִקְטִילָהּ* for *הִקְטִילָהּ*. The signification of these forms is not always so strongly marked as in the Imperfect. The longer form, however, is often emphatic, as *קוּם* *stand up*, *קוּמָה* *up !* *תֵּן* *give*, *תֵּנָה* *give up*.

### § 49.

#### PERFECT AND IMPERFECT WITH ו CONSECUTIVE.

1. The use of the two tenses, as will more clearly appear in the Syntax (§§ 126, 127), is by no means confined to the expression of the past and the future. One of the most striking peculiarities in their use, and, indeed, in the Hebrew diction generally, is this : that in continued narrations of the past, only the first verb stands in the Perfect, the narrative commencing with the *Perf.* and proceeding with the *Impf.* ; and, on the contrary, continuous description of the future is commenced with the *Impf.* and proceeds with the *Perf.* Gen. i. 1 : *In the beginning God created* (*Perf.*) *the heavens and the earth.* Ver. 3 : *And God said* (*Impf.*), *Let there be light, and there was* (*Impf.*) *light.* Ver. 4 : *And God saw* (*Impf.*), &c. Just the reverse in Is. vii. 17 : *Jehovah will bring* (*Impf.*) *upon thee, and upon thy people, and upon thy father's house, days, such as have not come since, &c.* Ver. 18 : *And it will happen* (*Perf.* *וְהָיָה*) *on that day . . .* Ver. 19 : *and they will come* (*Perf.*). This progress of time, this succession of thought, is usually indicated by the *Vav copulative* ; with a change, however, partly affecting the form of the

*Vav*, and partly that of the Perfect and Imperfect to which it is prefixed.\*

2. The *Vav consecutive* of the *Imperfect* is the most important. This *a*) is regularly prefixed with *Pattach* and a *Daghesh forte* in the next letter, as וַיִּקְטֹל and *he killed*, but to the 1st pers. sing. with *Qamets* (according to § 22, 1), as וַאֲקַטֵּל and *I killed* [see another exception with *Daghesh forte* omitted, as וַיָּדָבֵר and וַיִּהְיֶה, in § 20, 3, *b*]; *b*) it takes a shortened form of the Imperfect, when that exists (comp. § 48, 4), e. g. in *Hiphil* וַיִּקְטֹל (§ 53, Rem. 4), and often at the same time draws the tone back to the penultima, as וַיָּמָת, shortened וַמָּת, with *Vav consecutive* וַיָּמָת (and *he died*), § 67, Rem. 2, 7; § 68, 1; § 69, Rem. 3; § 71; § 72, Rem. 4, 7; § 73, Rem. 2.† To the 1st pers. on the contrary, especially in the sing., the ending הִי is often appended, but chiefly in the *later* books; e. g. וַאֲמָרְכָהּ and *I plucked out*, Ezra ix. 3. See more in § 129.

This ׀ is a strengthened form of *Vav copulative* (comp. בַּמָּדָה, בַּמָּדָה, לְמָדָה, where the prepositions ב, ל, מ are strengthened in a similar way), in the sense of *and then*, *and so*.

The drawing back of the tone is found also in similar connections, like לְמָדָה; and the shortening of the verb at the end (*apocopè*) is merely an accidental coincidence with the form of the *Jussive*, though it seems to have favored the increasing use of the *Cohortative* form in the first person.‡

3. As the opposite of the above, we have *Vav consecutive of the Perfect*, by which it is joined to a preceding Imperfect. In form it is the usual *Vav copulative* (ו), e. g. וַיְהִיָּה (after Impf.)

\* Since it affects in some measure the use of the tenses, it is called by grammarians *Vav conversive* (i. e. converting the *Impf.* into the *Perf.*, and the *Perf.* into the *Impf.*). The name *Vav consecutive* is more appropriate, since it essentially denotes sequence or progress.

† Also the forms in וָיָן and וָיָן— occur very seldom after *Vav cons.*, וַיִּרְבִּינָן, Judg. viii. 1; Ez. xlv. 8.

‡ The opinion of earlier grammarians, that וַיִּקְטֹל is a contraction of וַיְהִי וַיִּקְטֹל (which was explained, *it happened that he killed*), is in every respect erroneous, and is now antiquated. The ׀ is always an emphatic *and*; and when it begins entire divisions and books of the Old Testament, it indicates, that they were either originally connected with what goes before, or have been brought into connection with it (e. g. Levit., Num., Josh., Jud., 1 and 2 Sam., Esth., Ruth); just as some other books, for a like reason, begin with the simple copula ו (Ex., 1 K., Ezra).—Equally false is its derivation according to some, from וַיְהִי וַיִּקְטֹל.

and it will be ; but it has generally the effect of shifting the tone to the last syllable, in those verbal forms which would otherwise have it on the penultima,\* e. g. הֵלַכְתִּי *I went*, וְהֵלַכְתִּי (with preceding Impf.) and *I will go*, Judges i. 3 ; וְהִבְדִּילָהּ Perf., וְהִבְדִּילָהּ and it shall divide, Ex. xxvi. 33. See more on the use of the Perfect, in § 126.

This shifting forward of the tone does not always take place, and the exceptions are sometimes strange. It is omitted, specially, *a*) in the 1st pers. pl. וְיִשְׁכְּבוּ Gen. xxxiv. 16 ; *b*) in verbs לָא and לָהּ ; e. g. וְעָשִׂיתָ Ex. xxvi. 4, 6, 7, 10 ff. (on the contrary, וְהִבְדִּילָהּ the 9th and other verses)

## § 50.

## OF THE PARTICIPLE.

1. Kal has two forms of the Participle, viz. an *active*, called also *Poël*, and a *passive* or *Pa-ul* (פָּעוּל).†

The latter is to be regarded, without doubt, as a remnant of a lost passive form of קָטַל. In the Aramæan the passives of Piel and Hiphil are in like manner lost, except in the participles.

2. In intransitive verbs *mid. E* and *mid. O*, the active Participle of Kal coincides in form with the Perf. 3d sing. ; as יָשָׁן *sleeping* from יָשַׁן, יָגֵר *fearing* from יָגַר. Comp. the formation of the Participle in *Niphal*, § 51, 1. But in verbs *mid. A*, it has the form קָטַל ; in which the *ô* is a corruption of the original *â* (*qôtêl* from *qâtêl*, § 9, 10, 2), and is immutable. (The form קָטַל is in common use only as a verbal noun, § 84, 1.) In *Piël*, *Hiphil*, and *Hithpaël*, the Participle is formed after a different manner.

3. Participles form their feminine and plural like other nouns (§§ 87, 94).

*Rem. 1.* An unfrequent form is הוֹמִירָה *prehendens* Ps. xvi. 5 (for הוֹמִירָה from הוֹמִירָה), comp. סָבִיר 2 Kings viii. 21, and the *prop. n.* אֲזִיבִל 1 Chron. xxvii. 30. Many reckon here also יוֹסֵף Is. xxix. 14, xxxviii. 5 ; but this is rather the 3d sing. *impf.* Hiphil of יָסַף. Comp. a quite similar construction Is. xxviii. 16. The Cholem in קוֹטַל is unchangeable, though

\* Whether the hastening of the tone *forward* expresses the reference to the *future*, and, on the contrary, the shifting of it *backward*, in close connection with what is *past*, is left undecided.

† The Jewish grammarians call the participle also בִּרְנוּנִי (*middle word*) ; yet not in the sense of the Latin name, but as used for the present tense, and accordingly holding the *middle* place between the Perfect and the Imperfect (§ 134, 2).

it is generally written *defectively*. The form הוֹלֵם, Is. xli. 7, for הוֹלֵם is explained by § 29, 3, b.

2. The participle in the passive form has not unfrequently an active signification, especially when it belongs to an intransitive verb, which cannot take a passive meaning. Compare in English *risen*, *flown*. Thus אָחִיז means *holding* (not *held*), Cant. iii. 8. בָּטוּחַ *confisus* for *confidens*, Ps. cxii. 7. Comp. the *deponent* verbs in Latin

## B. DERIVED CONJUGATIONS

### § 51.

#### NIPHAL.

1. The full characteristic of this conjugation is the syllable נִּ (in the corresponding seventh conjugation in Arabic نَ) prefixed to the ground-form. It appears only in the *Inf. constr.* הִנָּקֵט, contracted from הִנָּקֵטֵל. With the *Inf.* are connected, in form, the *Imp.* הִנָּקֵט and the *Impf.* יִנָּקֵט, contracted from יִהִנָּקֵטֵל. In the *Perf.* the (less essential) *He* has been suffered to fall away, and only Nun remains as the characteristic, hence נָקֵט. This applies also to the Participle, which is distinguished from the Perfect only by the long (.), as נִקְטֵל, *fem.* נִקְטְלָה or נִקְטְלִית. The inflection of Niphal is perfectly analogous to that of Kal.

Niphal may be distinguished in the Perf. and Part. by the *Nun* prefixed; in the Imp., Inf., and Impf. by the *Daghesth* in the first stem-letter. The same marks are found in the irregular verbs; except that where the first stem-letter is a guttural, *Daghesth forte* must be omitted (§ 63, 4). In consequence of this omission, the preceding vowel is made long (§ 22, 1).

2. In *signification*, it bears a resemblance to the Greek *middle voice*; and hence a) It is primarily *reflexive* of Kal, e. g. נִשְׁמַר *to look to one's self, to beware*, φυλάσσεισθαι, נִסְתַּר *to hide one's self*; often of emotions which act upon the subject, e. g. נָהַם *to trouble one's self, to grieve*, נִאָּנַח *to bemoan one's self, to bewail*, comp. ὀδύρεσθαι, *lamentari, contristari*. b) Then it frequently expresses reciprocal action, as נִשְׁפָּט *to contend with another at law*; רָעָץ *to counsel*, Niph. *to consult together*; comp. the *middle* and *deponent* verbs βουλευέσθαι, μάχεσθαι (נִלָּחֵם), *altercari, luctari, praeliari*. c) It has also, like Hithpaël (§ 54, 3, c) and the Greek *middle*, the signification of the active with the addition of *self, for one's self*, e. g. נִשְׁאַל *to ask for one's self* (1 Sam. xx. 6, 28), precisely like αἰτοῦμαι σε τοῦτο,

ἐνδύσασθαι χιτῶνα to put on (one's self) a coat. Here, instead of the accusative (*se*), the remote object (expressed by the dative, *sibi*) lies in the idea of the conjugation. *d*) It is often also passive of Kal, e. g. יָלַד to bear, Niph. to be born; likewise of Piël and Hiphil, when Kal is intransitive or not in use, e. g. (from כָּבַד to be in honor) Piël to honor; כָּתַר in Piël to conceal, Hiph. to make disappear, to destroy; Niph. passive of each: and in this case its meaning may again coincide with Kal (הָלַךְ Kal and Niph. to be sick) and even take an accusative (§ 138, 2, Rem. 1).

Examples of *denominatives* are; יָלַד to be born a male, Ex. xxxiv. 19, from יָלַד a male; נָלַבב cordatum fieri, Job xi. 12, from לָבַב cor.

The older grammarians have represented Niphal as the proper Passive of Kal. This representation, however, is decidedly incorrect. Niphal has not the characteristics of the other passives. There are still found in Kal traces of another passive form (§ 50, 1); and the Arabic has an independent conjugation, corresponding with Niphal (*ingatala*), which has its own Passive; nay, in Hebrew itself there is probably a trace of the Passive of Niphal in the form נִגְאָל, Is. lix. 3; Lam. iv. 14. According to the usage of the language, the passive signification is certainly a very common one; but it was first derived from the reflexive. The הָן prefixed has the force of a reflexive pronoun, like הָן in Hithpaël.\*

Rem. 1. The Inf. absol. נִקְטַל connects itself, in form, with the Perfect, to which it bears the same relation as קָטַל to קָטַל. Examples of this form, נִשְׁאַל rogando 1 Sam. xx. 6, נִכְסֶה desiderando Gen. xxxi. 30; of the other, הִתְקַן Jer. xxxii. 4; once אֶרְשׁ exaudiendo Ez. xiv. 3. The *i* in the final syllable (which is essentially long), the Infinitive form has also in Piël and Pual, and it resembles, in this respect, several Arabic Infinitives, in which there is a corresponding *ā*. Not unfrequent is the form הִתְקַטַּל as Inf. absol.; e. g. Num. xv. 31; Deut. iv. 26; 1 K. xx. 19.

2. In Pause, *Pattach* often takes the place of *Tsere* in the final syllable, e. g. וַיִּנְחַל and he was weaned, Gen. xxi. 8; as also in other cases (see p. 65). In the second and third persons plural feminine, the form with *Pattach* is more common than that given in the Paradigm, e. g. הִתְזַכְּרָנָה they shall be remembered, Is. lxx. 17; but these forms are unfrequent.

3. When the Impf., or the Inf., or the Imp. is immediately followed

\* In other languages, also, may be observed the transition of the reflexive into the passive. So in Sanscrit and in Greek, it is still clear, how the formation of the middle precedes that of the passive. The *r*, in the termination of the Latin passive, is the reflexive pronoun *se*. In the old-Slavic and Bohemian, *amat-se* stands for *amatur*; in the Dacoromanic, *io me laudu* = I am praised. See Pott's Etymologische Forschungen, Th. 1, S. 133 ff. Th. 2, S. 92. Bopp's Vergleichende Grammatik, S. 686 ff.

by a word of one syllable, the tone is commonly drawn back upon the penultima, and consequently the final syllable, losing the tone, takes *Seghol* instead of *Tsere*. E. g. רָפַטַל בָּהּ *he stumbled at it*, Ez. xxxiii. 12; וַיִּשְׁמָע לוֹ *and he heard him*, Gen. xxv. 21, comp. וַיִּשְׁמָע אֱלֹהִים *and God heard*, 2 Sam. xxi. 14; xxiv. 25. In a few words, this form with the retracted tone has become the usual one; as הִשָּׁמַע *take heed*, Ex. xxiii. 21; וַיִּלָּחֶם *and he fought*, Num. xxi. 1.

4. A frequent form of the 1st pers. is אֶמְצָא, as אֶמְצָא *I will be found*, Ez. xiv. 3, אֶשָּׁבַע *I swear*, Gen. xxi. 24. Comp. § 69, Rem. 5.

## § 52.

## PIËL AND PUAL.

1. The characteristic of this conjugation (Arab. *Conj.* II. *gattala*, Aram. קָטַל) is the *doubling of the middle stem-letter*. In the active, the Impf. יִקְטֹל and the Part. מְקַטֵּל (whose preformatives retain their original *Sh'va*) are formed, according to the general analogy, from the Inf. and Imp. קָטַל. The passive (Pual) has a more obscure vowel, of the 3d class, under its first radical, and *ā* under the second. In other respects the active and passive follow the same analogy. In the inflection of the Perfect of Piël, *Pattach* takes the place of *Tsere* in the first and second persons (קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ), which, properly, have for their basis the form קָטַל. See Rem. 1.

The ׀ which occurs also in the succeeding conjugations as the characteristic of the Part. is related to מִי *who?* = *whoever, one who*.

Piël and Pual are throughout distinguished by the *Daghesh* in the middle stem-letter. It is omitted only in the following cases: *a*) Always when this letter is a guttural (§ 64, 3). *b*) Sometimes, though rarely, when this letter has *Sh'va* (§ 20, 3, *b*); as וַיִּשְׁרָה *he directs it*; וַיִּשְׁלַח *he directs it* Ez. xvii. 7; xxxi. 4; then also the omission is at times indicated (§ 10, 2, Rem.) by a Chateph under the *littera dagessanda*; e. g. וַיִּלָּקַח *she is taken* Gen. ii. 23; comp. ix. 2; Judges xvi. 16. In the Impf. and Part. the *Sh'va* under the preformatives may also serve as a mark of these conjugations.

2. *Significations of Piël.* *a*) It denotes *intensity and repetition* (comp. the *Nomina intensiva* and *iterativa*, which are also formed by doubling the middle stem-letter, § 84, 6–9);\* e. g.

\* Analogous examples, in which the doubling of a letter has an *intensive* force, are found in the German words *reichen, recken; streichen (stringo, Anglo-Saxon strecan), strecken*; comp. *Strich, Streeke; Wacker, from wachen*: others in which it has the *causative* signification, are *stechen, stecken; wachen, wecken*; in Greek,

פָּחַק *to laugh*, Piël *to sport, to jest* (to laugh repeatedly); שָׁאַל *to ask*, Piël *to beg*; hence it denotes that the action is *performed upon many*, as קָבַר *to bury* (one), Gen. xxiii. 4, Piël *to bury* (many), 1 K. xi. 15. (So in Syriac frequently.) This signification of Piël is found with various shades of difference, as פָּתַח *to open*, Piël *to loose*; סָפַר *to count*, Piël *to recount*. With the eager pursuit of an object is connected the influence which the subject of it exerts upon others. Hence, b) It has a causative signification (like Hiphil), e. g. לָמַד *to learn*, Piël *to teach*. It often takes the modifications expressed by *to permit, to declare or to regard, to help*, as חָיָה *to let live*; צִדֵּק *to declare innocent*; רָלַד *to assist in child-bearing*. c) *Denominatives* are frequently found in this conjugation, which in general mean *to make a thing* (sc. that which the noun expresses), or *to be in any way occupied with it*; as from קֵן *nest*, קָנָן *to make a nest*; from עָפַר *dust*, עָפַר *to throw dust, to dust*. It also expresses the *taking away or injuring* the thing or part of which the noun is the name (as *to head*, old Engl. for *behead, to skin*), e. g. שָׁרַשׁ (from שָׁרֵשׁ *a root*) *to root out, extirpate*; זָנַב (from זָנַב *tail*) *properly to injure the tail, hence to rout the rear-guard* of an army; הִשָּׁן *to remove the ashes*. So also in verbs whose origin cannot be traced to a noun, e. g. סָקַל *to stone*, and also *to remove the stones*, sc. from a field.\*

The significations of the passive will present themselves spontaneously, e. g. גָּנַב *to steal*, Piël *to steal*, Pual *to be stolen*.

In Piël the proper and literal signification of a word is often retained when Kal has adopted a figurative one, the former being the stronger and more prominent idea. E. g. רָפָא in Piël *to sew up*, in Kal *to heal*; בָּרַא Piël *to cut, to hew out*, Kal *to form, to make*; גָּלָה Piël *to uncover*, Kal *to reveal*.

In an intransitive sense, Piël occurs as an intensive form, but only in poetry, as חָתַח *frangi* Jer. li. 56; פָּתַח *to be open* Is. xlviii. 8; lx. 11; רָדַה *to be drunken*, Is. xxxiv. 5, 7.

τέλω *to bring to an end*, from the stem τέλω *to end*, γεννάω *to beget, and to bear*, from γένω *to come into being*. The above examples from the German show also that *ch* when doubled takes the form of *kk, ck*, in accordance with the laws relating to the Daghesch in Hebrew (§ 13, 3).

\* In Arabic, *Denominatives* of Conj. II. often express injury done to a member, the removal of vermin or of any injurious thing. This force is not wholly wanting, also, in the simplest Conj. I. Comp. Hebrew Kal שָׁבַר (from שָׁבַר *to buy and sell grain*; Lat. *causari, prædari, &c.*

N. B. *Rem.* 1. The Perf. Piël has frequently ( - ) in the final syllable instead of ( - ), e. g. *אַבַּר* to destroy, *שָׁבַר* to break in pieces. This occurs especially before *Maqqeph* (Eccles. ix. 15; xii. 9) and in the middle of a period, when other words immediately follow; but at the end of a period, *Tsere* is the more common vowel. Compare *גָּהַל* Is. xlix. 21 with *גָּהַל* Josh. iv. 14; Esth. iii. 1. Some verbs have *Seghol*, viz. *דִּבֶּר* to speak, *בָּקַר* to alone, *בָּבֵס* to wash clothes.

A single instance of ( - ) in the *first* syllable (after the manner of the Chaldee) is found in Gen. xli. 51, *נָשָׁה* to cause to forget, occasioned by the play upon the name *מִנְשָׁה*. Compare the quadriliteral *פָּרַשְׁוּ*, which is analogous, in form, with Piël (§ 56).

2. The Impf., Inf., and Imp. when followed by *Maqqeph*, generally take *Seghol* in the final syllable, e. g. *יִבְקֹשׁ-לוֹ* he seeks for himself Is. xl. 20; *קִדְּשָׁנִי* sanctify to me Ex. xiii. 2. So in Hithpaël. In the 1st pers. sing. Impf. besides *אֶקַּטֵּל* there occurs also (very seldom) the form *אֶזְרֶה* Lev. xxvi. 33, and *אֶסְעֶר* Zech. vii. 14 (according to § 23, 3, Rem. 2). With *Vav cons.* we have also *וְאֶקַּטֵּל* for *וְאֶקַּטֵּל* Judges vi. 9. Instead of *הִקְטִילָהּ* are found such forms as *הִקְטִילָהּ*, e. g. Is. iii. 16; xiii. 18.

3. The *Inf. abs. Piel* has sometimes the separate form given in the paradigm, as *רָסַר* castigando, Ps. cxviii. 18; but far more frequently, that of the Inf. constr. *קָטַט*.

4. In Pual, instead of Qibbuts is found less frequently Qamets-chathuph, e. g. *מִצְוֶה* dyed red Nah. ii. 4; comp. iii. 7; Ps. xciv. 20. It is merely an orthographic variation, when Shureq takes the place of Qibbuts, as *יִצְוֶה* Judges xviii. 29.

5. As *Inf. abs. Pual* we find *גָּנַב*, Gen. xl. 15. An *Inf. constr. Pual* does not occur in the regular verb.

6. The *Part. Pual* sometimes occurs without the prefix *מִ*; it is then distinguished, like the *Part. Niph.*, only by the *Qamets* in the final syllable, e. g. *לָקַח* taken 2 Kings ii. 10; comp. *יִוָּדֶה* for *מִיִּוָּדֶה* Judg. xiii. 8, also Eccles. ix. 12; Hos. i. 6, 8; Prov. xxv. 9.

## § 53.

### HIPHIL AND HOPHAL.

1. The characteristic of the active is *הֵ*, in the Perf. *הָ*, making a closed syllable with the first radical, and *י* ( *יֵ* ) inserted after the second. From the Inf. *הִקְטִיל* are formed the Impf. and the Part. *וְקָטַט*, *מִקְטִיל*, for *וְהִקְטִיל*, *מִהִקְטִיל* (§ 23, 4). In the passive, *ה* is uttered with an obscure vowel, and the second syllable takes *ā* in place of *i*; *הִקְטִיל* or *הִקְטִיל*, *Impf.* *וְקָטַט* or *וְקָטַט*, *Inf. absol.* *הִקְטִיל*; in other respects the formation is analogous. Of the inflection it is only to be noted, that in the 1st and 2d pers. Perf. the *יֵ* falls away and Pattach takes its place, as *הִקְטִילָהּ*, *הִקְטִילָהּ*; which is explained by the analogy of the Ara-

mæan (אָקטל), and of the Arabic (أَكْتَل), where the *ā* is not found. It is not an essential characteristic of the form, and undoubtedly arose from an originally shorter vowel.

The marks of this conjugation are, therefore, in the Perf., Imp., and Inf., the prefix ה; in the Impf. and Part., the vowel under the preformatives, which in Hiphil is *Pattach*, in Hophal *Qibbutz* or *Qamelschatuph*.

2. *Significations of Hiphil.* It is properly *causative of Kal*, and in this sense is more frequently employed than Piël (§ 52, 2, b), e. g. יָצָא *to go forth*, Hiph. *to bring out of, to lead forth*; קָדַשׁ *to be holy*, Hiph. *to sanctify*. When Kal is transitive, Hiph. takes two accusatives (§ 139, 1). Frequently Piël and Hiphil are both in use in the same signification, as אָבַד *to perish*, Piël and Hiph. *to destroy*; but generally only one of them is found, or they have some difference of signification, as in כָּבַד *to be heavy*, Piël *to honor*, Hiph. *to make heavy*. Intransitive verbs merely become transitive, e. g. נָטָה *to bow* (intrans.), Hiph. *to bow* (trans.).

The causative and transitive signification of Hiphil is employed, in accordance with a mode of conception familiar to the Hebrew, for the expression of ideas, which take in other languages an intransitive form. Especially was any change in one's *habit of body* conceived (and often rightly) by the Hebrew as the result of personal agency, and was represented, in the mode of expression, as produced by the individual himself;\* e. g. שָׁמַן Hiph. *to become fat* (properly *to produce fat*); חָזַק and אָמַץ Hiph. *to become strong* (properly *to develop strength*); צָטָה Hiph. *to become feeble*. After the same analogy עָשָׂר, Hiph. *to become rich* (properly *to make, to acquire, riches*); and particularly, words which express the taking of a new color, as הָאָדָם *to become red*, הָלָבִיז *to become white*, &c. Moreover, what is merely *state* or *condition* becomes, in the Hebrew mode of conception, an *act*; e. g. הָחֵרֵשׁ *not to be silent*, but properly *to keep silence* (*silentium facere*, Plin.); הִרְגִּיעַ *quietem agere*, הִאָּרִיחַ *to prolong* (one's stay), *to tarry*. In such cases there is often an ellipsis, as הִטִּיב *to deal well*, הִשְׁחִית *to do wickedly*, properly *to make good, or bad* (sc. דְּרָכָיו, דְּרָכָיו, which are also often expressed).

These remarks apply also to *Denominatives*, i. e. the verb often expresses the idea of *producing* or *putting forth* that of which the original noun is the name; e. g. הִשְׁרִישׁ *to put forth roots*, הִקְרִין *to put forth*

\* The verb עָשָׂה *to make*, is employed in the expression of the same ideas, e. g. *to make fat* (*fatness*), for, to produce fat upon his body, Job xv. 27; *to make fruits, to make branches*, for, to produce, to put forth, Hos. viii. 7; Job xiv. 9. Compare in Latin *corpus facere*, Justin. 11, 8; *robur facere*, Hirtius, Bell. Afr. 85; *roborem, divitias, facere*, Plin., and in Italian *far corpo, far forze, far frutto*.

horns. It also expresses the active use of a member, as *הִשְׁמַעְתִּי* to listen (properly to make ears); *הִלְשִׁיךְ* to chatter, to slander (after the same analogy, properly to make tongue, to use the tongue freely).

3. The signification of *Hophal*, as of *Niphal*, may sometimes coincide with that of *Kal*, e. g. *רָבַל* *potuit*, Impf. *Hoph. potens fiet*, i. e. *poterit*.

*Rem.* 1. Only the Perfect of Hiphil retains always the *—* of the final syllable (in 3d pers. sing. and plur.); the Imp. and Impf. often take *—* instead of it, in the 2d and 3d m. sing. (in Chaldee the usual form), although usage generally makes a distinction between forms with *î* and *ê*. *Tsere* is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal *Sh<sup>o</sup>va*, and with gutturals it is changed into *Pattach*. The *Inf. abs.* has a firmer and longer *ê*. More particularly:

2. The *Infin. absol.* has generally *Tsere*, with and without *Yodh*; as *הִקְדַּשׁ* Judg. xvii. 3; *הִקְבַּד* Ex. viii. 11; *הִשְׁמִיר* Amos ix. 8. Strictly Chaldee, with *א* instead of the *ה*, is *אֲשַׁיִם* *mane surgendo* Jer. xxv. 3. Unfrequent exceptions, in which the form with *Tsere* stands for the *Inf. constr.*, are found in Deut. xxvi. 12; xxxii. 8.

3. The *Imp.* but seldom takes the form *הִקְטִיל* (Ps. xciv. 1 in pause, perhaps also Is. xliii. 8); instead of it, the shortened and the lengthened forms *הִקְטַל* (*—* tone-long) and *הִקְטִילָה*, as *הִשְׁמַן*, *make fat*, *הִקְשִׁירָה* *attend!* The first takes *Seghol* before *Maqqeph*, as *הִסְקִינָא* Job xxii. 21. *הִקְטִילִי* and *הִקְטִילוּ* are never shortened.

N. B. 4. In the *Impf.* 2d and 3d m. sing. the form with *—* is the usual one for the *Jussive*, as *אַל-תִּקְדַּל* *make not great* Obad. 12, *תִּבְרַח* *let him cut off* Ps. xii. 4, and also with *ו* *consec.*, as *וַיִּבְדֵּל* *and he divided* Gen. i. 4. Before *Maqqeph* this *Tsere* becomes *Seghol*, as *וַיִּהְיוּ-קִבּוֹ* *and he held him* Judg. xix. 4. In the plural, the full forms are used for the *jussive* also, and with *ו* *consec.*; as *וַיִּדְבִּיקוּ* *and they pursued* Judg. xviii. 22. The single exceptions, where *î* (as in Aramæan) is shortened to vocal *Sh<sup>o</sup>va*, are *וַיִּדְרֹכוּ* Jer. ix. 2, *וַיִּדְבְּקוּ* 1 Sam. xiv. 22; xxxi. 2. The defective mode of writing *Chireq*, e. g. *יִשְׁלַם*, is not an essential variation.

5. The form of the Part. with (*—*) in the *sing.* is doubtful (Is. liii. 3); but perhaps the plurals *מְחַלְמִים* *dreamers* Jer. xxix. 8, *מְצַוְרִים* *helpers* 2 Chron. xxviii. 23, are derived from this form. The *fem.* is *מְקַטֶּלֶת*, e. g. *מִשְׁקֶלֶת* Lev. xiv. 21. Comp. Gen. xxxv. 8.

6. In the Perf. are sometimes found the forms *הִכְלַמְנוּ* *we have reproached* 1 Sam. xxv. 7, and *אֲנִי-לִמְתִּי* *I have stained* (with *א* as in Aram.) Is. lxiii. 3, comp. Job xvi. 7.

7. In the *Impf.* and Part. the characteristic *ה* regularly gives place to the preformatives, as *יִקְטִיל*, *יִקְטִילָה*, but not to prepositions in the *Inf.*, *לְהִקְטִיל*, because their connection with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions, as *יִהְיוּ-שִׁיר* *he will save* Ps. cxvi. 6, for *יִשְׁרֹעַ* *he will praise* for *יִדְרֶה* (in verbs *פ* only); on the contrary *לְשַׁמֵּי* for *לְהַשְׁמִיעַ* *to sing* Ps. xxvi. 7, *לְהַאֲדִיב* for *לְהַאֲדִיב* *to cause to faint*, 1 Sam. ii. 33 comp. Is. xxiii. 11; Ps. lxxviii. 17.

N. B. 8. The *tone*, in Hiphil, does not fall on the affirmatives הִי, הָ, and יָ. They take it, however, in the Perf. when *Var consecutive* is prefixed, as וְהִבְרִיחָהּ Ex. xxvi. 33.

9. In the Passive (*Hophal*) Perf., Impf., and Part. *û* (וּ) is found in the first syllable as well as *ô* (וּ), הִקְטִיל, but not so often in the regular verb, e. g. הִשָּׁבַב Ez. xxxii. 32, and הִשָּׁבְכָה xxxii. 19; הִשָּׁלַךְ, Part. מְשָׁלֵךְ Sam. xx. 24, and הִשָּׁלַכְתָּ Is. xiv. 19; but verbs פִּי have *û* constantly, as הִפִּיר (according to § 9, 9, 2).

10. The Inf. abs. *Hophal* (as in *Hiphil*) has (וּ) in the final syllable; e. g. הִחַלְתִּי *fasciando* Ez. xvi. 4; הִפִּיר *nuntiando* Jos. ix. 24. Of the Infinitive construct there occurs no example in the regular verb.

11. On the Imp. *Hophal*, see § 46, 1, note (†).

### § 54.

#### HITHPAËL.

1. This conjugation connects itself with Piël, inasmuch as it prefixes to the form קָטַל the syllable הִתְ (Chald. הִתְ, Syr. הִתְ\*), which, like הִתְ in Niphal, has undoubtedly the force of a reflexive pronoun (§ 51, 2, Rem.).

2. The ת of the syllable הִתְ suffers the following changes, as also in *Hithpoël* and *Hithpalel* (§ 55):

- a) when the first radical of the verb is a sibilant (ס, צ, ש), it changes places with ת (§ 19, 5), as הִשְׁתַּמֵּר *to take heed*, for הִתְשַׁמֵּר, הִתְשַׁבֵּל *to be burdened*, for הִתְשַׁבֵּל. With צ, moreover, the transposed ת is changed into the more nearly related ט, as הִצְטַדַּק *to justify one's self*, for הִתְצַדַּק. (Single exception in Jer. xlix. 3.)
- b) before ד, ט, and ת, it is assimilated (§ 19, 2), e. g. הִדְבֵּר *to converse*, הִטְהַר *to cleanse one's self*, הִתְהַמֵּם *to conduct one's self uprightly*; sometimes also before נ and כ, as הִנְבֵּא *to prophesy*, elsewhere הִתְנַבֵּא; הִכְוִיִן for הִתְכְּוִיִן *to make one's self ready*. Once before ז, Is. i. 16; before ש, Eccl. vii. 16; before ר, Is. xxxiii. 10.

3. The significations of *Hithpaël*. a) Most frequently it is reflexive, primarily of Piël, as הִתְקַדֵּשׁ *to sanctify one's self*, הִתְנַקֵּם *to avenge one's self*, הִתְאַזַּר *to gird one's self*. Then farther it means: *to make one's self that which is expressed by the first conjugation*: hence, *to conduct one's self as such, to*

\* See also, in Hebrew, אֶתְהַבֵּר 2 Chron. xx. 35.

*show one's self, to imagine one's self, to affect, to be such; properly to make one's self so and so, to act so and so.* E. g. הִתְגַּדַּל *to make one's self great, to act proudly*, הִתְהַכַּחַם *to show one's self cunning, crafty*, also, Eccles. vii. 16, *to think one's self wise*; הִתְעַשֵּׂר *to make, i. e. to feign one's self rich*. Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning, e. g. אָבַל Kal *to mourn*, is found only in poetry; Hithp. in the same sense, is more common in prose, and even takes an accusative (§ 138, 2, Rem. 1). *b*) It expresses *reciprocal action* (like Niph. § 50, 2, *b*), as הִתְרְאוּ *to look upon one another* Gen. xlii. 1. More frequently *c*) It expresses what one does indirectly *to or for himself* (comp. Niph. § 50, 2, *c*). It has then an active signification, and governs an accusative, e. g. הִתְפַּשֵּׁט *exuit sibi (vestem)*, הִתְפַּתַּח *solvit sibi (vincula)*. So without the accusative, הִתְהוֹלַךְ *to walk about by one's self (ambulare)*. Only seldom *d*) It is *passive*, e. g. הִתְחַסַּד *to be numbered, mustered*, Judges xx. 15, 17, xxi. 9. Comp. Niphal, § 50, 2, *d*.

The passive *Hothpaal* is found only in the few following examples: הִתְחַסְּדוּ (so always for 'הִתְחַסֵּךְ) *they were mustered*, Num. i. 47; ii. 33; הִתְטַמְּא *to be rendered unclean* Deut. xxiv. 4; הִתְבַּבַּס *to be washed* Lev. xiii. 55, 56; הִתְשַׁמְּנָה *it is smeared with fat* Is. xxxiv. 6.

Denominatives with the reflexive signification are: הִתְיַהֲדָה *to embrace Judaism (make one's self a Jew)*, from יָהוּדִי, יְהוּדִיָּה *Jews*; הִצַּטִּיר *to provide one's self with food for a journey*, from צִירָה.

N. B. Rem. The Perfect, as in Piël, has frequently *Pattach* in the final syllable, as הִתְחַזַּק *to be strengthened*, 2 Chr. xiii. 7; xxi. 4. Final *Pattach* occurs also in the Imperf. and Imper., as יִתְחַכֵּם *he deems himself wise*, Eccles. vii. 16; יִתְקַדֵּשׁ *sanctify thyself*, Jos. iii. 5. In *Pause* these forms take Qamets, and are the usual ones, as יִתְאַבֵּל Ez. vii. 27, יִתְלַבֵּד Job xxxviii. 30. With the form in Piël תִּקְטַלְנָה (§ 52, Rem. 2) comp. Hithp. תִּתְחַפְּצְנָה Zech. vi. 7.

### § 55.

#### UNUSUAL CONJUGATIONS.

Of the unusual conjugations (§ 40, 2), some are connected, in form, with Piël, and are made by the doubling or the repetition of one or more stem-letters, or by the lengthening of a vowel, i. e. by changes *within* the stem itself; others are analogous to Hiphil, and are formed by the addition of prefix letters or syllables. To the former class, besides a *passive* distinguished by

the vowel in the final syllable, belongs also a *reflexive* form with the prefix הִתְ, after the analogy of Hithpaël.

Those which are analogous to Piël, and which follow it in their inflection, are :

1. *Poël*; as קִיטַל, *pass.* קִיטַל, *reflex.* הִתְקִיטַל (corresponding to Conj. III. and VI. in the Arabic, *qátala, qátala, taqátala*), *Impf.* יִקְוֹטַל, *Part.* מְקִיטַל, *Impf. pass.* יִקְוֹטַל, &c. In the regular verb it but seldom occurs. E. g. *Part.* יוֹרֵצְתִי *my opposer, he who pleads with me*, Job ix. 15; יוֹרֵצְתִי *I have appointed* 1 Sam. xxi. 3 (unless we should read הִיִּרְצָתִי); שֹׁרֵט *to take root, Denom.* from שָׁרַשׁ *root*. In verbs עָטַ (§ 67) it is far more frequent; e. g. הוֹלֵל, סוֹבֵב, חוֹנֵן.

Its *signification*, like that of Piël, is often causative of Kal. Sometimes both are in use in the same signification, as רִצָּץ and רִצָּץ *to oppress*; sometimes each has its peculiar modification of meaning, as סָבַב *to turn about, to change*, סוֹבֵב *to go about, to surround*; הָלַל *to exult, to make foolish* (from הלל *to be brilliant*, but also *to be vain-glorious, foolish*); הִנֵּן *to make pleasant*, הוֹנֵן *to commiserate*; שָׁרַשׁ *to root out, to take root*.

With קִיטַל is connected the formation of quadrilaterals by the insertion of a consonant at the end of the first syllable, as קִרְטַל (§ 30, 3).

2. *Pilel, Pulal, Hithpalel*; as הִשְׁלַל and הִשְׁלַל, *pass.* הִשְׁלַל, *reflex.* הִתְהַשְׁלַל, like the Arab. Conj. IX. *iqṭalla*, and XI. *iqṭalla*, used especially of permanent states or conditions, e. g. of colors, as שָׁאַן *to be at rest*, רִצָּן *to be green*, *Pass.* אֶשְׁלַל *to be withered*; of these verbs there is no example in Kal. It is more frequent in verbs עָי, where it takes the place of Piël and Hithpaël (§ 72, 7).

3. *Pealal*; as הִשְׁלַל, with repetition of the last two stem-letters, used especially of slight motions repeated in quick succession; e. g. סִהַרְהַר *to go about with quick motion*, hence (of the heart) *to palpitate*, Ps. xxxviii. 11, from סָהַר *to go about*; *Pass.* הִסְרַרְרַר *to ferment with violence, to make a rumbling sound*, Lam. i. 20. Nouns of this form are *diminutives* (§ 84, 23). Nearly related to this is,

4. *Pilpel*, formed from verbs עָטַ and עָי by doubling both of the essential stem-letters; as סִבְסַב from סָב = סָבַב; בִּלְבַל from בָּל = בָּלַל. This also is used of motion rapidly repeated, which all languages are prone\* to express by repetition of the same sound, as צִצְצָה *to chirp*, צִלְצִל *to tinkle*, גִּרְגַּר *to gurgle*, פִּפְפָּה *to flutter* (from פָּוַה *to fly*).

With Hiphil are connected :

\* Compare *tinnio, tintinnus*, and in German *Ticktack, Wirrwarr, Klingklang* [our *ding dong*]. The repetition of the same letter in verbs עָטַ produces also the same effect; as in לִקַּח *to lick*, דָּבַק *to beat*, טָפַח *to trip along*. Other languages express the same thing by *diminutive* forms; comp. in Lat. the termination *-illa*, as in *cantillo*, in Germ. *-eln, ern*, in *flimmern, trillern, tröpfeln*. Hence we may explain the relation, mentioned under No. 3, between these forms and the *diminutives*.

5. *Tiphel*; as *הָקַטַל*, with *ה* prefixed, as *הָרַגַל* to teach one to walk, to lead (*denom.* from *רַגַל* a foot); *תַּחַרַה*, *Impf.* *יִתְחַרְהוּ* to emulate Jer. xii. 5; xxii. 15 (from *חָרַה* to be ardent, eager). The Aramæan has a similar form *הָרַגַס* to interpret.

6. *Shaphel*; as *שָׁהַטַל*, frequent in Syriac, as *שָׁלַחַב* to flame, from *לַחַב*. In Heb. it is found only in the noun *שָׁלַחַרְת* flame, § 84, No. 35.

\* \* \* \*

Forms of which single examples occur:—7. *קָטַטַט*, *pass.* *קָטַטַט*; as *חָשַׁה*, *הָסַה* Ex. xvi. 14, from *חָסַה* scaled off, having the form of scales, *נָחַסַס* to peel, to scale.—8. *נָחַסַס*, as *נָחַסַס* a violent rain, from *נָחַס*.—9. *נָחַסַס* (frequent in the Rabbinic), a form compounded of Niphal and Hithpaël, found in the examples *נָחַסַסוּ* for *נָחַסוּ* they suffer themselves to be warned, Ez. xxiii. 48, *נָחַסַסוּ* for *נָחַסוּ* to be expiated, Deut. xxi. 8.

Worthy of note is also,—10. the form *הָצוּצַר* to sound the trumpet, commonly derived from the stem *הָצַר*. But it is probably a *denom.* from *הָצוּצָרָה* a trumpet, an onomatopoetic form like the old Latin *taratantara*, from the sound of the trumpet. Ennius apud Servium ad *Æn.* 9, 503.

## § 56.

### QUADRILITERALS.

Of the formation of quadrilaterals we have already spoken (§ 30, 3). The few verbs of this kind (of nouns there are more) are formed after the analogy of Piël, once after Hiphil. The following are all the examples that occur :

*Pret.* *פָּרַשׁוּ* he spread out, Job xxvi. 9 (with *Pattach* in the first syllable, as in Chaldee). *Impf.* *יִכְרַסְמָנָה* he will devour it, Ps. lxxx. 14. *Pass.* *רָשַׁעַשׁ* to become green again, Job xxxiii. 25. *Part.* *מִכְרַסָּל* 1 Chr. xv. 27. After Hiphil *הִשְׁמָאֵל* contracted *הִשְׁמָאֵל* to turn to the left (denominative from *שָׂמַל*), Gen. xiii. 9 and other places.

## C. REGULAR VERB WITH PRONOMINAL SUFFIXES.\*

### § 57.

The accusative of the personal pronoun after a verb active may be expressed 1) by a distinct word, *אָחִי* (the sign of the accusative) with the *suffix* (§ 101), as *קָטַל אָחִי* (he has killed him); or 2) by a mere *suffix*, as *קָטַלְהִי* or *קָטַלְהִי* (he has killed

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\* We treat this subject in connection with the regular verb, in order to show here the general analogy. As to the irregular verbs, the shortening of their forms before the suffixes will be noticed under each class.

*him*). The second method is the usual one, and of this only we now treat.\*

Two things are to be considered here, viz. 1) the form of the suffix itself (treated in § 58); 2) the changes in the verbal stem to which it is attached (§§ 59–61).

## § 58.

## THE SUFFIX TO THE VERB.

1. The *suffixes* appended to the verb express the accusative of the *personal pronoun*. They are the following.

Singular.		Plural.	
1	comm. $\text{אֲנִי}$ ; $\text{אֲנִי}$ ; $\text{אֲנִי}$ me.	1	comm. $\text{אֲנֵינוּ}$ ; $\text{אֲנֵינוּ}$ us.
2	$\left\{ \begin{array}{l} m. \text{הוּא}, \text{הוּא} \text{ ('khā), in} \\ \text{pause } \text{הוּא} \\ f. \text{הִיא}; \text{הִיא}; \text{הִיא}, \text{הִיא} \end{array} \right\}$ thee.	2	$\left\{ \begin{array}{l} m. \text{אַתָּה}, \text{אַתָּה} \\ f. \text{אַתָּה}, \text{אַתָּה} \end{array} \right\}$ you.
3	$\left\{ \begin{array}{l} m. \text{הוּא}, \text{הוּא}; \text{הוּא}, \text{הוּא}, \text{הוּא}, \text{הוּא} \\ f. \text{הִיא}; \text{הִיא}; \text{הִיא}, \text{הִיא} \end{array} \right\}$ him. her.	3	$\left\{ \begin{array}{l} m. \text{הֵם}, \text{הֵם}; \text{הֵם} \text{ (con-} \\ \text{tr. fr. } \text{הֵם}), \text{הֵם}; \\ \text{הֵם} \text{ (contr. from} \\ \text{הֵם), } \text{הֵם}; \text{poet.} \\ f. \text{הֵנָּה}, \text{הֵנָּה}; \text{הֵנָּה}, \text{הֵנָּה}; \\ \text{הֵנָּה} \end{array} \right\}$ them.

2. That these suffixes are *shortened forms of the personal pronoun*, is for the most part clear of itself, and only a few of them require any explanation.

In the suffix of the second person ( $\text{הוּא}$ ,  $\text{אַתָּה}$ ,  $\text{אַתָּה}$ ) the basis appears to be a lost form of the pronoun  $\text{אַתָּה}$  with  $\text{אָ}$  instead of  $\text{אֵ}$  ( $\text{אַתָּה}$ ,  $\text{אַתָּה}$ ;  $\text{אַתָּה}$ ), which was employed here in order to distinguish the suffixes from the affirmatives of the Perfect (§ 44, 1).

\* On the cases where the former must be employed see § 121, 4.

†  $\text{הוּא}$  occurs very seldom as *verbal* suffix (Deut. xxxii. 26),  $\text{הוּא}$  not at all. But they are given in the list as being ground-forms, which frequently occur with nouns and prepositions.

‡ Traces of this lost form appear still in the affirmatives of the Æthiopic Perfect, as *gatalka* (thou hast killed), and also in the Samaritan (see *Gesenii Anecdota Orientalia*, I. 43). Comp. what was said in § 44, 1, on  $\text{אֵתְּלֵתִי}$ .—The sounds *t* and *k* are not unfrequently interchanged.

In the 3d pers. *masc.*, from  $\text{הָיָה}$ , by dropping the feeble *h* there arose *ā-u*, and thence *ô* (§ 23, 4), usually written  $\text{וְ}$ , much more seldom  $\text{הִ}$ . In the *fem.* the suffixes from  $\text{הָיָה}$  ought, according to analogy, to sound  $\text{הִ}$ ,  $\text{הָ}$ ,  $\text{הַ}$ ; but instead of  $\text{הָ}$  we have, for the sake of euphony, simply  $\text{הַ}$  where the  $\text{ה}$  is regularly a consonant, and therefore marked with *Mappiq*. Once (Ez. xli. 15)  $\text{הָ}$  stands for  $\text{הִ}$ , as in Chaldee and Arabic.

3. The *variety* in the forms of the suffixes was occasioned chiefly by the regard had to the form and tense of the verb which received them. Thus *three forms* of almost every suffix may be distinguished:

- a) one beginning with the consonant itself, as  $\text{נִי}$ ,  $\text{הִי}$ ,  $\text{נִי}$ ,  $\text{הִם}$ ,  $\text{ם}$ , &c. This is appended to verbal forms which end with a vowel, as  $\text{קָטְלוּהִי}$ ,  $\text{קָטְלוּנִי}$ ;
- b) a second and a third with the so-called *union-vowels*\* ( $\text{נִי}$ ,  $\text{נִי}$ ), for the verbal forms which end with a consonant (with one exception, § 59, Rem. 3): with the union-vowel *a* for the forms of the Perfect, as  $\text{קָטַלְתִּי}$ ,  $\text{קָטַלְתָּ}$ ,  $\text{קָטַלְתֶּם}$ ; with the union-vowel *e* (rarely *a*) for the forms of the Imperfect and the Imperative, as  $\text{קָטְלֶהָ}$ ,  $\text{קָטְלֵם}$ . To the Perfect belongs also  $\text{וְ}$ , from  $\text{הָיָה}$ . With  $\text{הִ}$ ,  $\text{כֶּם}$ ,  $\text{כֶּן}$  the uniting sound is only a half-vowel (*vocal Sh'va*), as  $\text{הָיָה}$ ,  $\text{כֶּם}$ ,  $\text{כֶּן}$ , e. g.  $\text{קָטַלְתָּהּ}$  (*q'tal-l'khā*); or when the final consonant of the verb is a guttural,  $\text{הָיָה}$ , e. g.  $\text{שָׁלוּחַהּ}$ . In *Pause* this *Sh'va* becomes a *Seghol* with the tone,  $\text{הָיָה}$ .

Rem. 1. As *rare forms* may be mentioned: *Sing.* 2d pers. *masc.*  $\text{כָּה}$  1 Kings xviii. 44, in *pause*  $\text{כָּה}$  Is. lv. 5, and  $\text{כָּה}$  Prov. ii. 11; *fem.*  $\text{כִּי}$ ,  $\text{כִּי}$  Ps. cxxxvii. 6, and in the later Psalms frequently. ( $\text{כִּי}$ , contrary to the rule, appended to the Perf. in Judges iv. 20.)—In the 3d pers. *masc.*  $\text{הוּ}$  Ex. xxxii. 25; Num. xxiii. 8: *fem.*  $\text{הִי}$  without *Mappiq* Num. xv. 28; Jer. xlv. 19.—The forms  $\text{מִי}$ ,  $\text{מִי}$ ,  $\text{מִי}$  are strictly poetic (except Ex. xxiii. 31); instead of  $\text{מִי}$  we find  $\text{מִי}$  once in Ex. xv. 5. On the origin of these forms see § 32, Rem. 7.

2. By comparing these suffixes of the verb with the suffixes of the noun (§ 91) we observe: a) There is here a greater variety of forms than there (because the forms and relations of the verb are themselves more various); b) the verbal suffix, where it differs from that of the

\* We retain the common name *union-vowel*, although it rests on a rather superficial view and is somewhat vague. These union-sounds seem rather to be remnants of old verbal-endings, like the *i* in  $\text{קָטַלְתִּיהָ}$ . Comp. e. g. the Hebr. form *q'tal-ani* with the Arab. *qatala-ni*; and on the contrary, Hebr. *q'talat-ni*, Arab. *qatalatni*.

noun, is longer, as  $\text{נִי}$ ,  $\text{נִי}$ ,  $\text{נִי}$  (*me*);  $\text{נִי}$  (*my*). The reason is, that the object of the verb is less closely connected with it, than the possessive pronoun is with the noun; on which account also the former may even be expressed by a separate word (§ 117, 2).

4. The suffix gains still more strength, when instead of the union-vowel there is inserted a union-syllable  $\text{נִי}$ ,  $\text{נִי}$  (commonly called *Nun epenthetic*, but better *Nun demonstrative*), which, however, occurs only in the Imperfect and in *Pause*, e. g.  $\text{יְבָרֵךְ נִי}$  *he will bless him* (Ps. lxxii. 15),  $\text{יְכַבֵּד נִי}$  *he will honor me* (Ps. l. 23). This *Nun* is, however, for the most part incorporated with the suffixes, and hence we have a new series of forms, namely,

1st pers.  $\text{נִי}$ ,  $\text{נִי}$ , for  $\text{נִי}$ ,  $\text{נִי}$ ;

2d pers.  $\text{נִי}$ , once  $\text{נִי}$  (Jer. xxii. 24);

3d pers.  $\text{נִי}$  for  $\text{נִי}$ , also  $\text{נִי}$  (Num. xxiii. 13); fem.  $\text{נִי}$ , for  $\text{נִי}$ ;

1st pers. plur.  $\text{נִי}$  for  $\text{נִי}$ .

In the other persons this *Nun* does not occur.

*Rem.* The forms with *Nun* written out are rare, merely poetic (Jer. v. 22), and do not occur at all in 3d fem. sing. and 1st plur. The contracted forms (with the *Nun* assimilated) are pretty frequent, especially in pause.

This *Nun* is in its nature demonstrative, and belongs to the appended accusative of the personal pronoun, to which it serves to direct attention, as the object of the verb. In Chaldee, besides the *Nun*, there is also inserted a consonant *Yodh*; in Samaritan a  $\text{נ}$  is appended also to the Perfect, and in similar cases a  $\text{נ}$  inserted.

## § 59.

### THE PERFECT WITH PRONOMINAL SUFFIXES.

1. The endings (*affirmatives*) of the Perfect have in part a somewhat different form, when connected with the suffixes. Namely:

- a) in the 3d sing. fem. the original feminine ending  $\text{נִי}$ ,  $\text{נִי}$ , for  $\text{נִי}$ ;
- b) the 2d sing. masc. besides  $\text{נִי}$  has also  $\text{נִי}$ , to which the union-vowel is attached; but the only clear instance of it is with  $\text{נִי}$ ;

\* Here also, the short *ā* probably belongs to the verbal form; see § 58, 3, 6, note (\*).

- c) the 2d *sing. fem.* has **תִּי**, likewise an older form for **תִּי** (comp. **אֲתִי**, **קָטַלְתִּי** § 32, Rem. 4; § 44, Rem. 4). This form is to be distinguished from the 1st pers. sing. only by the connection;
- d) the 2d *plur. masc.* has **תִּי** for **תִּי**, which is explained by the Arabic *antum, qataltum*, Chald. **אַתִּי**, **קָטַלְתִּי** for **אַתִּי**, **קָטַלְתִּי** (§ 32, Rem. 5). Of the *fem.* **קָטַלְתִּי** with suffixes no example occurs, but it probably took the same form as the masculine.

We exhibit, first, the forms of the Perfect in *Hiphil* as they appear in connection with the suffixes, because there is here no change in the stem itself, except in reference to the tone (see No. 2).

<i>Sing.</i>	<i>Plur.</i>
3d m. <b>הִקְטִיל</b>	3d c. <b>הִקְטִילוּ</b>
3d f. <b>הִקְטִילָה</b>	
2d m. <b>הִקְטַלְתָּ, הִקְטַלְתָּ</b>	2d m. <b>הִקְטַלְתֶּם</b>
2d f. <b>הִקְטַלְתִּי, הִקְטַלְתִּי</b>	
1st c. <b>הִקְטַלְתִּי</b>	1st c. <b>הִקְטַלְנוּ</b>

The learner should first exercise himself in connecting the suffixes with the forms of *Hiphil*, and then with those of the *Perf. Kal* (in No. 2).

2. The tone inclines towards the appended suffix, so that it seldom remains on the stem itself. This occasions certain changes of vowels, particularly in the Perfect of *Kal*, in consequence of which it takes the following forms :

<i>Sing.</i>	<i>Plur.</i>
3d m. <b>קָטַל</b> ( <b>קָטַל</b> , Rem. 1)	3d c. <b>קָטְלוּ</b>
3d f. <b>קָטַלָה</b>	
2d m. <b>קָטַלְתָּ</b> ( <b>קָטַלְתָּ</b> , Rem. 4)	2d m. <b>קָטַלְתֶּם</b>
2d f. <b>קָטַלְתִּי</b> ( <b>קָטַלְתִּי</b> , Rem. 4)	
1st c. <b>קָטַלְתִּי</b>	1st c. <b>קָטַלְנוּ</b>

The connection of these forms with all the suffixes is shown in Paradigm C. It will there be seen also, that *Tsere* in *Piël* is shortened sometimes into *Seghol* and sometimes into *vocal Sh'va*.

Rem. 1. The suffixes for the 2d per. plural, **כֶּם** and **כֶּן**, are (together with **הֶם** and **הֶן**) rather weightier (more strongly accented) forms than the others, and hence are called *grave suffixes*. They always have the tone, and cause in the 3d m. *sing.* of *Perf. Kal* a greater shortening than the others (called *light suffixes*), e. g. **קָטַלְכֶם**, **קָטַלְכֶן**. The difference has still greater effect in the case of *nouns* (§ 91).

2. In the 3d *sing. masc.* קָטַלְהוּ is also contracted into קָטַל according to § 23, 4, and so likewise in the 2d *sing. masc.* קָטַלְתָּהוּ into קָטַלְתָּ.

3. The 3d *sing. fem.* קָטַלְתָּ (= קָטַלְתָּהּ) has the twofold peculiarity, *a*) that it constantly draws the tone to itself, except with כָּ and כֵּן (see Rem. 1), and then takes the suffixes that make a syllable by themselves (וִי, יָ, הִי, הָ, נוּ, כֶּם, כֵּן) without a union-vowel, contrary to the general rule (§ 58, 3, *a*); *b*) that with the other suffixes it takes indeed the union-vowel, but draws the tone back on the penultima, so that they appear with shortened vowels (הִי, כֶּם), e. g. אָהַבְתָּהּ she loves thee Ruth iv. 15, שָׂרַףְתָּהֶם it burneth them Is. xlvii. 14, גָּנְבְתָּהּ she has stolen them Gen. xxxi. 32. For אָהַבְתָּ, אָהַבְתָּ, &c. are found in pause הִנֵּי Ps. lxi. 10, אָהַבְתָּ Cant. viii. 5; and also without pause, for the sake of correspondence in sound, הִבְלַתָּהּ (she has borne thee), in the same verse.—The forms קָטַלְתָּהוּ, קָטַלְתָּהּ are *contr.* from קָטַלְתָּהוּ, קָטַלְתָּהּ, after the analogy of הִנֵּי, for הִנֵּהוּ (§ 58, 4).

4. In the 2d *sing. masc.* קָטַלְתָּ is always used; and the suffixes have no union-vowel, except in קָטַלְתָּנִי, from קָטַלְתָּ and אָנִי, e. g. תִּקְרָאֲתָנִי thou searchest me Ps. cxxxix. 1, but also צָוַבְתָּנִי thou hast forsaken me Ps. xxii. 2.—In the 2d *sing. fem.* תִּי is written also defectively הִלַּרְתָּנִי Jer. xv. 10; Cant. iv. 9; Ex. ii. 10; instead of it the *masc.* form is also used הִשָּׁבַעְתָּנִי thou (fem.) adjurest us Cant. v. 9; Jos. ii. 17; and with *Tsere* הִוַּרְתָּנִי thou hast let us down, ver. 18.

5. Of a verb *middle O* there occurs the form יִרְבֹּלְתָּי I have prevailed over him, Ps. xlii. 5, with a shortened *o* in a syllable that has lost the tone (§ 44, Rem. 3).

## § 60.

### IMPERFECT WITH PRONOMINAL SUFFIXES.

In the forms of the *Imperfect Kal* which end with the last stem-letter, the vowel *o* of the final syllable is shortened generally to *simple Sh'va vocal* (ִ), sometimes to *Chateph-Qamets* (ֵ) Jer. xxxi. 33, but before הָ, כֶּם, כֵּן to *Qamets-Chatuph* (ֶ). Instead of הִקְטַלְתָּהּ the form הִקְטַלְתָּ\* is used as 2d and as 3d pers. Cant. i. 6; Jer. ii. 19; Job xix. 15. The form with *Nun demonstrative* (§ 58, 4) stands most naturally at the end of the clause or period.

N. B. Rem. 1. Verbs with *Impf. A* (such are all verbs ל guttural), prefer the full *A* in the *Impf.* and *Imp.*; and the *Pattach*, when it comes to stand in an open syllable before the tone, is lengthened into *Qamets*, e. g. שְׁלַחְתָּנִי send me Is. vi. 8, הִלַּבְשְׁתָּנִי it put me on (as a garment) Job xxix. 14, הִנָּאֲלַתָּהֶם let them demand it back Job iii. 5.

\* Which occurs also as *feminine* without a suffix, Jer. xlix. 11; Ez. xxxvii. 7.

2. Not seldom, by way of exception, *suffixes* take also in the Impf. the union-vowel *a*, as יִלְבָּשׁוּם Ex. xxix. 30; comp. ii. 17; Gen. xix. 19; xxix. 32.

3. The *suffixes* are sometimes appended also to the plural forms in ון, e. g. תִּדְרָבּוּנִי ye crush me Job xix. 2, elsewhere always without a union-vowel רָמְצָאֵנִי they will find me Prov. i. 28; Is. lx. 7, 10; Jer. v. 22.

4. In *Piël* the *Tserc* of the final syllable, like the *Cholem* in *Kal*, becomes *Sh'va*; but before the suffixes הָ, כֶּם, כֶּן, it is only shortened into *Seghol*, e. g. יִקְבֹּצֶה he will gather thee Deut. xxx. 4, more rarely into *Chireq*, as אֶמְצָאֲכֶם I will strengthen you Job xvi. 5; comp. Ex. xxxi. 13; Is. xxv. 1.

5. In *Hiphil* the long *i* remains, as תִּלְבִּישֵׁנִי thou clothest me Job x. 11; rarely there are forms like תִּעֲשִׁיכֶה thou enrichest it Ps. lxv. 10; 1 Sam. xvii. 25. Comp. § 53, Rem. 4.

## § 61.

## INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH SUFFIXES.

1. The *Infinitive* of a *verb active* can be construed with an accusative, and then it takes the *verbal suffix* (i. e. the *accusative* of the personal pronoun), as קָטַלְנִי to kill me; but as a *noun*, it can take also the *nominal suffix* (the *genitive*), as קָטַלִּי my killing (§ 131, 1, 2). In *Kal* it then has usually the form קָטַל (short *o*, *qötl*); comp. *nouns* of the form קָטַל, to which קָטַל is nearly related (§ 84, No. 10, 11; § 93, Parad. VI.).

Rem. 1. The *Inf.* of the form שָׁכַב becomes with suffixes שָׁכַבְתִּי, e. g. שָׁכַבְתָּ Gen. xix. 33, like nouns of the form שָׁכַבְתָּ.

2. Before הָ, כֶּם, כֶּן, are found forms which depart from the analogy of *segholate nouns*, e. g. אָכַלְכֶם your eating Gen. iii. 5, עָמַדְתָּ thy standing Obad. 11. The analogy is adhered to, however, in קָצַרְכֶם your harvesting Lev. xix. 9, and מָאָסְכֶם (*mō-ōs'khēm*) your contemning Is. xxx. 12.

2. What has been said of the *Inf.* applies also to the leading form קָטַל of the *Imp. Kal*. The forms קָטַלִּי, קָטַלְתָּ, which are not presented in the Paradigm, suffer no change. For the *fem.* קָטַלְתָּ is substituted the masculine form קָטַלְתָּ, as in the Imperf. On שָׁלַחְתָּ see § 60, Rem. 1. In *Hiph. Imp.* the form הִקְטִיל (not הִקְטִילָהּ) is chosen; e. g. הִקְרִיבְהוּ offer it, Mal. i. 8.

3. In the *Participles* the shortening of the vowels is the same as in *nouns* of the like form, e. g. קָטַל, מְקַטֵּל, according to § 93, Parad. VII.

On the difference between קָטַלְתָּ and קָטַלְתָּ, see § 135, 2.

## II. OF THE IRREGULAR VERB.\*

## A. VERBS WITH GUTTURALS.

## § 62.

Verbs which have a guttural for one of their three stem-letters are governed, in their deviations from the regular verb, by the general principles laid down in § 22. Of course א and ה come under consideration here, only when they retain their power as consonants; ח also partakes only in part of these anomalies (§ 22, 4). For convenient representation, we distinguish the cases in which the guttural is the first, second, or third stem-letter. Their inflection is shown in Paradigms D, E, and F (omitting those conjugations which are wholly regular), and explained more fully in the following sections.

## § 63.

## VERBS PE GUTTURAL.

(E. g. עָמַד to stand. Paradigm D.)

The deviations from the regular verb are as follows :

1. When the first stem-letter, at the beginning of the word, requires a Sh<sup>e</sup>va (קָטַל, קָטְלָהֶם), in these verbs it takes one of the composite Sh<sup>e</sup>vas (§ 10, 2; § 22, 3), e. g. *Inf.* עָמַד, אָכַל to eat, *Perf.* עָמְדָהֶם, אָכְלָהֶם from חָפַץ to be inclined.

2. When a preformative is prefixed to such forms, it takes the vowel corresponding to the *Chateph* (§ 28, 2), as יִחְלֹם, יִעֲמֹד he will dream, יִאָּסֵף he will gather; or the composite Sh<sup>e</sup>va conforms to the vowel of the preformative, when the latter is an essential characteristic of the form; e. g. *Perf. Niph.* נִעֲמַד (for נָעַמַד), *Hiph.* הִעֲמִיד (for הָעַמִּיד), *Inf.* and *Impf.* הָעַמִּיד, הִעֲמִיד, *Hoph. Perf.* הִעֲמַד, *Impf.* יִעֲמַד. (On the *Methegh* in these forms, see § 16, 2, a.)

In many verbs, however, the guttural, especially ה, when it stands after a preformative at the end of a syllable, retains the simple Sh<sup>e</sup>va; but in this case the preformative always has the vowel corresponding to the composite Sh<sup>e</sup>va, which the guttural

\* See the general view of the classes in § 41.

would take according to the above rule. E. g. *Impf. Kal* יִחְמֹד *he will desire*, יִחְבֹּשׁ *he will bind*, *Niph.* נָהַפֵּךְ *he turned himself*, נֶאֱזַר *girded*, *Hiph.* הִחְסִיר *to cause to fail*.

The grammarians call the latter the *hard*, the former with the *comp. Sh'va* the *soft* combination. Both often occur in the same verb.

3. When in forms like יַעֲמֹד, יַעֲמֹד, the vowel of the final syllable becomes a simple *Sh'va* vocal, on the addition of a sufformative (י, יִ, יָ), the composite *Sh'va* of the guttural is exchanged for its short vowel, as יַעֲמֹד, *plur.* יַעֲמֹדִי (pronounced *yä-äm'-dhû*); יַעֲזֹבָה *she is forsaken*. But here again there is also a harder form, as יִחְבְּלוּ *they take a pledge*, יִחְזְקוּ as well as יִחְזְקוּ *they are strong*. See § 22, 4, § 28, 3.

4. In the *Inf.*, *Imp.*, and *Impf.* of *Niph.*, where the first stem-letter would regularly be doubled (יִקְטֹל, יִקְטֹל), the doubling is always omitted, and the vowel of the preformative is lengthened into *Tsere*, as יַעֲמֹד for יַעֲמֹד.

#### REMARKS.

##### I. On *Kal*.

1. In verbs פָּא the *Inf. constr.* and *Imp.* take (־) under the first letter (according to § 22, 4, Rem. 2); as אָזַר *gird* Job xxxviii. 3, אָהַב *love thou* Hos. iii. 1, אָכַל *to eat*, with a prefix לֹאֲחֹז לֹאֲכַל. The (־) is found here only when the tone is forcibly thrown forward; e. g. בָּאֲכַל הָאֵשׁ Num. xxvi. 10. For the same reason was written אֲמַרְתָּם not אֲמַרְתָּם.

In the other forms also of the *Imp.* the guttural often exerts its influence upon the vowel, which becomes *Seghol*, as עָרְכָה *set in order* Job xxxiii. 5. *uncover* Is. xlvii. 2, especially when the second radical is also a guttural, as אָהַבֵּי Ps. xxxi. 24. *Pattach* occurs in חָבְלָהוּ *take a pledge of him* Prov. xx. 16.

2. The *Impf. A*, as the *Parad.* shows, has regularly under the first two letters ־־; and with the hard combination ־־, as יָחַל *he ceases*, יָחִים *he is wise*. This is also true of those verbs which are at the same time יָחִים, as יָחַה *he sees*, יָחַצ *he divides*. Less frequently the pointing ־־ is found also in verbs *Impf. O*; as יָחַשׁ *he uncovers*. Quite unique is the form יָחַשׁ *and she loves* Ez. xxiii. 5. In these forms the pointing ־־ is very frequently shortened to ־־ (according to § 27, Rem. 5); as יָאֲסֵר *he binds*, *plur.* with *suff.* יָאֲסִירוּ; also יָחַסֵּר, יָחַסֵּר.

##### II. On *Hiphil* and *Hophal*.

3. The rule given in Rem. 2 respecting ־־ and ־־ applies again here in the *Perf.* after *Vav consecutive*; i. e. the throwing forward of the tone occasions a change of *e* into *a*, as יָחַמְדָּהְךָ *thou didst set*, יָחַמְדָּהְךָ *and thou wilt set*, Num. iii. 6; viii. 13; xxvii. 19; יָחַבְדָּהְךָ, יָחַבְדָּהְךָ.

4. In the *Perf.* of *Hiph.* ־־ is sometimes changed into ־־, and

— into — in *Hoph. Perf.* by prolonging the short vowel, which was sustained by *Methegh*, e. g. הִבֵּאתָ *thou hast brought over* Jos. vii. 7  
הִצִּילָהּ *he brings up* Hab. i. 15; הִצִּילָהּ Nah. ii. 8.

### III. In General.

5. In the verbs הָיָה *to live*, and הָיָה *to be*, the guttural is treated as such in very few forms; *Impf.* יִהְיֶה, יִהְיֶה. The rule given under No. 1 is indeed true of these verbs, hence הָיָה; but so soon as a letter is prefixed, the first radical drops the peculiar pointing of the guttural, as לָהוּת, לָהוּת, וְהִיָּתָם Ez. xxxvii. 5, 6.

6. For stems in which the initial א loses its consonant-power, see § 68.

### § 64.

#### VERBS AYIN GUTTURAL.

(E. g. שָׁחַט *to slaughter*. Paradigm E.)

The deviations from the regular verb are not so great as in the former class, and are mainly as follows:\*

1. Where a *Sh'va* is required, the guttural takes without exception a composite *Sh'va*, namely (ֿ). E. g. *Perf.* שָׁחַט, *Impf.* יִשְׁחַט, *Imp. Niph.* הִשְׁחַט. In the *Imp. Kal* the vowel, supplied under the first radical, conforms to the *Chateph* of the second; as שָׁחַט, שָׁחַט.

So in the *Inf. Kal fem.*, as אֶהְבֶּה *to love*, יִאָּבֵה *to languish*.

2. The preference of the gutturals for the *A* sound has generally less influence on the following than on the preceding vowel (§ 22, 2, *a*, and Rem. 1); accordingly, not only is the *Cholem* in *Inf. Kal* שָׁחַט, שָׁחַט retained, but also, for the most part, the *Tsere* in *Impf. Niph.* and *Piël* יִלָּחֵם *he fights*, יִנָּחֵם *he consoles*, and even the more feeble *Seghol* (after *Vav consecutive*) וַיִּלָּחֵם. But in the *Impf.* and *Imp. Kal* the last syllable generally takes (ֿ), through the influence of the guttural, even in *transitive* verbs, e. g. יִשְׁחַט, יִשְׁחַט; יִזְעַק, יִזְעַק; יִבָּחַר, יִבָּחַר (seldom as יִנָּחֵם); and in the *Perf. Piël* also, *Pattach* occurs somewhat more frequently than in the regular verb, as נִתַּח.

3. In *Piël*, *Pual*, and *Hithp.*, the *Daghesh forte* cannot stand in the middle stem-letter; but in the greater number of examples, particularly before ה, ח, and ע, the preceding vowel

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\* *Hophal*, which is not exhibited in the Paradigm, is varied like *Kal*. *Hiphil* is regular.

remains short and sharp, the guttural having *Daghesh forte implicitum* (§ 22, 1). E. g. *Piël* שָׁחַק, *Inf.* שָׁחַק *to jest*; *Pual* רָחַץ *to be washed*; *Hithp.* הִטְהָרוּ *cleanse yourselves*. Before מ the vowel is commonly prolonged, and *always* before ר, as *Piël* מָאֵן *to refuse*, בָּרַךְ *to bless*, *Impf.* יִבְרַךְ, *Pass.* בִּרְךָ, seldom as נָאֵן *to commit adultery*.

*Rem.* 1. In the *Perf. Kal* of the much used verb שָׁאַל *to ask, to demand*, the peculiar feebleness of the מ occasions a weakening of its ā to —, and in a closed syllable to — and —, when the syllable loses the tone and מ is not preceded by a full vowel (as in some verbs פִּי, § 69, *Rem.* 4). E. g. with *suff.* שָׁאַלְתָּ Gen. xxxii. 18, שָׁאַלְנוּ Ps. cxxxvii. 3; *2d plur.* שָׁאַלְתֶּם 1 Sam. xii. 13; xxv. 5; *1st sing.* with *suff.* שָׁאַלְתִּיהוּ Judg. xiii. 6; 1 Sam. i. 20; also in *Hiph.* הִשְׁאַלְתִּיהוּ 1 Sam. i. 28. *Comp.* § 44, *Rem.* 2.

2. In *Piël* and *Hithp.* the tone is sometimes drawn back upon the penultima, and the *Tsere* of the final syllable shortened to *Seghol*; viz. a) Before a word of one syllable (according to § 29, 3, b), as לְעֹרֶךָ שָׂם *in order to serve there* Deut. xvii. 12, *comp.* Gen. xxxix. 14; Job viii. 18. b) After *Vav consecutive*, as וַיְבָרֶכֶּה וַיֵּרָדְשׁ *and he blessed* Gen. i. 22, וַיִּדְרֹשׁ *and he drove out* Ex. x. 11, *comp.* Gen. xxxix. 4.

3. The following are unfrequent anomalies in the *Perf. Piël*: אָחֲרוּ *they delay* Judges v. 28 for אָחֲרוּ; and the similar form יִחַמְּתִנִּי *she conceived me* Ps. li. 7 for יִחַמְּתִנִּי or יִחַמְּתִנִּי.

4. For some examples, in which a *middle מ* loses its feeble consonant power, see § 73, *Rem.* 4.

## § 65.

## VERBS LAMEDH GUTTURAL.

(E. g. שָׁלַח *to send*. Paradigm F.)

1. According to § 22, 2, a and b, we here distinguish two cases; viz. either the regular vowel of the final syllable remains, and the guttural takes *Pattach furtive*, or the full vowel *Pattach* takes the place of the regular vowel. The more particular statement is as follows:

- a) the strong unchangeable vowels א, ה, ו, י (§ 25, 1) always remain; hence *Inf. absol. Kal* שְׁלֹחַ, *Part. pass.* שְׁלֹחַ, *Hiph.* הִשְׁלִיחַ, *Impf.* יִשְׁלִיחַ, *Part.* מִשְׁלִיחַ; as also the less firm ō of the *Inf. constr.* שְׁלֹחַ, which is thus distinguished from the *Imp.* (as in verbs ע guttural);
- b) the merely tone-long O of the *Impf.* and *Imp. Kal* becomes *Pattach*, as יִשְׁלַח, שְׁלַח. (With *suff.* יִשְׁלַחְנִי, see § 60, *Rem.* 1);

- c) where *Tsere* is the regular vowel of the last syllable, the forms with final *Tsere* (ē<sup>a</sup>) and final *Pattach* are both employed, but are generally distinguished in usage. Thus :

In the *Part. Kal* and *Piël* שָׁלַח, שִׁלְחָה is the exclusive form, and the full *Pattach* first appears in the *constr. state* שִׁלְחָהּ, שִׁלְחָהּ.

In the *Impf.* and *Inf. Niph.* and in the *Perf. Inf.* and *Impf. Piël*, the form with (—) is employed at the beginning and in the middle of a clause, the one with — at the end, and in *Pause*. E. g. הִנָּדָרַע it is diminished Num. xxvii. 4 and הִנָּדָרַע xxxvi. 3; רִבְקָה he cleaves Hab. iii. 9, and רִבְקָה Ez. xiii. 11; בָּלַע to swallow Hab. i. 13; Num. iv. 20. It may further be observed that the *Inf. absol.* retains *Tsere*, which is lost in the *Inf. constr.* E. g. שִׁלַּח Deut. xxii. 7; 1 K. xi. 22; but שִׁלַּח to send.

In *Hiph.* the shortened forms of the *Imp.* and *Impf.* admit only (—), e. g. הִצְלַח prosper, וַיִּבְטַח and he trusted. The *Inf. absol.* takes (—) as הִצְבִּיחַ to make high; but as *Inf. constr.* occurs also הִצְבִּיחַ Job vi. 26.

2. The guttural here has *simple Sh'va* whenever the third radical regularly takes it (because it is *Sh'va quiescent*, which is generally retained even under gutturals, § 22, 4), as שִׁלְחָהּ, שִׁלְחָהּ. But in the 2d fem. *Perf.* a helping-*Pattach* takes its place, as שִׁלְחָהּ (§ 28, 4), yet also more rarely לִשְׁלַח (without Daghes in ה) Gen. xxx. 15 and לִשְׁלַח 1 Kings xiv. 3.

The softer combination with *composite Sh'va* occurs only a) In some examples of the 1st plur. *Perf.* when the tone is thrown forward, as יָדַעְנוּ we know thee Hos. viii. 2; comp. Gen. xxvi. 29. b) Before the suffixes ה, כֵּן, כֵּן, as אֶשְׁלַחְךָ I will send thee 1 Sam. xvi. 1, אֶשְׁלַחְךָ Gen. xxxi. 27, אֶשְׁמִיְךָ Jer. xviii. 2.

On the feeble verbs לָא, see especially § 74.

## B. CONTRACTED VERBS.\*

§ 66.

### VERBS פָּנָה.

(E. g. פָּנָה to approach. Paradigm H.)

The irregularities of these verbs are caused by the feebleness of the nasal letter *Nun*, and are as follows :

1. The *Imp.* and *Inf. constr.* often lose their *Nun*, which would here take *Sh'va*, as פָּנָה for פָּנָה (§ 19, 3). The *Inf.* then,

\* Including the two classes, *Pe Nun* and *Ayin doubled*, which have this in common, that one of the stem-letters is in many forms expressed by a *Daghes forte*. Strictly speaking, however, the term applies only to the latter class, the former belonging rather to the *feeble* verbs.—Th.

however, has regularly the feminine ending נָ, or, with a guttural, נָ ( § 80, 2), as נָשָׁה, נָעָה (from נָע) *to touch*. The *Impf.* has usually *Pattach*; but also *Tsere*, as נָתַן *give* (from נָתַן). The lengthened form is frequent here, as נָתַן *give up*.

2. In forms which take a *preformative*, where the *Nun* is thus made to stand at the end of a syllable, it assimilates itself to the following stem-letter ( § 19, 2, a): viz. a) in the *Impf. Kal*, e. g. נָפַל *he will fall*, for נָפַל; נָתַן for נָתַן; נָתַן *he will give* for נָתַן (the *Impf. O* as in the regular verb most common, the *Impf. E* only in this example\*); b) in the *Perf. Niph.*, e. g. נָתַן for נָתַן; c) in the whole of *Hiphil* and *Hophal* (which here has always *Qibbuts*, § 9, 9, 2), e. g. נָתַן for נָתַן, נָתַן for נָתַן.

The other forms are all regular, e. g. *Perf.*, *Inf. absol.*, *Part.*, of *Kal*, *Piël*, *Pual*, &c. Only those conjugations which are irregular are included in the Paradigm *H*.

The characteristic of these verbs in all forms which begin with a formative letter, is the *Daghesh forte* following it in the second radical. Some forms, however, of one class of verbs נָ ( § 71), and even of verbs נָ ( § 67, 5), exhibit the same appearance. Verbs נָ likewise exhibit such forms of the *Impf.* as נָשָׁה, also נָשָׁה (Gen. xix. 9), and נָתַן.

*Rem. 1.* The instances are comparatively few in which the forms mentioned in Nos. 1 and 2 retain their *Nun*, e. g. *Impf.* נָשָׁה *permit*, נָפַל *fall ye*; *Inf.* נָגַע (but also נָעָה) *to touch*; *Impf.* נָתַן *he keeps* Jer. iii. 5 (elsewhere נָתַר). In *Niph.* this never occurs, and in *Hiph.* and *Hoph.* very seldom, as נָתַן *to melt* Ez. xxii. 20, נָתַן *they are cut off* Judges xx. 31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter, as נָתַן *he will possess*. In these verbs the *Nun* rarely falls away, as נָתַן and נָתַן *he will descend*; *Niph.* נָתַן for נָתַן *he has comforted himself*.

N. B. 2. These anomalies are in part shared by the verb נָתַן *to take*, whose נָ is treated like the *Nun* of these verbs ( § 19, 2). Hence, *Impf.* נָתַן, *Imp.* נָתַן (seldom נָתַן), *Inf. constr.* נָתַן, *Hoph. Impf.* נָתַן. *Niph.*, however, is always נָתַן.

N. B. 3. The verb נָתַן *to give* has the further irregularity, that its *third radical* (as a feeble nasal sound) is also assimilated; e. g. נָתַן for נָתַן, נָתַן for נָתַן; *Inf. constr.* נָתַן for נָתַן (see § 19, 2), with *suff.* נָתַן *my giving*.

\* The verb נָגַע, employed as a Paradigm, has the *Impf. A*, which is not presented, however, as the most usual form of the *Impf.* in verbs of this class, but only as the actual form of this particular verb. The *Tsere* in נָתַן is owing to the double feebleness of the stem נָתַן (comp. *Rem. 3*).

## § 67.

## VERBS ע"ל.

(E. g. סָבַב to surround. Paradigm G.)

1. The principal irregularity of these verbs consists in the contraction of the second and third radicals often into one double letter, as סָבַב for סָבַב, even when a full vowel would regularly stand between them, as סָב for סָבַב, סָב for סָבַב. Only those forms are not contracted which contain unchangeable vowels, or a *Daghesh forte*, as סָבַב, סָבַב, סָבַב.

2. The monosyllabic stem thus obtained takes, throughout, the vowel which the full form would have had in its *second* syllable, and which, in the regular verb also, is the characteristic of the form (§ 43, Rem. 1); e. g. *Perf.* סָב for סָבַב; *Inf.* סָב for סָבַב; *Hiph.* הִסָב for הִסָבַב (comp. No. 6).

3. The *Daghesh forte*, which, after this contraction, properly belongs to the final stem-letter, is excluded from it (§ 20, 3, a), except when formative additions are made at the end, as סָבַב, סָבַב, *Impf.* רָסָב, but not סָב, סָב.

4. When the affirmative begins with a consonant (ת, נ), a vowel is inserted before it in order to render audible the *Daghesh* of the final stem-letter (§ 20, 3, c, Rem.). This vowel in the *Perf.* is ה, in the *Imp.* and *Impf.* י, e. g. סָבַב, סָבַב, *Impf.* הִסָבַב.

The Arabian writes indeed regularly מדרה, but pronounces in the popular language especially מדיה *maddeit*, *maddit*, also *maddāt*, which last is exactly analogous to the Hebrew inflection.\*

5. The preformatives of *Impf. Kal*, *Perf. Niph.*, and of *Hiph.* and *Hoph.*, which in consequence of the contraction stand in a simple syllable (יָסָב instead of יָסָבַב), take, instead of the *short* vowel of the regular form, the corresponding *long* one (§ 27, 2, a). Hence *Kal Impf.* יָסָב for יָסָבַב = יָסָבַב; † *Impf. A*, יָסָב for יָסָבַב;

\* The explanation here given, of this inserted vowel, may perhaps suffice, especially if a certain approximation be supposed to verbs of the class לָבַח; compare סָבַב and Arab. *maddita* with גָּלִיתָ or גָּלִיתָ, and הִסָבַב with הִגָּלִיתָ.

† It might seem an easier explanation of the *Impf.* יָסָב (as well as of the *Impf.* in verbs עָל, יָקום), to regard it as formed from the contracted stem-syllable סָב by prefixing ה; so also in *Hiph.* and *Hoph.* But the mechanically easier way is not always the natural one.

*Hiph.* הָסַב for הִסָּב, *Inf.* הָסַב for הִסָּב; *Hoph* הִסָּב for הִסָּב. This long vowel (except the ה in Hophal) is changeable.

There is still another mode of constructing these forms (the common one in *Chaldee*), according to which the *Impf. Kal* רָסַב comes from רָסַב, *Impf. Hiph.* רָסַב from רָסַב, *Hoph.* רָסַב from רָסַב, the first syllable being sharpened, with a consequent doubling of the first radical. When these forms receive an addition at the end, the first radical commonly appears single (i. e. without *Daghesh forte*, as if the sharpening of the first syllable sufficed for this), the tone at the same time falling on the accessory syllable. E. g. רָסַב they bow themselves (from רָסַב), רָסַב (from רָסַב); but see רָסַב Judges xviii. 23, רָסַב Job iv. 20. They omit also the vowels ו and א, e. g. רָסַב (from רָסַב) Jer. xix. 3. The *Parad.* exhibits this form by the side of the other in *Impf. Kal*.

6. The originals of these contractions are several unusual forms, which in part are older and more nearly primary than those of the regular verb. Thus, רָסַב is contracted from רָסַב, the preformative having *ā* as in the regular verb in Arabic;\* *Hiph.* הָסַב for הִסָּב has in the contracted stem-syllable the shorter *ē* (like the *Aram.* רָסַב comp. § 53, 1 and Rem. 1); *Perf. Niph.* נָסַב for נָסַב; *Inf. Niph.* נָסַב for נָסַב, comp. רָסַב, § 51, Rem. 2.

7. The *tone* has this peculiarity, that it is not thrown forward upon the formative syllables beginning with a vowel (ה, ו, א), but remains *before* them on the stem-syllable, as רָסַב.† Before the other affirmatives, it rests upon the inserted syllables ו and א (with the exception of הָם and הָן, which always take the tone), and in consequence the vowels of the word are shortened, as רָסַב, רָסַב; but רָסַב.

8. Instead of *Piël*, *Pual*, *Hithp.*, and in the same signification, is found in numerous verbs of this kind, the unfrequent conjugation *Poël* (§ 55, 1), with its passive and reflexive, e. g. עוֹלַל to treat one ill, *Pass.* עוֹלַל, *Reflex.* הִתְעוֹלַל (from עוֹלַל); in some is found *Pilpel* (§ 55, 4), as גָּלַל to roll, הִתְגָּלַל to roll one's self (from גָּלַל), *Pass.* שִׁעֲשַׁע to be caressed (from שִׁעֲשַׁע). They are inflected regularly like *Piël*.

\* Hebrew רָסַב from רָסַב, § 9, 5. The *a* appears also in verbs א guttural, especially in verbs פָּא § 68, and verbs ע" § 72.

† The terminations for gender and number in the *Participles* take the tone these not being a part of the verbal inflection, as נָקָה, נָקָה.

## REMARKS.

## I. On Kal.

1. In the *Perf.* are found some examples with *Cholem* (comp. רָבַל, § 43, 1), as רָבִיזוּ from רָבַם *they are exalted* Job xxiv. 24, רָבִיזוּ from רָבַב Gen. xlix. 23.

2. The *Cholem* of the *Inf.*, *Imp.*, and *Impf.* (רָבַב, רָבִיזוּ), is a changeable vowel, and is written *defectively*, with a few exceptions, which are found especially in the later orthography. E. g. רָבִיזוּ for רָבִיזוּ *to plunder* Esth. iii. 13; viii. 11. It is consequently shortened into *Qamets-chatuph* or *Qibbuts*, whenever it loses the tone, as *Inf.* רָבִיזוּ *to rejoice* Job xxxviii. 7, with *suff.* בָּרָבִיזוּ *when he founded* Prov. viii. 27, *Imp.* רָבִיזוּ *pity me*, *Impf.* with *Vav consec.* וְרָבִיזוּ Judges xi. 18, with *suff.* רָבִיזוּ *he lays them waste* Prov. xi. 3, Q<sup>e</sup>ri.

3. Of final *Pattach* in the *Inf.*, *Impf.*, and *Imp.* (רָבִיזוּ, רָבִיזוּ) the following are examples: רָבִיזוּ *to stoop* Jer. v. 26, *Imp.* רָבִיזוּ *roll* Ps. cxix. 22, *Impf.* רָבִיזוּ *he is bitter* Is. xxiv. 9, רָבִיזוּ *he is despised* Gen. xvi. 4, 5, רָבִיזוּ *he becomes weak*, Is. vii. 4. Examples of the *Chaldaizing Impf.* are: רָבִיזוּ even though רָבִיזוּ is also in use; רָבִיזוּ *he is astonished* 1 Kings ix. 8; רָבִיזוּ *and they bowed themselves*, from רָבִיזוּ.

4. In the Participle occurs the Aramæan form רָבִיזוּ for רָבִיזוּ Jer. xxx. 16, K<sup>e</sup>thibh.

## II. On Niphal.

5. Besides the most usual form with *Pattach* in the second syllable, as given in the Paradigm, there is still another with *Tsere*, and another with *Cholem* (analogous with רָבִיזוּ, רָבִיזוּ, § 43, 1), extending through the whole conjugation. E. g. *Perf.* רָבִיזוּ (also רָבִיזוּ) *it is a light thing* Is. xlix. 6, *Part.* רָבִיזוּ *wasted away* 1 Sam. xv. 9; with *Cholem*, רָבִיזוּ *they are rolled together* Is. xxxiv. 4, *Impf.* רָבִיזוּ *thou art destroyed* Jer. xlviii. 2. In the *Inf.* and *Imp.* there occur no forms with *Pattach*, but only with *Tsere* and *Cholem*; e. g. *Inf.* רָבִיזוּ *to melt* Ps. lxviii. 3, *Inf. abs.* רָבִיזוּ *to be plundered* Is. xxiv. 3, *Imp.* רָבִיזוּ *get you up* Num. xvii. 10. Examples of *Niphal*, with the sharpening of the first syllable are: רָבִיזוּ *is profaned* Ez. xxv. 3 (from רָבִיזוּ), רָבִיזוּ (from רָבִיזוּ) Ps. lxxix. 4; cii. 4 (also רָבִיזוּ Jer. vi. 29), רָבִיזוּ *fractus est* (from רָבִיזוּ) Mal. ii. 5.

## III. On Hiphil and Hophal.

6. Besides *Tsere* the final syllable in *Hiph.* has also *Pattach*, especially with gutturals, as רָבִיזוּ *he made bitter*; *Inf.* רָבִיזוּ *to cleanse* Jer. iv. 11. But also without a guttural, as רָבִיזוּ *he broke in pieces* 2 Kings xxiii. 15, *Plur.* רָבִיזוּ 1 Sam. v. 10, *Part.* רָבִיזוּ *shadowing* Ez. xxxi. 3.

7. The Imperfect with retracted tone takes the form רָבִיזוּ *he protects* Ps. xci. 4, רָבִיזוּ *and he rolled* Gen. xxix. 10.

8. *Chaldaizing* forms of *Hiphil* and *Hophal*: רָבִיזוּ Ex. xiii. 18, רָבִיזוּ *and they broke* Deut. i. 44, רָבִיזוּ *profanabo* Ez. xxxix. 7, רָבִיזוּ *they are destroyed* Job xxiv. 24, רָבִיזוּ *is broken* Is. xxiv. 12, רָבִיזוּ in pause (Job xix 23) for רָבִיזוּ.

IV. *In General.*

.. Verbs פָּא are very nearly related to verbs פָּא (§ 72), as appears even from the similarity in their conjugations, which are parallel throughout. In form the verb פָּא is generally shorter than the other (comp. פָּא and פָּא, פָּא and פָּא). In some cases they have precisely the same form, as in the *Impf. consec.* of Kal and Hiphil, in Hophal, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other, e. g. פָּא for פָּא *he rejoices* Prov. xxix. 6.

10. Along with the contracted forms here are found, especially in certain conjugations and tenses, others which are wholly regular. E. g. *Perf. Kal* פָּא *to plunder*, *Plur.* פָּא, פָּא (also פָּא Deut. ii. 7); *Inf.* פָּא and פָּא; *Impf.* פָּא *he is gracious* Amos v. 15, elsewhere פָּא; *Hiph.* פָּא. *Impf.* פָּא *he will rejoice* (which is never contracted), *Part.* פָּא *astonished* Ez. iii. 15. The full form is rather poetic, and is used with some degree of emphasis (Ps. cxviii. 11).

11. We have seen above (No. 5), that in the *Impf.* of the Chaldee form, the Daghesh of the third radical, together with the preceding vowel, is omitted before affirmatives, the tone at the same time falling on the latter, as פָּא. This sometimes occurs also in other forms, as פָּא Gen. xi. 7 for פָּא *we will confound* (cohortative from פָּא); פָּא for פָּא ver. 6 *they will devise*; *Perf. Niph.* פָּא for פָּא Ez. xli. 7; פָּא for פָּא Gen. xvii. 11 (from פָּא = פָּא *to circumcise*); comp. Is. xix. 3; Jer. viii. 14. Without Daghesh, but with the accented full vowel: פָּא for פָּא Prov. vii. 13, פָּא 1 Sam. xiv. 36; comp. פָּא Is. lviii. 5 for פָּא.

12. Although the tone falls less on the affirmatives here (see No. 7), yet this occasionally takes place; sometimes as an exception, e. g. פָּא Jer. v. 6; Ps. iii. 2; civ. 24, פָּא Gen. iv. 13; sometimes on account of appended *suffizes*, as פָּא פָּא Ps. cxviii. 11. The vowels suffer before *Daghesh* the changes pointed out in § 27, 1, viz. *Cholem* in the *Impf.* becomes *Qibbuts*, less frequently *Qamets-chatuph*. *Tsere* in *Hiph.* becomes *Chireq* (after the analogy of פָּא, פָּא); the preformatives then, in place of the full vowel, take *Shéva*. E. g. פָּא Ps. xlix. 6, פָּא Job xl. 22, פָּא Ps. lxvii. 2, *Hiph.* פָּא Ez. xlvii. 2.

C. FEEBLE VERBS (VERBA QUIESCENTIA).

§ 68.

FEEBLE VERBS פָּא.

(E. g. פָּא *to eat*. Paradigm I.)

So far as פָּא retains its power as a consonant and a guttural, these verbs have all the properties of verbs *Pe guttural* exhibited in § 63. Here we treat of them, only so far as their פָּא *quiesces*, i. e. loses its consonant-sound, and is blended with the preceding

vowel. This happens only in a few very common verbs and forms, worn away as it were by frequent use. The limitations are as follows :

1. In the *Impf. Kal* of five verbs, viz., **אָפֵּה** to *perish*, **אָפֵּה** to *be willing*, **אָכַל** to *eat*, **אָמַר** to *say*, **אָפֵּה** to *bake*, the א always quiesces in a long *ô* (*Cholem*), as **יֹאכֵל**. In some others, the form in which it retains its power as a consonant is also in use, as **יֹאחֶזֶק** and **יֹאחֶזֶק** *he takes hold of*. The *ô* in this case is a corruption of the vowel *â* (§ 9, 10, 2), which is itself derived by contraction from **אֶחָד** or **אֶחָד**. The *feebleness* of these verbs (§ 41, c) affects also their last syllable, so that it takes instead of the stronger vowel *ô* an *ê* (*Tsere*), particularly with distinctive accents at the end of a period or clause ; but with conjunctive accents, which mark the continuance of the discourse, it takes *â* (*Pattach*), e. g. **תֹּאכֵל לֶחֶם** Ps. ix. 19, on the contrary **תֹּאכֵל** Ps. i. 6 (comp. a similar exchange of *ê* and *â* § 65, 1, c). When the tone moves back, the last stem-syllable has sometimes *Pattach*, as **יֹאכֵל יוֹם** *perish the day* Job iii. 3, **וַיֹּאכַל** and *he ate*, and some times *Seghol*, as **וַיֹּאמֶר** (*Milêl*), with conjunctive accents, but **וַיֹּאמֶר** (*Milra*) with distinctives (but in Job a few times **וַיֹּאמֶר** in *pause*).

Very seldom does *Tsere* stand in the *first* syllable in the *Impf. Kal*, as **יָבֹא** *it shall come* Mic. iv. 8, contracted from **יָבֹאֵהָ**: always, however, in the form **לֵאמֹר** (*Inf.* with **לֵ**), for **לֵאמֶר**.

2. In the *1st pers. sing. Impf.* the radical א (to avoid the repetition of this letter) is regularly dropped (§ 23, 3), as **אֹמַר** for **אֶאמֶר** *I will say*.

Except in this case the radical א seldom falls away, as **תֹּסֵף** for **תֹּאסֵף** *thou takest away* Ps. civ. 29, **יִמְרִיחַ** for **יִאמְרִיחַ** *they speak of thee* Ps. cxxxix. 20, **תִּזְלִי** *thou goest away* (from **תִּזְלֵ**), Jer. ii. 36.

The Paradigm I. gives the feeble forms (namely, *Impf. Kal*), and indicates the other more regular forms.

*Rem.* 1. Out of *Kal* א seldom quiesces, as *Perf. Niph.* **נִאָּחַז** Jos. xxii. 9 ; *Hiph.* **וַיֹּאחֲזֵל** and *he took away* Num. xi. 25, **אֶזְרֵן** *I hearken* Job xxxii. 11, **אֶבְרִיחַ** (*ô* from *â*) *I will destroy* Jer. xlvi. 8, **מְזַיֵּן** *attending* Prov. xvii. 4, *Imp.* **הִבְרִיחַ** *bring ye* (from **הִבְרִיחַ**) Is. xxi. 14.

2. In *Piêl* א sometimes falls away by contraction (like ה in **יְהִי**, **יִהְיֶה**); e. g. **מִלֵּךְ** (so, regularly, in Syr. Chald. and Samar.) for **מִלְכֵךְ** *teaching* Job xxxv. 11.

## § 69.

## FEEBLE VERBS פִּי.

*First Class, or Verbs originally פִּי.*(E. g. יָשַׁב *to dwell*. Paradigm K.)

Verbs פִּי fall principally under *two classes*, which are wholly different from each other in their origin and inflection. The *first* embraces those verbs which have properly a פֿ for their first stem-letter. In Arabic they are written with و (e. g. وُلِدَ, Arab. *walada*); but in Hebrew, by a difference of dialect, they take י instead of it, wherever the first radical is the initial letter. The *second* embraces those which are properly פִּי, and which have *Yodh* also in Arabic (§ 70). There are also a few verbs פִּי, partly of the first and partly of the second class, which in certain forms sharpen the first syllable like verbs פִּי, and thus form in some measure a *third class* (§ 71).

In the verb יָצַר the forms are divided according to their signification; viz. 1) יָצַר (of the first class), *Impf.* יֹצֵר, יִצְרֶה *to be in a strait*; 2) יָצַר (of the second class), *Impf.* יִצְרֶה *to form*.

The peculiarities in the inflection of the *first class*, which is analogous with the Arabic פִּי, are the following:

1. In the *Impf.*, *Imp.*, and *Inf. constr.* of *Kal* there is a two-fold form. About half the number of these verbs have here the feeblest forms, namely:

*Impf.* יָשַׁב with a tone-lengthened *ē* in the second syllable, which may be shortened to *Seghol* and *vocal Sh'va*; and with a somewhat firmer *ē* in the first syllable, which in some degree still embodies the first radical י that has fallen away (though scarcely ever written יִשֵּׁב);

*Imp.* יָשַׁב contracted from יִשֵּׁב by the falling away of the feeble י; and

*Inf.* יָשַׁב shortened in like manner at the beginning, and with the feminine ending יָשַׁבָּ, which again gives to the form more length and body.

The other half of these verbs are inflected with stronger forms; they have the *Impf.* A and retain the *Yodh* initial: e. g.

*Imp.* יָרַשׁ and *Inf.* יָרַשׁ, where it is a *consonant*;

*Impf.* יִרְשֶׁה, where it is resolved into the vowel *i* (§ 24, 2).

That the latter mode of inflection belongs to verbs actually פִּי (which has often been overlooked and falsely denied) is shown, partly by the numerous verbs which take these forms in *Kal*, and at the same time have י in *Niphal*, *Hiphil*, and *Hophal*; partly by the analogy of the Arabic, where the verbs פִּי have likewise a double inflection.

Even in the same verb are found both forms, the weaker and the stronger, as צָק 2 Kings iv. 41. and יָצַק *pour* Ez. xxiv. 3. רָשׁ 1 Kings xxi. 15, רָשׁ Deut. ii. 24, and יָרָשׁ *possess*, with lengthening יָרָשָׁה Deut. xxxiii. 23; *Impf.* יִרְשָׁה Deut. xxxii. 22. and יִבָּרַךְ *he will burn up* Is. x. 16.

To the first mode of inflection belong. e. g. יָלַד *to bear*, יָצָא *to go forth*, יָשַׁב *to sit, to dwell*, יָרַד *to descend*, יָדַע *to know*. (*Impf.* יָדַע with *Pattach* in the last syllable on account of the guttural); to the second belong יָעֵיף *to weary*, יָצַץ *to counsel*, יָבֵשׁ *to be dry*, though the latter is in Arabic פִּי.

2. The original *Vav* maintains itself, as a consonant, wherever it must be doubled; namely, in the *Inf.*, *Imp.*, and *Impf.* of *Niphal*, as הִתְעַשֵּׁב, הִתְעַשְׁב (precisely as הִתְקַטֵּל, הִתְקַטֵּל); moreover, in *Hithp.* of some verbs, as הִתְנַדַּע from נָדַע, and in a few nominal forms, as יָלַד *proles*, from יָלַד *to bear*. As a vowel, at the end of the syllable, it is sounded ū (ו) in the whole of *Hophal* (e. g. הִוְשַׁב for הִוְשֵׁב); and, combined with a preceding *a*, as a diphthongal ô (ו) in the *Perf.* and *Part.* of *Niphal*, and throughout *Hiphil* (e. g. הִוְשֵׁב for הִוְשַׁב, הִוְשִׁיב for הִוְשֵׁיב).

3. The other forms, with few exceptions (see Rem. 3, 4), are regular.

In those forms in which *Yodh* does not appear, these verbs may be distinguished, in the *Impf.* of *Kal* by the *Tsere* under the preformatives; in *Niph.*, *Hiph.*, and *Hoph.* by the *Vav* (ו, ו, ו) before the second radical. (Forms written *defectively*, like הִלְכִי, are rare.) Forms like שָׁבַע, שָׁבַע, they have in common with verbs פָּן. *Hophal* has the same form as in verbs יָצַע and יָצַע.

Rem. 1. The *Inf.* of *Kal*, of the weaker form (see No. 1), has very seldom the masculine form like יָדַע *to know* Job xxxii. 6, 10, or the feminine ending יָדַעַת, e. g. יָדַעַת Ex. ii. 4. With a guttural, יָדַעַת becomes יָדַעַת, e. g. יָדַעַת *to know*. יָלַדַת *to bear* in 1 Sam. iv. 19 is contracted to יָלַדַת (§ 19 2). Examples of the regular full form occur with *suffixes*, יָסַדַת Job xxxviii. 4. יָסַדַת Ezra iii. 12. The full form has seldom the feminine ending, as יָבֵלַת *to be able*.

2. The *Imp. Kal* often has the lengthening יָשֵׁב, as יָשֵׁב *seat thyself*, יָרַד *descend*. From יָרַב *to give* the lengthened *Imp.* is יָרַב *give up*, fem. יָרַבַת, plur. יָרַבִּים, with accented *Qamets*, owing to the influence of the guttural.

3. The *Impf.* of the form יָשַׁב takes *Pattach* in its final syllable when it has a guttural, as יָדַעַת *he will know*, also יָדַעַת Jer. xiii. 17. When the tone is drawn back upon the penultima, the final syllable takes *Seghol*,

namely, before a word of one syllable and after *Var consecutive*. E. g. *וַיֵּשֶׁב* Gen. xlv. 33; *וַיֵּשֶׁב*, but in Pause *וַיֵּשֶׁב* and *וַיֵּרָד*. A very rare exception, in which an *Impf.* of this kind is written fully, is *אֵלֶּכָּה* Mic. i. 8.—The form *וַיֵּרָשׁ* when lengthened can also lose its radical י, as *יִרְשָׁנוּ* Is. xl. 30, *יִרְשָׁנוּ* lxv. 23. Yet the cases are rare and questionable where this occurs after other preformatives than י (see Is. xlv. 8).

4. In some stems the feebleness extends also to the *Perf. Kal*, so that the *a* under the second radical becomes *ē* or *î*, as *וַיֵּרָשׁ*, *וַיֵּרָשׁ*, *וַיֵּרָשׁ* from *וַרֵשׁ*, *וַלֵּר*. Examples are found in Num. xi. 12; Deut. iv. 1; viii. 1; xix. 1; xxvi. 1; Ps. ii. 7; lxix. 36, &c. In Syriac *e* is here predominant; in Hebrew the feeble vowel is found only in such forms of the *Perf.* as have no full vowel under the first radical. See a similar case in § 73, Rem. 4.

5. As an exception, the *Impf. Niph.* has sometimes *Yodh* instead of *Vav*, e. g. *וַיֵּחַל* and he waited Gen. viii. 12; comp. Ex. xix. 13. The 1st pers. sing. has always the form *אֶנְשֶׁב* not *אֶנְשֶׁב*; comp. § 51, Rem. 4.

6. In *Piël* the radical *Yodh* sometimes falls away after י preformative, which takes its punctuation (comp. § 68, Rem. 2). E. g. *וַיִּבְשֹׁהוּ* for *וַיִּבְשֹׁהוּ* and he drieth it up Nah. i. 4.

7. In *Hiphil*, as in *Kal*, the *Impf.* with retracted tone takes *Seghol*, as *וַיִּזְכֶּה* let him add Prov. i. 5, *וַיִּזְכֶּה* and he added. On forms like *וַיִּזְכֶּה*, see § 53, Rem. 7.—In *Hophal*, there are some examples of *î* in place of *î*, as *וַיִּזְכֶּה* (for *וַיִּזְכֶּה*) Lev. iv. 23, 28.

N. B. 8. With verbs פִּי of the first class is connected, also, the verb *הָלַךְ* to go; for it forms (as if from *הָלַךְ*) *Impf.* *הָלַךְ*, with *Var* *וַיִּהְיֶה*, in pause *וַיִּהְיֶה*, *Inf. constr.* *לֵהֵלֵךְ*, *Imp.* *הָלַךְ*, lengthened *הָלַךְ* and also *הָלַךְ*, and so *Hiph.* *וַיִּהְיֶה*. Rarely, and almost exclusively in the later books and in poetry, are found also the regular inflections from *הָלַךְ*; e. g. *Impf.* *וַיִּהְיֶה*, *Inf.* *הָלַךְ* (Num. xxii. 14, 16; Eccles. vi. 8, 9), *Imp. pl.* *וַיִּהְיֶה* (Jer. li. 50). On the contrary, *Perf. Kal* is always *הָלַךְ*, *Part.* *וַיִּהְיֶה*, *Inf. abs.* *וַיִּהְיֶה*, *Piël* *וַיִּהְיֶה*, *Hithp.* *וַיִּהְיֶה*; so that a י nowhere appears decisively as the first radical. An obsolete stem *הָלַךְ* is commonly assumed, however, for the explanation of the above forms; though, in a word of so frequent use, the stem with the feeble breathing *וַיִּהְיֶה* may itself be supposed to have admitted those forms, after the analogy indeed of verbs פִּי. Comp. also the feeble פִּי forms, e. g. *וַיִּהְיֶה* from *וַיִּהְיֶה* (§ 68, 2), like *וַיִּהְיֶה* from *וַיִּהְיֶה*; *Impf. Hiph.* *וַיִּהְיֶה* from *וַיִּהְיֶה*, like *וַיִּהְיֶה* 2 Kings vi. 16 from *וַיִּהְיֶה*.

## § 70.

## FEEBLE VERBS פִּי.

*Second Class, or Verbs properly פִּי.*

(E. g. *וַיִּהְיֶה* to be good. Parad. L.)

The most essential points of difference between verbs properly פִּי and verbs פִּי are the following :

1. Kal has only the stronger formation described in § 69, 1, namely, that in which the radical י remains, *Inf.* יָטַב, with the *Impf.* A, as יִטֵּב, יִקָּץ; with retracted tone, the *Pattach* becomes *Seghol*, as יִיקָץ and *he awoke* Gen. ix. 24, יִיָּצַר (from יִיצַר) and *he formed* Gen. ii. 7.

2. In *Hiphil* the י is pronounced as a diphthongal ê (*Tsere*), and is regularly written *fully*, e. g. הִיטִיב (for הִיטִיב), *Impf.* יִיטִיב; seldom with the diphthong *ai*, *ay*, as in יִישִׁירוּ they make straight Prov. iv. 25; Ps. v. 9, Q<sup>e</sup>ri.

The following are the only verbs of this kind: יָטַב to be good, יָנַק to suck, יָקָץ to awake, יָצַר to form, יָלַל *Hiph.* הִילִיל to bewail, יָשַׁר to be straight.

Of the *Impf. Hiph.* there are some anomalous forms with preformatives attached to the 3d pers. יָלַל; as יִלְלֵל he wails, אֶלְלִיל I wail, יֵלְלֵל ye wail, Is. xv. 2; lxv. 14; Jer. xlviii. 31; Hos. vii. 14; and besides, יִיטִיב Job xxiv. 21; once even in *Impf. Kal* יִירַע Ps. cxxxviii. 6 from יָרַע. This anomaly was caused by mistaking, from a superficial view the *Yodh* of the simple form for a part of the stem.

## § 71.

### VERBS פִּי.

#### Third Class, or Contracted Verbs פִּי.

Here are reckoned those verbs פִּי of the first and second classes, whose *Yodh* is not resolved into a vowel, but is assimilated like a *Nun*. In some verbs this is the invariable usage, e. g. יָצַע to spread under, *Hiph.* הִצִּיעַ, *Hoph.* הִצַּע; יָצַת to burn up, *Impf.* יִצַּת, *Hiph.* הִצִּית; in others, such *sharpened* forms occur along with the weaker ones of the first and second classes, e. g. יָצַק to pour, *Impf.* יִצַּק and יִצָּק (1 Kings xxii. 35); יָצַר to form, *Impf.* יִצָּר and יִצַּר (Is. xlv. 12; Jer. i. 5); יָשַׁר to be straight, *Impf.* יִשָּׁר and יִשַּׁר (1 Sam. vi. 12).

The learner may easily mistake these for forms of a verb פִּי; and when such an one is not found in the lexicon, he should look for a verb פִּי.

The Paradigms *K* and *L* exhibit the characteristic forms of the first and second classes; those of the third conform wholly to verbs פִּי, and are, moreover, of very rare occurrence.

## § 72.

## FEEBLE VERBS לו.

(E. g. קום to rise up. Paradigm M.)

1. The middle stem-letter ו gives up its consonant sound in these verbs (with the exception of a few stems, see Rem. 10), and is lost in the sound of the chief vowel of the form; and this not only in the more usual cases (§ 24, 1) where Sh<sup>e</sup>va precedes or follows, as בוש *bôsh* for בוש *b<sup>e</sup>vôsh*, but also where the Vav stands between two full vowels, as קום *Part. Pass.* for קום, קום *Inf. abs.* for קום. The stem is, therefore, always monosyllabic.

2. The vowel of the stem thus contracted is, essentially, the vowel of the second syllable, which almost every where, in the verb, contains the characteristic of the form (§ 67, 2). This vowel, by its union with the Vav, gains greater fullness and stability; e. g. *Inf.* and *Imp.* קום for קום. It cannot, therefore, be displaced; but it may be shortened, as in קָמַת (with short *ă*) from קָם, and in the *Jussive Impf.* of *Hiph.* יִקְמַת shortened from יִקְמוּם (from יִקְמוּם).

The *Perf. Kal*, in intransitive verbs *middle E*, takes the form מָת (from מָת) *he is dead*; and in verbs *middle O*, the form אָר (from אָר) *luxit*, בּוֹשׁ (from בּוֹשׁ) *he was ashamed*. Comp. Rem. 1.

3. The preformatives in the *Impf. Kal* and *Perf. Niph.* and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take instead of the short vowel of the regular form the corresponding long one (§ 27, 2). E. g. יִקְמוּ\* for יִקְמוּ; יִקְמוּ for יִקְמוּ; יִקְמוּ for יִקְמוּ.

This vowel is mutable, and becomes Sh<sup>e</sup>va when the tone is thrown forward; e. g. before *suff.* יִמְיָהוּ *he will kill him*, and in the full plural form of the *Impf.* יִמְיָהוּ *they will die*.

The only exception is the ו in *Hophal*, which has become a firm and unchangeable vowel; as if, by the transition of ו to the first syllable, הָקַם had become הָקַם, and then הָקַם.

4. In some cases, forms of the regular verb not now in use lie at the foundation of those of which we are treating. E. g. *Impf. Kal* יִקְמוּ for יִקְמוּ (see § 67, 6), *Part.* קָם, either for קָם (after קָטַל, the original form of קָטַל, Chald. and Arab. *qâtel*, § 9,

\* For the *a* sound under the preformative, see No. 4.

10, 2, and § 50, 2), or for קָרָם (after the form of the verbal adjective קָטַל, comp. § 84, No. 1. Those which conform to the regular Hebrew verb, are generally the most unfrequent, as רָבוּשׁ (after the form רָבוּשׁ). The *o* in *Niph.* comes from *ua* (= *ua*), as נָקִים from נָקָם, *Impf.* יָקֹם from יָקָם.

5. In the *Perf.* *Niph.* and *Hiph.* the harshness of pronunciation in such forms as נִקְמָה, הִקְמָה, is avoided by the insertion of ה before the affirmatives of the first and second person. For the same purpose ה־ is inserted in the *Impf. Kal* before the termination נָה (comp. § 67, 4). These inserted syllables take the tone and shorten the preceding vowels, as נִקְמֹה, נָקִים; הִקְמֹה, הָקִים; תִּקְמֹה, תָּקִים; הִקְמֹה, הָקִים; תִּקְמֹה, תָּקִים.

But in some cases the harder forms, without the inserted syllable, are also in use. Thus *Impf. Kal* תִּשָּׁבֵן Ez. xvi. 55 (also תִּשָּׁבֵן in the same verse); somewhat oftener in *Hiph.*, as הִנָּפְתָּה Ex. xx. 25, but also הִנָּפְתָּה Job xxxi. 21, תִּשָּׁבֵן Job xx. 10, once תִּשָּׁבֵן Jer. xlv. 25. The *Imp.* has only the harder form תִּשָּׁבֵן, תִּשָּׁבֵן.

6. The tone, as in verbs עָלַ, is not thrown forward upon the affirmatives הִ, הִ, as קָמָה, קָמָה, except in the full plural form יִקְמֹון. On the accentuation of הִ and הִ, see No. 5. Where these are not inserted, the accentuation is regular, as קָמָה; so always in *Hophal*, as הִקְמָה.

7. The conjugations *Piël*, *Pual*, and *Hithpaël* are very seldom found in feeble verbs עָלַ. The only instance in which ה appears as a consonant is עָלַ to surround, the *Piël* of עָלַ (but see Rem. 10). In some others ה has become ה, as in קָם from קָם; הִיב from הִיב; a formation which belongs to the later Hebrew, having been borrowed from the Aramæan. On the contrary, the unfrequent conjugation *Piël* (§ 55, 2), with its passive and reflexive, is the common form employed in the signification of *Piël* and as a substitute for it. E. g. קָמָם to raise up, from קָם; רָוָם to elevate, *Pass.* רָוָם, from רָם; הִתְעִיר to rouse one's self, from עָרַר. Less frequent is the conjugation *Pilpel* (§ 55, 4), e. g. כָּלַל to sustain, to nourish, from כָּלַל.

#### REMARKS.

##### I. On *Kal*.

N. B. 1. Of verbs *middle E* and *O*, which in the regular verb also have their *Perf.* and *Part.* the same (§ 50, 2), the following are examples; viz. *Perf.* מָת (for מָת) he is dead, 1st sing. מָתִי, 1st plur. מָתֵנוּ,

3d plur. בָּוֹשׁ, בָּשָׁנוּ, בָּשָׁתָר (for בָּוֹשׁ) *he was ashamed*, Ez. xxxii. 30. *he has shined*; Part. מֵת *dead*; בּוֹשִׁים *ashamed*.

The form קָם, as *Perf.* and as *Part.*, is very seldom written with ■ (the Arabic orthography), as קָאם Hos. x. 14, שָׂאֲתִים *despising* Ez. xxviii. 24, 26, comp. xvi. 57. The *Part.* has rarely the form קִים instead of קָם 2 K. xvi. 7, and even with transitive signification, as לוֹט *occultans* Is. xxv. 7; Zech. x. 5.

2. In the *Inf.* and *Imp.* of some verbs, ו always quiesces in *Cholem*, as בּוֹא, טוֹב, אֹר. In most verbs, however, it quiesces only in *Shureq*; but even in these the *Inf. absol.* has ו in the final syllable (after the form קָטוּל), as קִימוֹ קוֹם *surgendo surgent* Jer. xlv. 29. Those verbs which have ו in the *Inf.* retain it in the *Impf.*, as יָבוֹא *he will come*. In one verb alone the preformatives of the *Impf.* have *Tsere*, viz. בּוֹשׁ, *Impf.* יְבוֹשׁ (for יָבוֹשׁ). See No. 4.

3. In the *Imp.* with affirmatives (קִימוֹ, קִימִי) the tone is on the penultima, with a few exceptions as in Judges v. 12. The lengthened form, on the contrary, has the tone usually on the last syllable (קִימָה, שִׁנְיָה) with a few exceptions where the word is *Milêl* (Ps. vii. 8; Jer. iii. 12; xl. 5).

N. B. 4. The shortened *Impf.* as *Jussive* (§ 48, 4) has the form יָקָם (very seldom יָקוּם, יָקָם). E. g. יָשָׁב *let him return* Deut. xx. 5-8; אַל יָשָׁב *let him not return* Ps. lxxiv. 21; יָרָמָה 1 Kings xxi. 10 *and let him die*; in poetic language, as *Indicative*, יָרָם, יָרָם, *he, it shall be high*, Num. xxiv. 7; Micah v. 8. With *Var consecutive*, and before words of one syllable, the tone is also drawn back upon the penultima, and the vowel of the last syllable is shortened to *Qamets-chatuph*, as וַיָּקָם, יָקָם Job xxii. 28. In *Pause*, however, the tone remains on the last syllable, as וַיָּקָם; comp. Gen. xi. 28, 32, with v. 5, 8. With a guttural or a *Resh*, the final syllable may take *Pattach*, e. g. וַיָּסֶר *and he turned aside* Ruth iv. 1 (from סִיר).

The full plural-ending וֹן has the tone (according to No. 6 of this section); hence תָּהֶוּן Gen. iii. 3, 4, יָנוּסוּן Ps. civ. 7, יָרוּצוּן Joel ii. 4, 7, 9.

## II. On Niphal.

5. Anomalous forms are: *Perf.* נִפְצוּתָם *ye have been scattered* Ez. xi. 17; xx. 34, 41, 43; *Inf. constr.* הִדְרִישׁ Is. xxv. 10. Comp. Rem. 9.

## III. On Hiphil.

6. Examples of the *Perfect* without the inserted ו: הִנָּפַחְתָּ *thou wastest* Ex. xx. 25; הִמָּתָה *thou killest*, and even הִמָּתָם Num. xvii. 6, &c.

7. In the *Imp.*, besides the shortened form הִקָּם, occurs also the lengthened one הִקְרִימָה.

N. B. The shortened *Impf.* has the form יָקָם, as יָרָס *that he may take away* Ex. x. 17. With *Var consecutive* the tone falls back upon the penultima, as יָרָם; וַיָּפֶץ *and he scattered*. The final syllable when it has a guttural or *Resh* takes *Pattach*, as in *Kal*, e. g. וַיָּסֶר *and he removed* Gen. viii. 13.

## V. In General.

8. On account of the intimate relation between verbs עָזַע (§ 67) it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both, e. g. *Impf. Kal* with *Vav consecutive*; *Piel* of עָזַע and *Poël* of עָזַע. Hence it is that they often borrow forms from one another, as in *Kal* בָּזָה *he despised* (*Perf.* of בָּזָה, as if from בָּזָה) *Zech. iv. 10, בָּזָה he besmeared* (for בָּזָה) *Is. xlv. 18.*

9. In common with verbs עָזַע (§ 67, 5), those of this class have in *Niphal* and *Hiphil* the Chaldee and Rabbinic formation, which has, instead of the long vowel under the preformatives, a short one followed by *Daghesh forte*. This form and the common one are often both in use. E. g. הָסִיתָ to incite, *Impf.* הָסִיתָ (also הָסִיתָ, הָסִיתָ); וַיֵּהָרֵךְ and he shows the way 2 Sam. xxii. 33 (and וַיֵּהָרֵךְ Prov. xii. 26); sometimes with a difference of signification, as הָנִיחָהּ to cause to rest, to give rest, הָנִיחָהּ, *Impf.* הָנִיחָהּ to set down, to lay down; רָלִין to spend the night, to abide; רָלִין, מָלִין, to be headstrong, rebellious. Other examples: *Niph.* נָמַל (from מָל, not מָל) to be circumcised Gen. xvii. 26, 27; xxxiv. 22, with a guttural נָעַר *Zech. ii. 17*; *Hiph.* הָזִיל to despise Lam. i. 8, יָלִיוּ they depart Prov. iv. 21.

Here, too, may be classed some forms of verbs *Pe guttural* with *Daghesh forte* implied, which others would derive from a stem of a different form, or emend; viz. וַיֵּהָרֵשׁ for וַיֵּהָרֵשׁ and she hastens (from הָרַשׁ) Job xxxi. 5, וַיֵּרָצַט, וַיֵּרָצַט 1 Sam. xv. 19; xxv. 14, from רָצַט, רָצַט to rush upon.

10. Verbs whose middle stem-letter remains a consonant *Vav* are, in respect to this letter, perfectly regular. E. g. הָוֵה to be white, *Impf.* הָוֵה; יָהֵוֶה to expire, *Impf.* יָהֵוֶה; particularly all verbs that are also לָהֵה as צָוָה, *Piël* צָוָה to command, קָוָה to wait, &c.

## § 73.

## FEEBLE VERBS עָי.

(E. g. בִּין to perceive. Paradigm N.)

1. These verbs have the same structure as verbs עָי, and their עָי is treated in the same manner as the עָי of that class. E. g. *Perf. Kal* שָׁת (for שָׁת) he has set, *Inf.* שָׁת, *Inf. absol.* שָׁת (for שָׁת), *Imp.* שָׁת, *Impf.* שָׁת, *Jussive* שָׁת, with *Vav cons.* שָׁת. But the *Perf. Kal* has, in several verbs, still a second set of forms, which resemble a *Hiphil* shortened at the beginning, e. g. רִבִּיתָ (same as רִבִּיתָ) Dan. ix. 2, also רִבִּיתָ Ps. cxxxix. 2, רִבִּיתָ thou contendest Job xxxiii. 13, also רִבִּיתָ Lam. iii. 58. Often also full forms of *Hiphil* occur, e. g. *Perf.* הִבִּיתָם, הִבִּיתָם, *Inf.* הִבִּין (also בִּין), *Imp.* הִבִּין (also בִּין), *Part.* מִבִּין; so likewise מִרִּיב (also

רָב *setting* (also שָׁם), מִצִּיר, *glittering*, also in *Perf.* צָץ. Moreover, as *Passive* we find a few times *Hoph. Impf.* יוֹשֵׁר *to sing*, from יוֹשַׁת *to set*.

2. These *Hiphil* forms are as easily traced to verbs ע"ו, and may in part belong strictly to that class. The same is true of *Niph.* נָבֹן, *Pil.* בִּזְנֵן and *Hithpalel* הִתְבַּיֵּן (as if from בִּין). In every respect, these verbs are closely related to verbs ע"ו. Hence, several verbs occur, promiscuously and in the same signification, as ע"ו and ע"י; e. g. לִין (*denom.* from לָיַל) *to spend the night*, *Inf.* also לִיָּן; שִׁים *to set*, *Inf.* also שִׁיָּם, *Impf.* קָשִׁים, once קָשִׁים. In other verbs one of the two is the predominant form, as גָּלַח *to exult* (גָּל only in Prov. xxiii. 24). But few are exclusively ע"י, as שִׁית *to set*, רִיב *to contend*, שִׂישׁ *to rejoice*; to which should be added כָּל (in Arabic *middle Yodh*) *to contain, to measure* Is. xl. 12, and the *denom.* קָץ (from קָצַץ) *to summer* Is. xviii. 6.

The older grammarians did not recognize this class of verbs, but referred all the forms to verbs ע"ו. This may, in some instances, be quite right; the later Arabic has an exactly corresponding abbreviation of the *Hiphil* (Conj. IV) in verbs ע"ו. On the contrary, the Arabic, as well as *Æthiopic*, has also actual verbs ע"י; nor is the Hebrew without such, in which *Yodh* even retains its consonant power, as אָרַב *to hate*, and פָּיַח *to faint*. There is certainly to be assumed a vacillation among stems so nearly related, and encroachment of one upon the other.

The Paradigm *N* is placed in connection with that of verbs ע"ו, in order to exhibit more clearly the parallelism of the two classes. The conjugations which are omitted in it, have the same form as in Paradigm *M*.

## REMARKS.

1. Examples of the *Inf. absol.* are רָב *litigando* Judges xi. 25, שָׁת *ponendo* Is. xxii. 7, but also רִיב Jer. l. 34.

2. The shortened *Impf.* is רָבֵן; with retracted tone it takes the form לוֹ רָבֵן Judges vi. 31. So with *Vav consecutive*, וַיִּרְבֵּם and he set, וַיִּרְבֵּן and he perceived.

3. As *Part. act. Kal* we find once לִין *passing the night* Neh. xiii. 21; *Part. pass.* שִׁים or שִׁיָּם (a various reading) 2 Sam. xiii. 32.

\* \* \* \* \*

4. Verbs ע"א retain the consonant-sound of their \* almost invariably, and hence are irregular only as represented in § 64. Of its quiescence in these verbs there are, however, some examples; as נָאוּי *they are beautiful* Is. lii. 7 (from נָאָה); נִנְאֵץ *he blooms*, *Impf. Hiph.* from נִנְאֵץ, for נִנְאֵץ, Eccl. xii. 5. [§ 23, 2].

## § 74.

## FEEBLE VERBS לֵא.

(E. g. מִצָּא to find. Paradigm O.)

The ׀ appears here, as in verbs פִּלֵּא, partly as a consonant with a soft guttural sound (scarcely audible at the end of a word), partly as a quite inaudible (quiescent) letter, according to the following rules :

1. In those forms which end with the third radical, the final syllable has always the regular vowels, e. g. מִצָּא, מִצָּא, מִצָּא, הַמִּצָּא; but *Pattach* before the feeble letter ׀ is lengthened into *Qamets* (§ 23, 1), viz. in the *Perf. Impf.* and *Imp. Kal*, in the *Perf. Niph.*, *Pual*, and *Hoph.* The (,) however is mutable (§ 25, 2, Rem.), hence in the plural יִמְצְאוּ.

The *Impf.* and *Imp. Kal* have *A*, after the analogy of verbs *Lamedh guttural*.

2. Also before affirmatives beginning with a consonant (ה, נ) ׀ is not heard. The vowel which precedes it in the *Perf. Kal* is *Qamets*, מִצָּאָה; in the *Perf.* of all the other conjugations it is *Tsere*, מִצָּאה; in the *Imp.* and *Impf.* of all the conjugations it is *Seghol*, מִצָּאה, מִצָּאה.

The *Tsere* and *Seghol* of these forms arose doubtless from the close resemblance of these verbs to the לֵא class (comp. § 75, 2), and from an approximation to the latter.

Before the suffixes ה, כֶּן, כֶּן, the ׀ retains its character as a guttural, and takes (-); as מִצָּאָה Cant. viii. 1, מִצָּאָה Ez. xxviii. 13, comp. § 65, 2, Rem. The reason (as in verbs *Lamedh guttural*) is, that those suffixes require before them a half-vowel.

3. Before affirmatives beginning with a vowel, ׀ remains a consonant, and the form is regular, as מִצָּאוּ.

A complete view of the inflection is given in Parad. O.

## REMARKS.

1. Verbs *middle E*, like מִלֵּא to be full, retain *Tsere* in the other persons of the *Perf.*, as מִלֵּאתי. Instead of מִצָּאה is sometimes found the Aramæan form קָרֵאת for קָרָאת she names Is. vii. 14; comp. Gen. xxxiii. 11 (after the form קָשִׁילָה, § 44, Rem. 4).

2. In the *Inf.* occurs the *fem.* form מִלֵּאת to fill Lev. xii. 4, for מִלָּאת.

3. The *Part. fem.* is commonly, by contraction, מִצָּאת, more rarely מִצָּאה Cant. viii. 10, and without ׀ (see Rem. 4) יִצָּח (from יָצָא) Deut. xxviii. 57. In the forms הַטָּאִים peccantes 1 Sam. xiv. 33, and בָּרָאם

*feigning them* Neh. vi. 8, the vowel is drawn back in the manner of the Syriac [§ 23, 2].

4. The *s* sometimes falls away, as in מִצְחֵי Num. xi. 11, מָלַח Job xxxii. 18. *Niph.* נִטְמָמוּ ye are defiled Lev. xi. 43. *Hiph.* הִחֲטִי Jer. xxxii. 35.

See the Remarks on verbs לָהּ, No. VI.

## § 75.

## FEEBLE VERBS לָהּ

(E. g. גָּלָה to reveal. Paradigm P.)

These verbs, like those פִּי (§§ 69, 70), embrace two different classes of the irregular verb, viz. לָהּ and לָהּ, which in Arabic, and especially Æthiopic, are still more clearly distinguished. In Hebrew the original י and ו have given place to a feeble ה, as a representative of a closing vowel-sound (§ 23, 4), in all those forms which end with the third radical. Hence they are called in Hebrew verbs לָהּ; e. g. גָּלָה for גָּלִי *he has revealed*, שָׁלָה for שָׁלִי *he has rested*. By far the greater number of these verbs are originally לָהּ; only a few forms occur of verbs לָהּ. The two classes are therefore less prominently distinguished than verbs פִּי and פִּי.

A true verb לָהּ is שָׁלָה to be at rest, whence שָׁלֹחַ, *Part.* שָׁלִי, and the derivative שָׁלָה *rest*; yet in the *Impf.* it has יִשְׁלִי (with *Yodh*). In עָנָה (Arab. عَنِ) to answer, and עָנָה (Arab. عَنِ) to suffer, to be oppressed, are two verbs originally distinct, but with the same form in Hebrew (see *Gesenius' Lex. art.* עָנָה). In Syriac the intermingling of these forms is carried still farther, verbs לָהּ also being confounded with those לָהּ, i. e. with the two classes לָהּ and לָהּ of the Arabic.

Wholly different are those verbs whose third stem-letter is a consonant ה (distinguished by *Mappiq*); e. g. גָּבַהּ to be high. They are inflected throughout like verbs *Lamedh guttural*. It is certain, however, that some feeble verbs לָהּ originated in verbs with final ה, this letter having lost its original strong and guttural sound, and become softened to a feeble ה, e. g. בָּהָה, Arab. كَاه to be blunt. Hence it is that verbs לָהּ are sometimes related to those לָהּ, for which the verb לָהּ may be assumed as an intermediate form; e. g. קָשָׁה and קָשָׁה to be hard, פָּתָה properly = פָּתַח to be open.

The grammatical structure of these verbs (which Paradigm P exhibits) is as follows:

1. The original *Yodh* or *Vav*, in all forms which end with the third radical, gives place to ה as a vowel-letter, which repre-

sents the closing vowel. This vowel is the same in each form through all the conjugations, namely :

In all the Perfects, הֹּ : גָּלָה, נָגַלָה, וְגָלָה, &c.

In all the Imperfects and Participles Active, הֹּ : יִגְלֶה, וְיִגְלֶה, &c.

In all the Imperatives, הֹּ : גַּלְה, נַגְלְה, &c.

In the Inf. absol. (except in *Hiph.* and *Hoph.*, Rem. 13), הֹּ : גִּלְה, &c.

The *Part. Pass. Kal* forms the only exception, in which the original י appears at the end, גִּלְי, as also in some derivatives (§ 85, V).

The *Inf. constr.* has always the feminine form in הֹּ, viz. in *Kal* גִּלְוֹה, in *Piël* גִּלְוֹה, &c.

In explanation of these forms we observe :

That in the *Perf. Kal*, גָּלָה stands for גָּלִי according to § 24, 2, c ; so in *Niph.* and *Hophal.* *Piël* and *Hithp.* are based on the forms הִקְטַל, הִקְטַל ( § 52, Rem. 1), *Hiph.* on the form הִקְטַל after the manner of the Arabic *aqtala* (§ 53, 1).

The *Impf. Kal*, יִגְלֶה, is an *Impf. A* for יִגְלִי (according to § 24, 2, Rem. a), whence also are such plural forms as יִגְלִי (see Rem. 4). The same is true of the other conjugations, all of which have, even in the regular verb, in connection with the usual form, another with *Pattach* in the final syllable. See § 51, Rem. 2, § 54, Rem.

The *Tsere* of the *Imp.* גִּלְה is, at any rate, a shorter vowel than the accented *Seghol*, with its broader sound, in the *Impf.* יִגְלֶה ; comp. the *construct state* of nouns in הֹּ, § 89, 2, c.

2. Before the affirmatives beginning with a consonant (הֹּ, בֹּ), the original י remains, but not as a consonant. Properly it would here form with the foregoing *ā* (*Pattach*) the diphthong *ai* ; which, however, in the *Perf.*, is first contracted into *ê* (יֹּ) and then farther attenuated into *î* (§ 27, Rem. 1), but in the *Impf.* and *Imp.* passes into the broad and obtuse יֹּ. Thus in *Perf. Piël*, from גִּלְיָה (after קִשְׁלָה) comes first גִּלְיָה, and then by attenuating the *ê* into *î* גִּלְיָה ; in the *Impf. Piël* יִגְלִיָּה. In the passives the *ê* is always retained ; in the actives of the derived conjugations and in the reflexives *ê* and *î* are both used (see Rem. 7, 9, and 13) ; but in *Kal* (the most frequent of all), only *î* is found. Accordingly :

The Perfect of *Kal* has *î*, as גִּלְיָה ;

Perfects of the other active as well as reflexive conjugations have promiscuously *ê* and *î*, as גִּלְיָה and גִּלְיָה ;

Perfects of the Passives have only *ê*, as גָּלִיתָ ;

Imperfects and Imperatives have always יָ, as תִּגְלִינָה, גָּלִינָה.

In Arabic and Æthiopic, the diphthongal forms have every where resisted contraction, which takes place only as an exception and in the popular idiom. In Chaldee and Syriac, the contracted forms prevail, though the Syriac has e. g. גָּלִיָּה in *Kal*, and so also the Chald. along with גָּלִיָּה.

3. Before the affirmatives beginning with a vowel (יָ, יָ, יָ), the *Yodh*, together with the preceding vowel, is usually displaced, e. g. גָּלִי (for גָּלִי), תִּגְלִי (for תִּגְלִי), *Part. fem.* גָּלָה, *plur.* גָּלִים ; yet it remains in ancient full forms, particularly in *pause*, as יִגְלִי (see Rem. 4 and 12). Before *suffixes* also it falls away, as גָּלָה (Rem. 19).

4. The *Yodh* disappears also in the *3d Perf. sing. fem.*, when ךְּ is appended as feminine ending, namely גָּלָה. But this ancient form is become rare (see Rem. 1) ; and to this mark of the gender, as if it were not sufficiently clear, a second feminine ending הָ has been appended, so as to form גָּלָהּ. So in all conjugations, e. g. *Hiph.* הִגְלָהּ, common form הִגְלָהּ, in *pause* הִגְלָהּ.

See analogous cases in § 70, Rem., § 91, 3.

5. The formation of the *shortened Imperfect*, which occurs in all the conjugations, is strongly marked in verbs of this class, and consists in casting away the הָ, by which still other changes are occasioned in the form (see Rem. 3, 8, 10, 15). A *shortened Imperative* is also formed, in some conjugations, by *apocope* of the הָ (Rem. 11, 15).

#### REMARKS.

##### I. On *Kal*.

1. In the *3d Perf. fem.* the older and more simple form גָּלָה (from גָּלָה, comp. the verb לָא, § 74, Rem. 1), is almost entirely banished from common use (see above, No. 4). An example of it is עָשָׂה *she makes* Lev. xxv. 21. So in *Hiph.* and *Hoph.*, e. g. הִרְצָה *she pays*, Lev. xxvi. 34, הִגְלָה *she is carried captive*, Jer. xiii. 19. But with *suffixes* it is always used, see Rem. 19.

2. The *Inf. absol.* has also the form רָאוּ *videndo* Gen. xxvi. 28. As *Inf. constr.* occurs, rarely, רָאָה Gen. xlviii. 11, אָשָׂה l. 20, or עָשָׂה xxxi. 28, as well as the feminine form רָאָהּ *to see* Ez. xxviii. 17, like קָטָהּ § 45, 2, letter b.

N. B. 3. The shortening of the *Impf.* (see above, No. 5), occasions in *Kal* the following changes :

- a) The first stem-letter most commonly takes the helping-vowel *Seghol* or, when the middle radical is a guttural, *Pattach* (§ 28, 4). E. g.  $\text{בָּנָה}$  for  $\text{בִּנָּה}$ ;  $\text{בָּנָה}$  and he built;  $\text{רָאָה}$  let him look, for  $\text{רִאָּה}$ .
- b) The *Chireq* of the preformative is also sometimes lengthened into *Tsere* (because it is now in an open syllable), as  $\text{רָאָה}$  let him see from  $\text{רָאָה}$ ,  $\text{נָחַה}$  from  $\text{נָחַה}$  to become weak.
- c) Elsewhere, and chiefly in the cases mentioned in § 28, 4, the helping-vowel is sometimes omitted; e. g.  $\text{נָשָׂא}$  and he took captive Num. xxi. 1,  $\text{נָשָׂא}$  and he drank,  $\text{נָחַה}$  and he wept. The verb  $\text{רָאָה}$  has the two forms  $\text{רָאָה}$  let him see, and  $\text{רָאָה}$  and he saw, the latter with *Pattach* on account of the *Resh*.
- d) Examples of verbs which are *Pe guttural* (§ 58) as well as *Lamedh He*:  $\text{עָשָׂה}$  and he made, from  $\text{עָשָׂה}$ ,  $\text{נָתַן}$  and he answered, from  $\text{נָתַן}$ . Sometimes the punctuation of the first syllable is not affected by the guttural; as in  $\text{נָחַה}$  and it burnt,  $\text{נָחַה}$  and he encamped,  $\text{רָחַה}$  (with *Dag. lene* in second radical) let him rejoice Job iii. 6.
- e) The verbs  $\text{הָיָה}$  to be, and  $\text{חָיָה}$  to live, which would properly have in the shortened *Impf.*  $\text{יָהִי}$ ,  $\text{יָחִי}$ , change these forms to  $\text{יָהִי}$  and  $\text{יָחִי}$ , the *Yodh* drawing the *i* sound to itself, and uniting with it in a long *i* (comp. the derivative nouns  $\text{בָּכִי}$  for  $\text{בִּכִי}$ ,  $\text{עָנִי}$  for  $\text{עִנִי}$ , &c., § 84, No. V). From  $\text{הָיָה}$  to be occurs once the form  $\text{יְהוּא}$  for  $\text{יָהִי}$  he will be Eccles. xi. 3.

With *Vav consecutive* occur not unfrequently the full forms (viz. without *apocopè* of the  $\text{וֹ}$ ), especially in the first person, and in the later books; e. g.  $\text{וָאֲרָאָה}$  and I saw (in twenty places, but not in the Pentateuch),  $\text{וַיַּעֲשֶׂה}$  and he made (four times).

4. The original  $\text{י}$  sometimes remains also before the affirmatives beginning with a vowel (comp. No. 3, above), especially in and before the *Pause*, and before the full plural ending  $\text{וִין}$ —, or where for any reason an emphasis rests upon the word. *Perf.*  $\text{הִסְתָּיָה$  she takes refuge Ps. lvii. 2,  $\text{הִסְתָּיָה}$  Deut. xxxii. 37; *Imp.*  $\text{בְּעִיְיָ}$  ask ye Is. xxi. 12; *Impf.*  $\text{יִרְבִּייוּ}$  they increase Deut. viii. 13, more frequently like  $\text{יִשְׁתִּיּוּ}$  they drink Ps. lxxviii. 44 (comp. Rem. 12).

5. The *Part. act.* has also a *fem.* of the form  $\text{צוֹפִיָּה}$  spying Prov. xxxi. 27,  $\text{פְּרִיָּה}$  fruitful Ps. cxxviii. 3, in the *Plur.* like  $\text{אוֹתִיּוֹת}$  coming (things) Is. xli. 23. The *Part. pass.* is sometimes without  $\text{י}$ , as  $\text{עָשִׂה}$  for  $\text{עֹשֶׂה}$  made Job xli. 25,  $\text{צָפִי}$  xv. 22.

6. Rare are such defectively written forms as  $\text{הָיָה}$  2 Sam. xv. 33,  $\text{תַּעֲשֶׂה}$  Job v. 12, and the pronunciation  $\text{תַּרְאִיָּה}$  Mic. vii. 10.

## II. On Niphal.

7. In the *Perf.* 1st and 2d pers., besides the forms with  $\text{י}$ — are found others with  $\text{י}$ —; as  $\text{נִבְּרִינִי}$  1 Sam. xiv. 8,  $\text{נִבְּרִיָּה}$  Gen. xxiv. 8.

8. The *apocopè* of the *Impf.* occasions no other change than the rejection of  $\text{וֹ}$ —, as  $\text{רָגַל}$  from  $\text{רָגַלָּה}$ ; but in a verb  $\text{ע}$  guttural we find a form with ( $\text{וֹ}$ —) shortened to ( $\text{וֹ}$ —), viz.  $\text{יָמַח}$  (for  $\text{יָמַחָה}$ ) Ps. cix. 13. Simi-

lar in *Piël* is חָצַר (from, חֲצָרָה) Ps. cxli. 8, and in *Hithp.* חֲחָרַע (from, חֲחָרָעָה) Prov. xxii. 24.

### III. On *Piël*, *Pual*, and *Hithpaël*.

9. In the *Perf. Piël*, the second syllable has the less prolonged *Chireq* instead of the diphthongal  $\text{ִּי}$  in the greater number of examples, as חָמְרָהּ, קָזְרָהּ, and always before suffixes, e. g. חֲבִירָנִי Ps. xlv. 20. In the Paradigm, the older form with  $\text{ִּי}$  is placed first. *Hithp.* has  $\text{ִּי}$ , but sometimes also  $\text{ִּי}$  (Ps. xxvi. 10; 1 K. ii. 26; Jer. i. 24); *Pual*, on the contrary, always retains  $\text{ִּי}$ .

10. The *Impf.* loses, after the *apocopè*, the *Daghesh forte* of the second stem-letter (comp. § 20, 3, a); hence *Piël* וְחָצַר and he commanded; *Hithp.* וְחָחַל and he uncovered himself Gen. ix. 21. Less frequently is the *Pattach* then lengthened into *Qamets*, as וְחָחִי and he scrawled 1 Sam. xxi. 14, וְחָחִי he desires Ps. xlv. 12. Comp. Rem. 8.

11. In *Piël* and *Hithp.* are found also *apocopated* forms of the *Imp.*, as נָס for נִסָּה prove Dan. i. 12; הִתְחַל for הִתְחַלֵּל feign thyself sick 2 Sam. xiii. 5.

12. Examples of *Yodh* retained in cases where more commonly it is omitted: *Impf.* חֲדַמְיֹנִי will ye liken me Is. xl. 25, רָכְסָמֵי they cover them Ex. xv. 5.

### IV. On *Hiphil* and *Hophal*.

13. In the *Perf. Hiph.* the forms חָגְלִיתָ and חָגְלִיתָ are about equally common; before suffixes the latter is used as somewhat shorter than the other. In the Paradigm, the older form with  $\text{ִּי}$  is placed first. *Hoph.* has always  $\text{ִּי}$ .

14. In the *Inf. absol. Hiph.* חָגְלָה *Tsere* is the regular vowel (as in חָקְטָל); but to this the *Inf. absol. Hoph.* also conforms, as in חָפְדָה Lev. xix. 20. The verb רָבָה to multiply, has three forms of the *Inf. Hiph.*, viz., חָרְבָה much (used adverbially), חָרְבָה used when the *Inf.* is pleonastic [see § 131, 3, a], חָרְבֹוּ the *Inf. constr.* Comp. Gen. xli. 49; xxii. 17; Deut. xxviii. 63.

15. The shortened *Impf. Hiph.* has either the form חָרַב let him subdue Is. xli. 2, חָרַב let him enlarge Gen. ix. 27, וְחָשַׁק and he watered, or (with a helping-vowel) חָרַב (for חָרַב); as וְחָרַב and he carried captive 2 Kings xviii. 11, וְחָפַר and he made fruitful Ps. cv. 24. Examples with gutturals: וְחָחַל Num. xxiii. 2, וְחָחַל, &c., which can be distinguished from the *Impf. Kal* only by the signification. The *Imp. apoc.* has invariably the helping-vowel *Seghol* or *Pattach*, as חָרַב multiply, for חָרַב, חָרַבָה Ps. li. 4 [Q<sup>eri</sup>], חָרַב desist for חָרַב, חָרַבָה Deut. ix. 14, חָחַל for חָחַלָה Ex. xxxiii. 12.

16. The *Impf.* with *Yodh* retained occurs only in חָגְיֹון Job xix. 2, from חָגָה.

### V. In General.

17. In the Aramæan, where, as before remarked, the verbs לָא and חָא flow into one another, both classes terminate, in the *Impf.* and *Part.* of all the conjugations, without distinction, in  $\text{ִּי}$  or  $\text{ִּי}$ . As imitations

of this mode of formation we are to regard those forms of the *Inf.*, *Imp.* and *Impf.* in ה־, more seldom א־ and י־, which are found in Hebrew also, especially in the later writers and the poets. *Inf.* הִיָּה to be Ez. xxi. 15; *Imp.* הָיָה be thou Job xxxvii. 6; *Impf.* אֶל־תִּהְיֶה Jer. xvii. 17. follow not Prov. i. 10, אֶל־תִּעַשֶׂה do not 2 Sam. xiii. 12; \* *Piël Inf.* חָפִי Hos. vi. 9.

The ending in י־ occurs (also a Syriasm), in place of ה־ in the *Impf. Kal*, as יִחַזְקִי Jer. iii. 6, and even (according to others) in place of ה־ in the *Perf. Hiph.* הִחֲלִי he made sick Is. liii. 10; comp. the *Plur.* יִחַזְקִי they caused to melt Jos. xiv. 8.

18. In three verbs is found the unfrequent conjugation *Piël*, or its reflexive (§ 55, 2), where the third radical, which the conjugation requires to be doubled, appears under the form ווּ; viz. נִאֲוָה, contracted נִאֲוָה to be beautiful, from נָאָה; מִטְחִימִים the archers Gen. xxi. 16; but especially שָׁחָה to bow, *Piël* שָׁחָה, hence the reflexive הִשְׁתַּחֲוָה to bow one's self, to prostrate one's self, 2d pers. יִשְׁתַּחֲוֶה and יִשְׁתַּחֲוֶה, *Impf.* יִשְׁתַּחֲוֶה, *apoc.* יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה (analogous with יִהְיֶה for יִהְיֶה).

19. Before *suffixes*, in all forms ending with ה, the so-called *union-vowel* (§ 58, 3, b) takes the place of ה and of the preceding vowel; e. g. עָנִי he answered me, עָנָה, *Impf.* יַעֲנֶה, *Hiph.* הִעֲנֶה. Very seldom י־ takes the place of the final ה־ or ה־, as in יִכַּסֶּמוּ he will cover them, Ps. cxl. 10, הִיָּנִי smite me 1 Kings xx. 35. The 3d *Perf. fem.* always retains before *suff.* the older form גָּלָה (see No. 4), yet with a short ā, as in the regular verb, e. g. בָּלָה for בָּלָה Zechar. v. 4; in pause עֲשִׂיתִי Job xxxiii. 4.

#### VI. Relation of Verbs לִ"ה and לִ"א to each other.

20. The verbs of each of these classes, in consequence of their intimate relation (see second paragraph of this section, and Rem. 17), often borrow the forms of the other, especially in the usage of the poets and of the later writers.

21. Thus there are forms of verbs לִ"א,

a) Which have adopted the vowels of verbs לִ"ה, e. g. *Perf.* כָּלְאַתִּי I restrain Ps. cxix. 101; *Part.* חָטָא sinning Eccles. ix. 18; viii. 12; *Piël Perf.* מָלָא he fills Jer. li. 34, רָפְאַתִי I heal 2 Kings ii. 21; *Impf.* הִגְמָא he swalloweth Job xxxix. 24; *Niph. Perf. fem.* נִגְלָאָהָ was extraordinary (after נִגְלָהָ) 2 Sam. i. 26; *Hiph. Perf. fem.* הִחְבֵּאָהָ she concealed Jos. vi. 17.

b) Which retain their own vowels, but are written with ה, e. g. *Imp.* רָפָה heal Ps. lx. 4; *Niph.* הִתְבַּה to hide one's self 1 Kings xxii. 25; *Piël Impf.* יִרְמִיָּה he will fill Job viii. 21.

\* The examples of the *Impf.* here quoted have the *Jussive* signification, and their agreement in pronunciation with the *Imp.* (in the — common to both), can certainly be explained on this ground. But this will not apply to other examples; and the reading, moreover, varies in most passages between — and —. See Gen. xxvi. 29; Lev. xviii. 7; Jos. vii. 9; ix. 24; Dan. i. 13; Ez. v. 12.

c) Which in all respects have the appearance of verbs ל"ה, e. g. צָמָה *thou thirstest* Ruth ii. 9; מָלֵוּ *they are full* Ez. xxviii. 16; *Inf.* הָטוּ *to sin* Gen. xx. 6; *Impf.* הִרְפְּיֵנָה *they heal* Job v. 18; *Part. fem.* יָצָא Eccles. x. 5; *Part. pass.* נָשָׂוּ Ps. xxxii. 1; *Niph.* נִרְפְּתָה Jer. li. 9; *Hithp.* הִתְנַבֵּיָה *thou prophesiest* 1 Sam. x. 6; *Inf.* הִתְנַבֵּוּ 1 Sam. x. 13.

22. On the contrary there are forms of verbs ל"ה which, in some respects, follow the analogy of verbs ל"א. E. g. in their consonants, יָשַׁנָּה *it is changed* Lam. iv. 1; שָׁנָא 2 Kings xxv. 29; וַיַּחֲלֵא *and he was sick* 2 Chron. xvi. 12; in their vowels, חָבְלָה 1 Kings xvii. 14; in both, תָּלַאֲוָם 2 Sam. xxi. 12.

## § 76.

## VERBS DOUBLY ANOMALOUS.

1. Such are verbs which have two stem-letters affected by the anomalies already described, with the exception of those occasioned by gutturals. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus from נָדַד *to flee* are formed *Impf.* יָדַד Nah. iii. 7, and יָדַד Gen. xxxi. 40 (after the analogy of verbs פָּן), *Hiph.* הָיַד (as a verb עָצַע), but in *Impf. Hoph.* יָדַד (as פָּן).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them:

- a) Verbs פָּן and ל"א (comp. §§ 66 and 74); e. g. נָשָׂא *to bear*, *Imp.* נָשָׂא, *Inf. constr.* נִשְׂאָה (for נִשְׂאָה). also נִשְׂאָה (comp. § 74, Rem. 3), *Impf.* תִּשְׂנֶה for תִּשְׂנֶה Ruth i. 14.
- b) Verbs פָּן and ל"ה (comp. §§ 64 and 75), as נָכַה *to bend*, נָכַה *to smite*. Hence *Impf. Kal* יָנַה, *apoc.* וַיִּנֵּה *and he bowed*, וַיִּנֵּה *and he sprinkled* (from נָנַה); *Perf. Hiph.* הִנֵּה *he smote*, *Impf.* יִנֵּה, *apoc.* יָנַה, וַיִּנֵּה, so also וַיִּנֵּה; *Imp.* הִנֵּה, *apoc.* יָנַה; *Inf.* הִנֵּה; *Part.* מִנֵּה.
- c) Verbs פָּא and ל"ה (comp. §§ 68 and 75), as אָתָה *to come*, אָתָה *to bake*. Hence *Impf.* יִאָתֶה, *plur.* יִאָתֶה Deut. xxxiii. 21 for יִאָתֶה; *Impf. apoc.* יִאָתֶה Is. xli. 25 for יִאָתֶה; *Imp.* אָתֶה for אָתֶה (§ 23, 3, Rem. 2, § 75, Rem. 4); *Hiph. Imp.* הִאָתֶה for הִאָתֶה Is. xxi. 14; *Impf. apoc.* אָתֶה *and he adjured* 1 Sam. xiv. 24, from אָתָה.
- d) Verbs פִּי and ל"א (comp. §§ 67, 70, and 74), as יָצָא *to go forth*, *Imp.* יָצָא, *Inf.* יָצָא, *Hiph.* הוֹצִיא *to bring out*.
- e) Verbs פִּי and ל"ה (comp. §§ 69, 70, and 75), e. g. יָדָה *to throw*, in *Hiph.* *to profess, to praise*, properly פִּי, and יָדָה *to throw*, יָדָה *to be beautiful*,

which are really פ"י. *Inf.* יָרַח, יָרַח; *Imp.* יָרֵי; *Impf.* יִרְיָה, with *suff.* נִירָם *we shot at them* (from יָרַח), Num. xxi. 30; *Piel* נִירָה for נִירָהוּ (§ 69, Rem. 6); *Hiph.* הִוְרָה, הִוְרָה, *Inf.* הִוְרָה; *Impf.* יוֹרָה, יוֹרָה, *apoc.* יוֹרֵר.

f) Verbs ע"ו and ל"א, particularly the verb בֹּא to come; *Perf.* בָּאָה, בָּאָה, once בָּאָה for בָּאָה 1 Sam. xxv. 8; *Hiph.* הִבְיָאָה, הִבְיָאָה, and הִבְיָאָה; *Impf.* אָבִי for אָבִי Mic. i. 15; *Imp.* הָבִי Ruth iii. 15; *Hoph. Part.* מִבָּא 2 K. xxi. 4. So הָבִי *he refuses*, *Hiph.* from הָבִי Ps. cxli. 5.

Deserving of notice also, g) is the verb חָיִי to live, which is treated as a verb ע"ע, and hence has חָיִי in the 3d *Perf. Kal*, Gen. iii. 22. In Hebrew it occurs only in this form, the synonymous and kindred stem חָיָה, as a verb ל"ה, being the one in common use.

### § 77.

#### RELATION OF THE IRREGULAR VERBS TO ONE ANOTHER.

1. Several classes of irregular verbs, e. g. those פ"י and ע"י, ל"א and ל"ה, ע"ע and ע"ע, stand in a very intimate relationship, as appears from the similarity in their meaning and inflection, from the forms which they have in common, and from their mutual interchange of forms. The relation is based, as a rule, on the essential sameness of two firm stem-consonants, to which the common signification attaches itself (the *biliteral root*, § 30, 2), the third weaker radical not being taken into account. Thus דָּבַק, דָּוַק, דָּבַק all mean *to smite, to beat in pieces*; נָדַד and נָדַד *to flee*.

In this manner are related in form and signification,

1. Verbs ע"י and ע"ע (in which the essential stem-letters are the first and last). e. g. מָוּד and מָוּד *to become poor*; מָוּשׁ and מָוּשׁ *to feel, to touch*; נָדַד and נָדַד *to flee*.

2. Verbs פ"י and פ"י (in which the two last are the essential stem-letters), both to each other and to the former class. They are related to each other in the verbs יָצַב and יָצַב *to place*, יָקַשׁ and יָקַשׁ (*yaqosh*) *to fowl*; to the former class, especially to verbs ע"י, in יָגַר and יָגַר *to fear*; יָטַב and יָטַב *to be good*; יָפַח and יָפַח *to blow*; יָפַץ and יָפַץ *to dash in pieces*. Verbs פ"א are more seldom found connected with these classes, as אָנַח and אָנַח *to be destroyed*; אָרַשׁ and אָרַשׁ *to thresh*, &c.

3. Verbs ל"א and ל"ה (in which the first two consonants properly form the stem) both to each other and to the former classes; to each other in דָּבַק and דָּבַק *to crush*; קָרָא and קָרָא *to meet*; to verbs of the former classes, in מָצַח and מָצַח *to suck*, דָּחַח and דָּחַח *to thrust*, &c.

## § 78.

## DEFECTIVE VERBS.

It often happens, when two related irregular verbs are in use in the same signification, that both are *defective*, i. e. do not occur in all the verbal forms. As these, however, are not generally the same in both, the two taken together make out a perfect verb, as in Greek *ἔρχομαι*, Aor. *ἦλθον*, Fut. *ἐλεύσομαι*, and in Latin, *fero, tuli, latum, ferre*; with this difference, that in Hebrew these verbs are almost universally related in form as well as signification, like the Greek *βαίνω*, Aor. 2 *ἔβην*, from the same stem *βά-ω*.

Of these verbs the following are the most common :

*בושׁ* to be ashamed, *Hiph.* *הִכְבִּישׁ*, but also *הוֹכִיבֵשׁ* (from *רָכַב*), especially with the intransitive signification to feel shame.

*טוב* to be good, *Perf.* *טוב*. *Impf.* *יִטֵּב* (from *רָטַב*). *Hiph.* *הִיטִיב* (from *רָכַב*).

*ירָגַר* to fear. *Impf.* *יִרְגַּר* (from *גָּוַר*).

*נָצַב* and *נָצַב* to place, neither used in *Kal*. *Niph.* *נִצַּב* to stand. *Hiph.* and *Hoph.* *הִנָּצַב* and *הִנָּצַב*. *Hithp.* *הִתְנָצַב*.

*נָפַץ* to dash in pieces. *Impf.* *יִפְּצֶה* (from *פָּצַח*). *Imp.* *פֹּצֵחַ*. *Niph.* *נִפְּצָה*. *Piél* *נִפְּצָה* (from *נָפַץ*). *Pil.* *פּוֹצֵחַ* (from *פָּצַח*). *Reflex.* *הִתְפָּצַח*. *Hiph.* *הִפְּצִיחַ*. *Pilpel* *פִּצְּצִיחַ* Job xvi. 12.

*צָרַר* and *צָרַר* to be strait. Hence *Perf.* *צָר לִי* I am in a strait, lit. it is strait to me, from *צָרַר*. *Impf.* *יִצָּר* (from *צָרַר*) and *וַיִּצָּר*. *Hiph.* *וַיִּצָּר*, *הִצָּר*, to bring into a strait, to distress. The related form *צָרַר* is transitive, to press, hence to besiege.

*שָׁתָה* to drink, used in *Kal*; but in *Hiph.* *הִשְׁתָּה* to give to drink, from *שָׁתָה*.

On *הִלָּךְ* to go, see above, § 69, Rem. 8.

*Rem. 1.* The case is similar when different conjugations of the same verb, having the same signification, borrow *tenses* from each other:

*יָכַל* he is able, *יִיכַל* *Impf.* *Hoph.*, he will be able, used for *Impf. Kal* which is wanting.

*יָסַף* he has added, borrows its *Inf.* and *Impf.* from *Hiph.* *הוֹסִיף*, *יוֹסִיף*.

*נָגַשׁ* to approach. *Perf. Niph.* *נִגַּשׁ* for the *Perf. Kal* which is not in use; but *Impf.* *יִנָּשֵׁא*, *Imp.* *נִגַּשׁ*, and *Inf.* *נִגְשָׁה*, all in *Kal*.

*Rem. 2.* The early grammarians often speak of *mixed forms* (*formis mixtis*) in which, as they maintain, are united the character and significations of two tenses, genders, or conjugations. On correct grammatical principles most of the examples adduced are at once set aside (e. g.

בְּחֵמָה, § 47, Rem. 3); in others, the form seems to have originated in misapprehension, e. g. בְּנוֹתֶיךָ *thy building* Ez. xvi. 31 (where the plural suffix is appended to the ending וְיָ, which had come to be regarded as plural). Others again are merely false readings.

## CHAPTER III. OF THE NOUN.

### § 79.

#### GENERAL VIEW.

1. IN treating of the *formation* of the noun, it is necessary to keep in view its relation to the verb, since most nouns may be derived from verbs (namely, the 3*d* sing. Perf. as the stem-form, according to § 30, 1); and even those which are not, whether primitives or derived from other nouns, follow the form and analogy of the verbals. On this connection, moreover, is based the explanation of the forms by which the gender of nouns is distinguished (§ 80, comp. § 94).

The adjective agrees entirely with the substantive in form, though it is manifestly only by a metaphor that forms with an abstract signification can be treated as adjectives (§ 83, Rem. 1).

2. The Hebrew has no proper inflection of the noun by cases; some ancient, almost wholly extinct remains of case-endings (§ 90) being barely traceable. The relation of case is either known merely from the position of the noun in the sentence, or is indicated by prepositions. The *form* of the noun suffers no change; and the subject belongs, therefore, to the Syntax. (See § 117.) On the contrary, the connection of the noun with suffixes, with the feminine, dual, and plural terminations, and with a noun following in the genitive, produces numerous changes in its form; and to these is limited the *inflection* of nouns in Hebrew.\* Even for the comparative and superlative the Hebrew has no appropriate form, and these relations must be expressed by circumlocution, as taught in the Syntax (§ 119).

\* This has been called the *declension* of the Hebrew noun.

## § 80.

## OF FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Semitic languages, has but two genders, the *masculine* and *feminine*. Inanimate objects properly of the neuter gender, and abstract ideas, for which other languages often have a *neuter form*, are regarded in Hebrew as either masculine or feminine, most commonly the latter (Syntax § 107, 3).

2. The *masculine*, as being the most common and important form of the noun, has no peculiar mark of distinction.

The ending for the *feminine* was originally  $\text{ת־}$ , as in the 3d *sing. Perf.* of verbs (§ 44, 1). But when the noun stands absolutely, i. e. without a genitive following (§ 89), the  $\text{ת־}$  usually appears in the truncated form  $\text{ת־}$ , or is shortened to an unaccented  $\text{ת־}$ . The original  $\text{ת־}$  very seldom remains, except when the noun is in close connection with a following genitive or nominal suffix. Except in this case (for which see § 89, 2, b, § 91, 4), the feminine ending is, therefore :

- a) most usually, an accented  $\text{ת־}$ , as סוס *horse*, סוּסָה *mare* ;
- b) an unaccented  $\text{ת־}$ , after a guttural  $\text{ת־}$  (which also remains unchanged before the genitive), as קָטַל, *fem.* קָטַלָּה *killing*, מוֹדַע, *fem.* מוֹדַעָּה *acquaintance*. Here the final syllable of the word follows the manner of segholate forms (§ 94, 2). When the *masculine* ends with a vowel, a simple ת takes the place of  $\text{ת־}$ , as מוֹאָבִי *Moabite*, מוֹאָבִיּוֹת *Moabitess* ; חַטָּא *sinner*, חַטָּאוֹת *sinfulness, sin*. The vowel-changes occasioned by these endings are shown in § 94.\*

## REMARKS.

1. The feminine form in  $\text{ת־}$  is, in general, less frequent than the other, and seldom occurs except when the other is also in use. It is only in the Participles and Infinitives, that it is found more frequently than the other (e. g. קָטַלָּה oftener than קָטַלָּה, לָדַח than לָדַח); it is employed, moreover, in common with  $\text{ת־}$ , as a form for the *construct state* (§ 95, 1).

2. *Unusual* feminine terminations :

- a)  $\text{ת־}$  accented, as יָמַיִם *emerald* Ez. xxviii. 13, קָנָה *pelican* Is. xxxiv. 11, שָׂפָה *crowd* 2 Kings ix. 17, and often in *proper names* among the

\* On the feminines not distinguished by the form, see § 107, 1, 3, 4.

Phœnicians (in whose language ח- was the prevailing form, § 2, 2) and other neighboring tribes, as צָרְפָּת *Sarepta*, אֵילָת *Ælath* in Idumea, on the Arabian Gulf.

- b) ח-, almost exclusively poetical, e. g. עֲזָרָה *help* Ps. lx. 13, but in prose also is found מָחָר *morrow* Gen. xix. 34.
- c) א-, Aramæan orthography for ח-, found chiefly in the later writers, e. g. שָׁנָא *sleep* Ps. cxxvii. 2, קָרְחָא *baldness* Ez. xxvii. 31, מַצָּרָא *mark* Lam. iii. 12.
- d) Very rarely ח-; a weakened form of ח- (§ 27, Rem. 4), as זֹרְחָה for זֹרְחָה Is. lix. 5.
- e) ח-, without the accent, as בָּרָחָה Deut. xiv. 17, בָּרָחָה *burning oven* Hos. vii. 4; comp. Ez. xl. 19; 2 Kings xvi. 18. In all these examples there should be the usual accented ח-; but the Punctators, deeming the feminine-ending unsuitable here, sought to conceal it by the retraction of the tone. Their opinion, however, is not binding on us. The accentuation of בָּרָחָה *night* seems to indicate a *masc.* form, especially since it is always construed as *masc.*, and as לַיִל, לַיִל are concurrent forms. Of a similar character are the forms (also construed as *masc.*) הַחֲרָסָה *the sun* Judges xiv. 18 (elsewhere חָרָס), בְּרוֹכָה *brook* Ps. cxxiv. 4, מָוֶתָה *death* Ps. cxvi. 15, and some others. But there is much here that is yet doubtful.\*
- f) ח- in poetry, properly a double ending (as in הַחֲרָסָה *this f.* = חֲרָסָה Jer. xxvi. 6 *Kethibh*, and in the verbal form עֲזָרָה, § 74, 4), e. g. עֲזָרָה *help* (= עֲזָרָה, עֲזָרָה), יִשׁוּעָה *salvation* (= יִשׁוּעָה), עֲוֹלָה *wickedness* (= עֲוֹלָה); see Ps. iii. 3; xlv. 27; xcii. 16; Job v. 16; Ex. xv. 16, and other passages.†

3. It is not at all to the purpose, to regard the *vowel-ending* ח- as the original termination of the feminine, and the *consonant-ending* ח- as derived from it. The Æthiopic every where retains the ח; and in the Phœnician also, feminines end mostly in ח (sounded *ath* in the words found in Greek and Roman writers), more rarely in א (see *Gesenii Mon. Phœn.* pp. 439, 440; *Movers*, in *Ersch u. Gruber's Encyclop.* Sect. III. Bd. 24, S. 439, f.). The Old-Arabic scarcely admits the truncated vowel-ending, except in *pause*; in modern Arabic, the relation has become about the same as in Hebrew.

\* The ending ח- in these words has been taken for that of the Aramæan *emphatic state*, as if בָּרָחָה were = בָּרָחָה. Against this are the following objections: 1) that some examples have the Heb. article, which would have been inconsistent with the recognition of the Aramæan form; 2) that the examples belong in part to the older books; 3) that among them is so old and common a word as בָּרָחָה *night*. But this word might properly be an accusative with the adverbial signification *noctu*, and then be used for *nox* without reference to the ending, somewhat like בָּרָחָה § 88, 2, c. See *Gesenius' Lexicon*, Art. לַיִל, Note.

† This ending ח- has also been compared with that of the Aram. *emphatic state*, or been regarded as an accusative ending.

‡ A consonant ח *h*, in this ending, is out of the question.

§ 81.

DERIVATION OF NOUNS.

Nouns are either *primitive* (§ 82), as אב *father*, אם *mother*, or *derivative*. The latter are derived either from the verb, *Verbals* (as explained § 79, 1, §§ 83–85), as צדיק *just*, צדק, צדקה *righteousness*, from צדק *to be just*, רם *high*, רמה *high place*, מרום *height*, from רם *to be high*; or from another noun (*Denominatives*), as מרגלות *place at the feet*, from רגל *foot*. The verbals are by far the most numerous class.

*Rem. 1.* The older grammarians admitted only verbs as *stem-words*, and classed *all* nouns as *verbals*, dividing them into a) *Formæ nudæ*, i. e. such as have only the *three* (or *two*) stem-letters, and b) *Formæ auctæ*, such as have received formative letters or syllables at the beginning or end, as מלכות, מלכות. These formative letters are:

ה, א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, ש, ת, יו, יו (האמנותי) \*

According to the view of *roots* and *stems* given in § 30, 1, the relation of the noun to the verb is strictly somewhat different, since according to it many nouns are formed immediately from the (ideal) root. But we here retain the common view, as being easier for the learner.

2. Of *compound* nouns, as *appellatives*, the number in Hebrew is very small; e. g. בלעל *properly worthlessness. baseness*. As proper names, they occur very frequently; e. g. ירושלם *foundation of peace*, גבריאל *man of God*, יהוים *whom God raises up*, יהוה *whom Jehovah strengthens*, אביתל *father of the king*.

§ 82.

PRIMITIVE NOUNS.

1. The number of primitive nouns, in the stricter sense, is very small, those which are in most languages primitive being here usually derived from verbal ideas; e. g. most of the names of natural objects, as שעיר *he-goat* (prop. *shaggy*, from שער), שער *barley* (prop. *bearded*, also from שער), חסידה *stork* (prop. *pia* sc. *avis*), זהב *gold* (from זהב = צהב *to be yellow*). There are only a few nouns (as e. g. many names of members of the body, in men and beasts), for which no fitting stem-verb can be pointed out; as קרן *horn*, עין *eye*, רגל *foot*.

\* From this *vox memorialis* (§ 3, 3, 2d ¶) the *nomina aucta* are also called, by the old grammarians, *nomina heemantica*.

2. The *form* of the primitives is that of the simple verbals, as קָטַל, קָטֵל, &c.; and in the grammatical treatment of nouns, it makes no difference whether they are accounted primitives or verbals.

E. g. אָדָם *man* follows the analogy of verbals, whether it has come from אָדָם *to be red*, or not; אָב *father*, אִמָּה *mother*, have the form of verbals from the stems אָבָה, אָמַם, though such a derivation is hardly possible.

### § 83.

#### OF VERBAL NOUNS IN GENERAL.

1. In Hebrew, as in Greek and Latin, the *verbal nouns* are connected in form and signification with certain forms of the verb, particularly with the Participles and Infinitives, which even without any change are often employed as nouns, e. g. יָדַעַת (*to know*) *knowledge*, אֲוִיב (*hating*) *an enemy*. Still oftener, however, have certain forms of the Infinitive and Participle, seldom or never found in the regular verb, though employed in the kindred languages and in the irregular verb, become the usual forms of the verbal noun, e. g. the participial form קָטַל, the Infinitives מִקְטֵל, קְטִילָה (§ 45, 2), &c. Some, as the Arabic shows, are properly intensive forms of the Participle.

2. As to *signification*, it follows from the nature of the case, that nouns which have the form of Infinitives regularly denote the *action* or *state*, with other closely related ideas (such as *the place* of the action), and are, therefore, mostly *abstract*; that participial nouns, on the contrary, denote, for the most part, the *subject* of the action, or of the state, and hence are *concrete*. It is observable, moreover, that to many of the forms of derivative nouns a definite signification attaches itself, although not equally pervading in all of them.

*Rem.* 1. It need not appear strange, moreover (for it is found in all languages), that a noun which in form is properly *abstract*, should be employed metaphorically as a *concrete*, and *vice versâ*. So in English we say, *his acquaintance*, for *those with whom he is acquainted*; *the Godhead*, for *God himself*; in Heb. מִדָּרֶס *acquaintance* and *an acquaintance*; פְּתִי *simplicity* and *a simple one*; on the contrary הַטָּאָה *that which sinneth* for *sin*, which is a frequent use of the *fem. concrete* (§ 84, 5, 6, 11).

2. For facilitating the general view we first treat of the *derivatives*

from the regular verb (§ 84) and then of those from the irregular verb or derivatives of the weaker stems (§ 85).

## § 84.

## NOUNS DERIVED FROM THE REGULAR VERB.\*

We distinguish here,

I. *Participial Nouns, of Kal.*

1. קָטַל, *fem.* קַטְלָה, one of the simplest forms of this kind, analogous with the two following (Nos. 2 and 3), but not used as a Participle. It is most frequently employed as an adjective expressing *quality*, as חָכָם *wise*, חָדָשׁ *new*, יָשָׁר *upright*. But the same form occurs, also, with an abstract signification (No. 12).

2. קָטַל, *fem.* קַטְלָה, Part. of verbs *middle E* (§ 50, 2), mostly with intransitive meaning (§ 43), and for adjectives of quality, e. g. זָקֵן *old*, יָבֵשׁ *dry*; רַבָּן *fat*.

3. קָטַל and קָטֹל (with firm *o*), *fem.* קַטְלָה, primarily Part. of verbs *middle O* and properly with intransitive signification, e. g. יָרָא *fearing*, קָטַן *small*, רָקַשׁ *fowler*; then frequently as an adjective, even when no *Perf.* with *Cholem* is found, as גָּדוֹל *great*, רָחוֹק *distant*, קָדוֹשׁ *holy*. As a substantive, *abstractly*, כְּבוֹד *honor*, שָׁלוֹם *peace*. No. 21, with the doubling of the last radical, must not be confounded with this.

4. קָטַל, קוֹטֵל, *fem.* קַטְלָה, קַטְלָה, the usual active Participle of transitive verbs; e. g. אֹיֵב *enemy*, יוֹזֵק *suckling*; hence of the instrument by which the action is performed, as חֶרֶט *a cutting instrument*; the feminine sometimes with the collective signification, as אֶרְקָה *caravan*, properly *the wandering, wandering troop*.

5. קָטֹל and קָטֹל, passive Participles of *Kal*, the latter usual in Aramæan as a Participle, but in Hebrew employed rather as a Substantive, like the Greek verbals in *τός*. E. g. אֲסוּר *imprisoned*, מְשֻׁחַּח *anointed*, אֲסוּר *prisoner*, מְשֻׁחַּח *anointed one*. With an active signification also, in intransitive verbs; as קָטַן *small*, קָטַן *strong*. Some words of the form קָטֹל express the *time* of the action, as קָטֹר *time of cutting, harvest*, חֶרֶשׁ *time of ploughing*, like the Greek verbals in *τός*, e. g. ἀμνητός, ἀποτός, properly *the being harvested, or ploughed*. The feminines are prone to take the abstract signification (Synt. § 107, 3, b), e. g. יְשׁוּעָה *deliverance (the being delivered)*.

6. קָטַל (Arabic קַטַּל), with vowels unchangeable (§ 25). In Arabic it is the usual intensive form of the Participle, and hence in Hebrew expresses what is *habitual*, e. g. נָגַח *apt to butt*, קָנָא (קָנִיזָא) *jealous*, חָטָא *sinner* (diff. from חָטָא *sinning*), גָּנַב *thief*; so of occupations, trades, e. g. טָבַח *cook*, חָרַשׁ (חָרַשׁ) *faber*. Here again the feminine (קָטַלָה or

\* Under the regular verb we here include the verb with gutturals, §§ 63–65, as well as the stronger forms of the irregular verb.

קטל (קטל) often takes the abstract signification, as חטאה *female sinner* and *sinfulness, sin*; דלקת *burning fever*, with a guttural נפצת *signet*. Such intensive forms are also the three following.

7. קטיל, קטיל, of which forms are most adjectives in the Chaldee, as צדיק *righteous*, אביר *strong*, חנין *compassionate*. In Hebrew, of intransitives only.

8. קטול, as יסור *censurer*, שכור *drunken one*, גבור *strong one, hero*, seldom in a passive sense, as ילוד *born*.

9. קטל indicates very great intensity, often excessive, so as to become a fault or a defect, e. g. גבן *hunch-backed*, קרח *bald-headed*, אצל *dumb*, עור *blind*, פסח *lame*, חרש *deaf*, עקש *perverse*. The *abstr.* signification is found in the *fem.*, as אצלת *perverseness*.

## II. Nouns after the manner of Infinitives of Kal.\*

10. קטל, קטל, קטל (with changeable vowels), are with No. 11 the simplest forms of this class, of which the first and third are employed in the verb as Infinitives, the former being a rare and the latter the usual form (§ 45, 2). As nominal forms they are unfrequent, e. g. גבר *man*, פאר *ornament*, צחק *laughter*. Far more frequent are the nearly related forms,

11. קטל, קטל, קטל, the so-called *segholate* forms. E. g. מלך *king* (for מלך, מלך, § 27, Rem. 2, c), ספר *book*, קדש *sanctuary*; these have the characteristic vowel in the first syllable, and the helping-vowel *Seghol* (§ 28, 4) in the second. When the second or third stem-letter is a guttural, *Pattach* is used instead of *Seghol*, as זרע *seed*, נצח *eternity*, פועל *work*. Examples of feminines, מלכה *queen*, יראה *fear*, עזרה *help*, חכמה *wisdom*.

In masculines as well as feminines the *abstract* is the proper and prevailing signification, yet not unfrequently the *concrete* occurs, especially in the form קטל. e. g. מלך *king*, נער *a youth*, בר *brutish*, עבד *servant*, פועל *lord*, גבר *man*. In such forms, either the concrete sense is secondary and derived from the abstract, as in בר *prop. brutishness*, נער *prop. season of youth* (comp. Eng. *youth* and *a youth*); or the form of the word is shortened from another with a concrete sense, as מלך, עבד from participial forms, meaning *ruling, serving*.† But altogether, the meaning of these forms is very various; e. g. even for the instrument, as חרב *sword*, קר *graving-tool*, and passively ארג *a web*. In the passive sense the form קטל is more common, as אכל *food*; and also in the abstract sense, as נער *a youth*, נער *youth*.

12. קטל, like No. 1, *fem.* קטלה, both very frequent with the *abstr.* sense. E. g. רעב *hunger*, אשם *guilt*, שבע *satiety* (with the *concretes* רעב

\* All these forms are found, *mutatis mutandis*, in the Arabic as Infinitives, or so-called *nomina actionis*.

† Such an origin of מלך may be proved from the Arabic; and in some other nouns it is obvious. Comp. גדר as the name of a town with the appellative גדר *a wall*, and the shortening of בנה (in the *constr. state*) from בנה *shoulder*.

*hungry*, אָשׁם, אֶשֶׁם (שָׁכַע, אָשָׁם); *fem.* צִדְקָה *righteousness*, נִקְמָה *vengeance*. More rare is the form קִטְל, as קִטְלָה *temetum*, וָטָה *ura*.

13. קִטְל, קִטְלָה, קִטְלָה, קִטְלָה, all with an unchangeable vowel (§ 25) between the second and third radicals, and a *Sh'va* under the first, as קִטְל *book*, זָאב *wolf*, שָׁבִיל *way*, חֶלֶם *dream*, גְּבוּל *boundary*; sometimes with *Aleph prosthetic*, as אֶזְרוֹעַ = זְרוֹעַ *arm*, אֶפְרָח *brood*. The corresponding *feminines* will suggest themselves; the forms קִטְלָה, קִטְלָה coincide with those of *feminines* in No. 5.

14. מִקְטָל, the *Aramæan* form of the *Infinitive*, e. g. מִשְׁפָּט *judgment*. Related forms are: מִזְמוֹר *song*, מִחְמָר *desire*, מִלְקוּחַ *booty*, מִמְלָכָה *kingdom*, מִשְׁפָּרָה *wages*. Under this form, besides the action itself, is expressed very often the place of the action, as מִזְבֵּחַ *altar*, מִדְבָּר (from דָּבַר *to drive*) *place of driving*, i. e. *to which cattle are driven, wilderness*; and the instrument, as בִּיאָלָה *knife*, מִזְלָה *fork*, מִפְתָּח *key*.

15. קִטְלָה, קִטְלָה, and other similar forms, with the terminations ון and ון, as פְּתוּחָה *interpretation*, שֻׁלְחָה *table*, קִרְבָּה *offering*; but there are also forms like זִכְרוֹן *remembrance*, חֲזוֹן *prophetic vision*.

For ון there is a truncated form ו, written also ו, which occurs especially in proper names, as מְגִדוֹ and מְגִדוֹן for מְגִדוֹן (comp. *Πλάτων*, *Plato*). In *Patronymic* and *Gentilic* nouns (§ 85, 5) the *Nun* is retained, e. g. שִׁילָה from שִׁילָה the city *Shilo* (still *Shilun*).

16. With the feminine ending וה, e. g. סְכֻלִית *folly*, רְפֻאִית *healing*. In the *Aramæan*, this is a usual termination of the *Infinitive* in the derived conjugations (comp. No. 28). It comes into frequent use only in the later books of the Old Test. As a synonymous ending, וה is found occasionally in earlier use, as שְׁאֲרִית *remnant*. Comp. the denominative nouns § 86, 6.

### III. Participials of the derived Conjugations.

17. From *Niph.* נִקְטָל, as נִפְלְאוֹת (*plur.*) *wonders*.

18. 19. From *Piël* and *Hiph.*, e. g. מִזְמָרָה *snuffers*, מִזְמָרָה *pruning-knife*.

20. From *Poel*, as עוֹלֵל (abbr. from מְעוֹלֵל *Is. iii. 12*) and עוֹלֵל *child*.

21. From *Piël* קִטְלָה, *fem.* קִטְלָה, and 22. קִטְלָה, for the most part adjectives of color, as אָדָם, *fem.* אִדְמָה *red*, רֵעֵן *green*, שָׁאֵן *quiet*.\*

23. קִטְלָה, קִטְלָה have an *iterative* sense, as חֲפִיפָה *flexuosus*, פְּתוּחָה *versutus*, and are forms of adjectives with a *diminutive* signification (§ 55, 3), as אֶדְמָה *reddish*, שְׁחָרָר *blackish*; hence in a contemptuous sense (like *miser*, *misellus*, *Germ. Gesinde*, *Gesindel*), as אֶסְפָּה (with the passive form, after אָסַף) *collected rabble*.

### IV. Infinitives of the derived Conjugations.

24. From *Niph.* of the form נִפְתָּחִים *plur. struggles*.

25. From *Piël*, like נִפְץ *dispersion*, more frequently in the *fem.*, as בִּקְשָׁה *request*, with *Qamets* unchangeable.

\* No. 21 may be regarded also as a mere modification of No. 3.

26. קטול, and 27. תַּקְטִיל, תַּקְטִיל, likewise Infinitives of *Piël* (the latter the common form in Arabic), e. g. שְׁלוּם *requital*; חֲבוּם *folding of the hands*; תְּנִימָה *requital*; תַּכְרִיף *mantle*.

28. From *Hiph.* of the form אֶזְכְּרָה *remembrance-offering*; הַשְׁמָעָה *annunciation* (with unchangeable *Qamets*), Aramæan Infinitives.

29. From *Hithp.* הִתְרַשׁ *register*.

30. From *Poël*, like הוֹלֵלָה *folly*, and perhaps also 31. like קִישּׁוֹר *smoke*, צִיּוֹן *prison*.

32. From *Pilel* סִגְרִיר *heavy rain*, נֶאֱפָה *adultery*.

33. פָּתְחָה *opening*, Inf. to No. 23.

34. שִׁקְטָל, e. g. שְׁלֵחָה *flame* (comp. § 55, 6).

35. Quadriliterals, like סִלְעָם *locust*.

## § 85.

### NOUNS DERIVED FROM THE IRREGULAR VERB.

These are formed in the same manner as those of which we have already treated, with few variations, except such as are occasioned by the peculiarities of irregular verbs. Accordingly we shall refer these forms to the corresponding ones already described, mentioning only such as exhibit some important irregularity.

#### I. From Verbs פָּנָה.

To the *Inf.* of *Kal* belong (14), מִתָּנָה *gift*, מִגְפָּה *overthrow*; to the *Inf.* of *Hiph.* (28), הִצִּילָה *deliverance*.—The noun מִדָּע *knowledge*, from יָדַע. see § 71.

#### II. From Verbs עָצָה.

From the *Part. Kal* (1), תָּם *upright* (like תָּמַל), commonly with *Pattach* (to indicate the sharpening of the syllable), תָּלַב *abject*, רַב *much*, fem. תָּלָה, תָּמָה; \* (2), מִתָּה *fat*. From the *Inf.* (10, 11), בּוֹז *booty*, חֵן *favor*, law, fem. מִנָּה *word*, חֻקָּה *law*; (14), מִיָּז *fastness*, מִסָּב *that which surrounds* (*environs*), fem. מִגְגָּה *roll*. The form מִסָּב sometimes, by retraction of the tone, becomes a segholate form, as מִמָּר *bitterness* (from מִרָּר, *timidity* (from רָבַד). (27), תְּהִלָּה *praise*, תְּפִלָּה *prayer*, with the segholate form also, as תִּמְסָה *a melting away* (from מָסַס), תִּמְסָה *mast* (from תִּמְסָה *to make a tremulous sound*). From *Pilpel* (§ 55, 4), גִּלְגָּל *wheel*, from גָּלַל *to roll*, גִּלְגָּל.

#### III. From Verbs פָּנָה and פָּנָה.

The Participial forms are regular. To the Infinitives belong: (10), דָּעָה, fem. דָּעָה, דָּעָה *knowledge*, עֲצָה *counsel*. (13), סוֹד *for סוֹד*.

\* On the formation of feminines without the *Daghesh*, see § 94, Rem. 2.

*divan*. (14), מורא *fear*, מוקש *snare*, מולדה *birth*, מוסר *punishment*; from verbs prop. מ"פ, מירבב *the best*. (27), הושב *inhabitant*, הולדה *generation*, הים *the south*.

#### IV. From Verbs ע" and כ".

Participles: (1), זר *foreign*; (2), גר *stranger*, עדת *a witness, testimony*, (3), טוב *good*, טובה *what is good*. Infinitives: (11), various segholate forms, as מות *death*, and ברת *house*; קול *voice*, רוח *spirit*; *feminines*, עולה and עולה *evil*, בשה *shame*; (14), מנוח, *fem. מנוחה rest*, מקום *place*, also מושט *oar* (from מושט); (27), חבונה *intelligence*, העידה *testimony*; (28), הנחה *rest*.

#### V. From Verbs ל"ה.

Participles: (2), רפה *fair*, קשה *hard, fem. קשה*. Some lose the ה—, as הו *sign*, for הוה. (4), ראה *seer, fem. עולה burnt-offering*. (5), כסוי *covering*, נקי *pure*, עני *poor*.—Infinitives: (11), the segholates in different forms; not often with the ה— retained, as in בכה *a weeping*, רעה *friend*, חזה, ראה *vision, revelation* (Is. xxviii. 7, 15), commonly without it, as רע (for רעה). Sometimes the original ו or ו appears. The ו then quiesces in *Chireq* (comp. on רהי, § 75, Rem. 3), as in פרי *fruit*, חלי *sickness*. The ו also quiesces, as in בהו *waste*. In masculines the third radical rarely remains a consonant, as in חרי *sickness*, though in feminines it is always so, as in שלח *rest*, לילה *garland*. (13), סתו *winter*, שתי, *fem. שתיה a drinking*; *fem. מנת part*, הצות *the half*, שחית and שחית *pit*. (14), מקנה *possessions*, מראה *appearance*; *fem. מצוה command*. Apocopated form. מכל *height*, for ממכל. (15), קנן *wealth*, פליון *destruction*. (27), תכלית *annihilation*, תבנית *building*, תרבות *brood*. (28), אשפה *testicle*, for אשפה, from שכה.

#### VI. From doubly anomalous Verbs.

We present only some cases of especial difficulty to the learner:

1. From a verb פ"ן and ל"א, שח *elevation* for שחא, from נשא, Job xli. 17.

2. From a verb ע" and ל"ה, הורה *instruction, law*, מופת *sign*, prob. from יפה.

3. From a verb ע"א and ל"ה, שח *tumult*, Num. xxiv. 17, for שחא, from שחא.

4. From a verb ע" and ל"ה, רי *a watering*, for ריר, from רנה; אי *island*, for איר, from אנה *to dwell*; אנה *sign* for אנה, from אנה; קו *cord*, from קנה; חמ *chamber* for חו, from חנה *to dwell*; גוי *people*, from גנה, Arab. *to flow together*.

To the learner the stem is often obscured also by contraction, when it originally contains *Nun*, *Daleth*, or *He*, e. g. גת *wine-press* for גנת, רגנת, from רגן; אה *anger* for אנה; אמת *fidelity*, for אמנת, from אמן; עת *time* for ערת, from עדת; זו *brightness*, for זוהר, from זוהר.

## § 86.

## DENOMINATIVE NOUNS.

1. Such are all nouns which are formed immediately from another noun, whether it is primitive, or derived from a verb; e. g. קָדְמוֹן *eastern*, immediately from קָדָם *the east*, which is itself derived from the verb קָדַם.

2. Most of the forms which nouns of this class assume have already been given, the denominatives (which seem in general to be a later phenomenon of language than verbals) being formed in imitation of nouns derived from the verb. The verbal with מ prefixed, e. g. was employed to express the *place of an action* (§ 84, No. 14); accordingly this מ was prefixed to a noun in order to make it a *designation of place* (see No. 3). In Greek and German also, the verbals and denominatives are exactly analogous.

The principal forms are the following:

1. In imitation of the *Part. Kal* (No. 4 of the verbals), שַׁעַר *porter*, from שָׁעַר *gate*; בָּקָר *herdsman*, from בָּקַר *cattle*; בָּרֵם *vinedresser*, from בָּרַם *vineyard*.

2. Like verbals of No. 6, כֹּשֵׁת *archer*, from כָּשַׁת *bow*; מַלְיָח *seaman*, from מָלַח *salt*, (*sea*). Both these forms (Nos. 1, 2) indicate one's *business, trade, &c.*, like Greek nouns in *της, τεύς*, e. g. *πολιτης, γραμματεύς*.

3. Nouns with מ prefixed, expressing the place of a thing (comp. No. 14 of the verbals); e. g. מִצְנוֹן *place of fountains*, from צָנוֹן *fountain*; מִרְגְּלוֹת, מִרְאֲשׁוֹת, *place about the feet,—about the head*, from רָגַל *foot*; מִקְשָׁה for מִקְשָׁאָה *field of cucumbers*, from קָשָׂה *cucumber*. Comp. ἀμπέλωρ, from ἄμπελος.

4. *Concretes* formed by the addition of וֹן, וֹת, as קָדְמוֹן *eastern*, from קָדַם; אַחֲרִיּוֹן *hinder*, from אָחַר; לְיוֹתֵן *wound*, hence *coiled animal, serpent*, from לָוָה *a winding*.

וֹן and וֹת form also *diminutives* like the Syriac וֹן. as אֵישׁוֹן *little man* (*in the eye*), אֵפְלוֹן *apple of the eye*, from אִישׁ *man*; רִשְׁוֹנוֹן *the dear, good people* (from רִשְׁוֹן = רָשָׁן *upright, good*); a term of endearment for *Israel*; perhaps also, שִׁפְיוֹן *little snake*.

5. Peculiar to *denominative* nouns is the termination יָ, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *Ordinals, Gentilics, and Patronymics*. E. g. נִכְבְּרִי *strange*, from נִכְרַי *any thing foreign*; שִׁשִּׁי *the sixth*, from שֵׁשׁ *six*; מוֹאבִּי *Moabite*, from מוֹאָב *Moab*; יִשְׂרָאֵלִי *Israelite*, from יִשְׂרָאֵל. When the stem-substantive is a compound, it is commonly resolved again into two words, e. g. בְּנֵי-בִמְיָנִי *Benjaminite* from בְּנֵי-בִמְיָן. For the use of the article with such forms, see § 111, 1, Rem. Rarely

instead of  $\text{—י}$  we find *a*) the ending  $\text{—י}$  (as in Aramæan), as  $\text{בְּרִילִי}$  *deceitful*, and in proper names, as  $\text{בְּרִזְלִי}$  (*ferreus*) *Barzillai*; and *b*) the parallel  $\text{—ה}$ , as  $\text{לְבָנָה}$  (prop. milky) *storax-tree*.

6. *Abstract nouns formed from concretes* by the addition of  $\text{—יה}$  and  $\text{—יהה}$  (comp. the Eng. terminations *dom, hood, ness, &c.*); e. g.  $\text{מְלָכוּת}$  *kingdom*, immediately from  $\text{מֶלֶךְ}$ ;  $\text{אַלְמָנוּת}$  *widowhood*, from  $\text{אַלְמָן}$ ;  $\text{אַלְמָנָה}$ , *widower, widow*;  $\text{רֵאשִׁית}$  *principium*, from  $\text{רֹאשׁ}$  = *princeps*. (See the verbals No. 16).

## § 87.

## OF THE PLURAL.

1. The *plural* termination for the *masculine gender* is  $\text{—ים}$ , e. g.  $\text{סוּסִים}$  *horse, plur.*  $\text{סוּסִים}$  *horses*, seldom written defectively  $\text{—ם}$ , as in Gen. i. 21,  $\text{תְּצַיֵּנֶם}$ . Nouns ending in  $\text{—י}$  take  $\text{—ים}$  in the plural, as  $\text{עִבְרִיִּים}$  *Hebrews* from  $\text{עִבְרִי}$  (Ex. iii. 18); but usually a contraction takes place, as  $\text{עִבְרִיִּים}$  (§ 93, VIII), *crimson garments* from  $\text{שָׁנִי}$ . Nouns in  $\text{—ה}$  lose this termination when they take the plural ending, e. g.  $\text{הֹזֵה}$  *seer, plur.*  $\text{הֹזִים}$ .

This ending *im* is also prevalent in Phœnician, e. g.  $\text{צִידֹנִים}$  *Sidonii*; in Aramæan it is *in*, in Arabic *ün* (nominative) and *in* (oblique cases), in Æthiopic *än*. It is, moreover, identical with the ending  $\text{—ין}$  in 3d pers. plur. masc. of verbs.\*

Unusual terminations of the *plur. masc.* are :

*a*)  $\text{—ין}$ , as in Chaldee and Syriac, almost exclusively in the poets and later writers, e. g.  $\text{מְלָכִין}$  *kings* Prov. xxxi. 3;  $\text{יָמִין}$  *days* Dan. xii. 13, defectively  $\text{אֲיָן}$  *islands* Ez. xxvi. 18. Comp. Judges v. 10; Job xv. 13; xxiv. 22; xxxi. 10; Lam. i. 4 and other places.

*b*)  $\text{—י}$  (the  $\text{—ם}$  cast off, as in the *Dual*  $\text{יָרִי}$  for  $\text{יָרִים}$  Ez. xiii. 18; comp. the *constr. state*, § 89, 2), e. g.  $\text{מִנִּי}$  *chords*, Ps. xlv. 9 for  $\text{מִנִּים}$  (unless this be the true reading);  $\text{עַמִּי}$  *peoples* 2 Sam. xxii. 44 (for which the parallel passage Ps. xviii. 44 has  $\text{עָם}$ , but the other form occurs also in Lam. iii. 14 and Ps. cxliv. 2). This ending is by many called in question, in single passages (see also 2 Sam. xxiii. 8, comp. 1 Chron. xi. 11; 1 Sam. xx. 38 K<sup>thibh</sup>), or altogether; see *Gesenius*, *Lehrgebäude der Heb. Sprache*, S. 524 ff.—Still more doubtful is—

*c*)  $\text{—י}$  (like the *constr. state* in Syriac). Here are reckoned, e. g.  $\text{חֻצֵי}$  *white cloths* Is. xix. 9;  $\text{שָׂרִי}$  *princes* Judges v. 15,  $\text{חַלּוּצֵי}$  *windows* Jer. xxii. 14. But this last is perhaps *Dual* (§ 88, Rem. 1, c);  $\text{שָׂרִי}$  may be *my princes* (with suff.), and  $\text{—י}$  in  $\text{חֻצֵי}$  may be a formative syllable. Farther,  $\text{הַשּׁוֹפָר}$  in Is. xx. 4 is *constr. state*; but in  $\text{שָׂרִי}$  (prob. =  $\text{שָׂרִי}$  after the form  $\text{קָשָׁל}$ ) *the Mighty One*, and in  $\text{גִּזְרֵי}$  *locust-swarm* Nah. iii.

\* On the identity of all these endings, see *Dietrich's Abhandlungen zur hebr. Grammatik*, Leipz 1846, S. 62 ff.

17 (from *נָדָה*), the *־* belongs to the stem; and finally, in *אֲדֹנָי* the Lord (prop. *my Lord*, from *אֲדֹנָיִם* *Lord*) it is originally a suffix. see § 121, Rem. 4.

d) *־*, obsolete and rare; e. g. *בָּנִים* = *בָּנִים* *gnats* [Ex. viii. 13]; *סֵלֶם* *ladder* [Gen. xxviii. 12] from *סָלַל*, prop. *steps*, comp. English *stairs*.\*

2. The plural termination for the feminine gender is *־ות*. This takes the place of the feminine termination *־ה*, *־ת*, *־י* appended directly to the form of the singular; as *תְּהִלָּה* *song of praise*, plur. *תְּהִלֹּת*; *אַגֵּרֶת* *letter*, plur. *אַגֵּרוֹת*; *בְּאֵר* *a well*, plur. *בְּאֵרוֹת*. Feminines in *־ית* form their plural in *־יות*, and those in *־ת*, in *־יות*; e. g. *מִצְרַיִם* *Egyptian woman*, plur. *מִצְרַיִיֹּת*; *מַלְכוּת* *kingdom*, plur. *מַלְכוּתֹת*. These plural terminations have, however, for their basis, the endings *־יה* and *־יה* in the singular.

It is only from a neglect of the origin of the terminations *־ות* and *־ית*, that the plural-ending *־ים* is appended to some words which end with them; e. g. *הַיָּדָה* *spear*, plur. *הַיָּדָהִים* and *הַיָּדָהִים* *whoredom*, plur. *הַיָּדָהִים*; *וְנִיתִים* *widowhood*, and many other instances. Strictly in the manner of the Syriac is the formation of the plural *עֲדָתִים* (*ēdhē-vōth*) *laws*, with *Vav* as a consonant, from the singular *עֲדָתָה*.

This ending *־ות* (*-th*) stands directly for *-āth*, as it is sounded in Arab., Æthiop., and Chald. (see, on the corruption of the *ā* sound to *ō*, § 9, 10, 2); and *-āth* is, properly, nothing but the prolonging and strengthening of the sing. fem. ending *-āth* (§ 80, 2). The strengthening was intended to denote *plurality*. But this ending was then, by a still farther application of it, appended also to nouns whose singular does not terminate in *-āth*.

How the changeable vowels are affected by the addition of the plural endings, is shown in §§ 92–95.

3. Words which are of two genders (§ 80, 2, b, § 107, 3) have often, in the plural, both the masculine and feminine terminations; e. g. *נֶפֶשׁ* *soul*, plur. *נַפְשֹׁת* and *נַפְשִׁים*. Both forms may be employed as masculine or feminine; but their gender must be determined by observing the usage of the language in respect to each word. This is also true of several other words of both genders and both (*masc.* and *fem.*) terminations, e. g. *דָּוָר* *an age*, *masc.*, plur. *דְּוָרִים* and *דְּוָרוֹת*; *שָׁנָה* *a year*, *fem.*, plur. *שָׁנִים* and *שָׁנוֹת*. The gender of the singular is here retained in both the plural forms; e. g. *אַרִּי* *masc. a lion*, *אַרְיֹת* *masc.* Zeph. iii. 3; *דְּוָרִים* *masc.* Job xlii. 16.

\* See the *Adverbs* in *־* § 100, 3, and *Dietrich*, *ubi supra*, S. 66 ff.

Sometimes usage makes a distinction between the two plural forms of the same word. Thus יָמִים *days*, and שָׁנִים *years*, are the usual, יָמֹות, שָׁנוֹת the unfrequent and poetical forms. This distinction appears especially in the use of several words which designate members of the human body. The dual of these words (see § 88) is employed as the name of the living members themselves, while the plural in וְ (which here corresponds to the *neuter*) represents something similar, but inanimate. E. g. כַּפַּיִם *hands*, כַּפּוֹת *handles, manubria*; קַרְנוֹת *horns*, קַרְנוֹת *cornua allaris*; עֵינָיִם *eyes*, עֵינֹת *fountains*.

4. A considerable number of masculines form their plural in וְ, while many feminines have a plural in יִם. In both cases, however, the gender of the singular is usually retained in the plural. E. g. אָב *father, plur. אֲבוֹת*; שֵׁם *name, masc., plur. שְׁמוֹת*; on the contrary, מִלָּה *word, fem., plur. מִלִּים*; פְּעֻנָּה *con-cubine, fem., plur. פְּעֻנֹת*, &c.

5. It is chiefly in the adjectives and participles, that the distinction of gender is maintained in the use of the plural endings; e. g. טוֹבִים *boni*, טוֹבוֹת *bonæ*; קָטָנִים *masc.*, קָטָנוֹת *fem.*; as also in substantives of the same stem, representing objects in which there is a natural distinction of sex, as בָּנִים *fili*, בָּנוֹת *filiæ*; מְלָכִים *reges*, מְלָכוֹת *reginæ*.

*Rem. 1.* In some few words, to the plural form in וְ is added the other termination of the plural יִם (before the genitive יָ, comp. § 89, 2), or that of the dual יָם; e. g. בְּמֶה *height, plur. בְּמוֹת, construct state בְּמוֹתָי*; מִרְאשֹׁתָי טָאוֹל *from at the head of Saul*, 1 Sam. xxvi. 12; חוֹמָה *wall, plur. חוֹמוֹת mænia, dual חוֹמוֹתַי double wall*. This double designation of the plural appears also in the mode of connecting the suffixes with the plural forms in וְ (§ 91, 3).

2. Some nouns are used only in the plural, e. g. אָדָם *men* (the Æthiopic has the singular, *mēt*, man); some of them with the sense of the singular (§ 108, 2), as פָּנִים *face*. The plural of the latter can be expressed only by the same form; hence, פָּנִים means also *faces*, Ez. i. 6.

## § 88.

## OF THE DUAL.

1. There is a modification of the Plural in the Dual form. In Hebrew, however, it is found only in certain substantives (not at all in adjectives, verbs, and pronouns). The Dual termination for both genders is יָם, appended to the singular; as יָדַיִם *both hands*, יוֹמַיִם *two days*. The original feminine ending *ath* is always retained here, with long *ā* in an open syllable; as שְׂפָהָ

*lip*, שְׁפָתַיִם *both lips*; from feminines with the ending ת־, e. נְחֻשְׁתָּה, the Dual has the form נְחֻשְׁתָּיִם *double fetters*.

The shortening of the vowels, occasioned by the comparatively heavier dual ending, is in some cases rather greater than with the plural termination, especially in the segholate forms (§ 84, 11); as רַגְלִים *foot, plur.* רַגְלָיִם, *dual* רַגְלָיִם; but also קַרְנָיִם (along with קַרְנֵיִם) from קֶרֶן *horn*, לִחְיָיִם from לֶחֶי *cheek*.

*Rem.* 1. Unusual forms of the dual, mostly found only in proper names: *a*) חַיִּין (as in Chald.) and contracted חַיִּין, as חַיִּין Gen. xxxvii. 17 and חַיִּין 2 Kings vi. 13 (name of a place, prop. *two wells*); *b*) חַיִּים and חַיִּים, as חַיִּים, חַיִּים (proper names), חַיִּים *two* in the combination חַיִּים חַיִּים *twelve*; *c*) חַיִּים (ח cast off), חַיִּים Ez. xiii. 18, probably also חַיִּים (double window) Jer. xxii. 14.

2. The words מַיִם *water*, שָׁמַיִם *heaven*, יְרוּשָׁלַיִם or יְרוּשָׁלַיִם *Jerusalem*, are dual only in appearance. The first two are plurals from the lost forms מַיִם, שָׁמַיִם; the third is a protracted form for the older יְרוּשָׁלַיִם, comp. the shorter form שָׁלַם Ps. lxxvi. 3, and the Chaldee יְרוּשָׁלַם.

2. The Dual in Hebrew, besides the numeral forms for 2, 12, 200, &c. (§ 97), is used chiefly of such objects as are, by nature or art, connected in pairs; e. g. יָדַיִם *both hands*, אָזְנוֹתַיִם *both ears*, שְׁנָיִם *teeth* (of the *two* rows), נַעֲלָיִם *pair of shoes*, מַאֲזְנוֹתַיִם *pair of scales*; or at least are conceived as forming a pair, as יוֹמֵיִם *two days* together, *biduum*, שְׁנָתַיִם *two years* (in succession), *bien-nium*, אַמְתָּיִם *two cubits*. In the former case the dual is used also for a greater number of objects, either indefinite, or limited by a numeral; e. g. שֵׁשׁ כְּנָפַיִם *six wings* Is. vi. 2, Ez. i. 6, כָּל־כְּנָפַיִם *all knees* Ez. vii. 17, מִבְּלָתַיִם *cymbala* Ezra iii. 10, שְׁפָתַיִם *forked hooks* Ez. xl. 43. With some degree of emphasis, the dual takes also the numeral *two*, Amos iii. 12; Judges xvi. 28.

See other remarks on the use of the dual, in § 87, Nos. 3, 5 (Rem.).

It cannot be questioned that the Hebrew, at an earlier period, employed the Dual more freely and to a greater extent, and that the above limited and fragmentary use of it belongs to a later phase of development in the language. The early Arabic forms the Dual in the noun, pronoun, and verb, to about the same extent as the Sanscrit, or the Greek; but in the modern, it disappears almost wholly in the verb, pronoun, and adjective. The Syriac retains it only in a few forms, but not as a living element, somewhat as the Roman in *duo*, *ambo*. So also it disappears in the younger Indian languages. On the Germanic Dual, see *Grimm's d. Gramm.* I., S. 114, 2 Ausg.

\* See *Gesenii Thesaurus Ling. Hebrææ*, p. 629.

## §89.

## THE GENITIVE AND THE CONSTRUCT STATE.

1. The use of *case-endings*\* no longer appears in Hebrew, as a living element of the language. The relations of *case* are either not indicated by any external sign, like that of the nominative and for the most part of the accusative, or are expressed by prepositions (§ 117); that of the *genitive* being shown by subordination and close annexation to the governing noun. Thus the noun, which as genitive serves to limit another, retains its own form unchanged, and is only uttered in closer connection with the preceding *nomen regens*. In consequence of this connection, the tone hastens on to the second of the two nouns† (the genitive), and the first, or governing noun, is thereby commonly shortened, either in its consonants or its vowels (when mutable); or in both; e. g. דָּבָר word, אֱלֹהִים word of God (a sort of compound, as we say in reversed order, *God's-word*, *landlord*, *fruit-tree*); יָד hand, הַמֶּלֶךְ hand of the king; דְּבָרִים words, דְּבָרֵי הָעָם words of the people. Thus in Hebrew, the noun which stands before a *genitive* suffers the change by which this relation is indicated, and in grammatical language is said to be in the *construct state*, while a noun which is not thus followed by a genitive is said to be in the *absolute state*.

Such words are often connected by *Maqqeph* (§ 16, 1). The insertion or omission of it, however, does not affect their relation to each other, and depends merely upon the accentuation. On the further use of the *constr. state* see the Syntax §§ 114, 116.

2. The *vowel-changes* which many nouns exhibit in the *construct state* are shown in §§ 92, 95. There are also terminations peculiar to this form of the noun: thus,

- a) in place of the plural and dual terminations יִם and יָם, it has always (by throwing off the *m*) simply י (comp. Rem.); e. g. סוּסִים horses, סוּסֵי פַרְעֹה the horses of Pharaoh; עֵינָם eyes, עֵינֵי הָאִישׁ the eyes of the man;
- b) the original *fem.* ending ת is always retained in this connection with the *genitive* (instead of תָּ which has become the

\* On some traces of obsolete case-endings, see § 90.

† In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words (§ 29, 1).

usual ending in the *absolute state*); as מַלְכָּה *queen*, מַלְכֵּת שֶׁבָּא *queen of Sheba*. When the same word has also the termination מַלְכֵּי, this form of it is adopted in the *construct state* (§ 80, 1, Rem. 1);

- ε) nouns in מַלְכֵּי from verbs לָחַץ (§ 85, V) form their *construct state* in מַלְכֵּי; but nouns in מַלְכֵּי change this termination to מַלְכֵּי. Exs. רֵאָה, *constr.* רֵאָה *seer*; חַי, *constr.* חַי *life*; and so also גֵּיא, *constr.* גֵּיא *valley*.

On the endings מַלְכֵּי and מַלְכֵּי in the *construct state*, see § 90.

*Rem.* The liquid sound of ׀ was lost at the end of a word, just as in Latin the final *m* before a vowel was slurred over in the language of common life and in poetry. Quinct. Inst. Orat. IX. 4. § 40. So also disappears the corresponding *n* of the plural ending in Arabic and Aramæan, as well as in the plural ending מַלְכֵּי of the Hebrew verb (§ 44, 1, and § 47, Rem. 4). The final vowel *i*, after the rejection of the *m*, was strengthened by an *a* sound preceding it (the *Guna* of Sanscrit grammar), whence the diphthong *ai*, which is contracted to *ê* (§ 7, 1 and § 9, 6). Instead of this מַלְכֵּי the Syriac still retains מַלְכֵּי, of which there is in Hebrew also a clear trace in the union of suffixes with the plural noun (§ 91, 2); and probably the example מַלְכֵּי הַיָּמִין Is. xx. 4 also belongs here (according to others Judges v. 15. The *dual* ending מַלְכֵּי obviously arose from מַלְכֵּי.

## § 90.

### REMAINS OF ANCIENT CASE-ENDINGS.\*

מַלְכֵּי *local*; מַלְכֵּי and מַלְכֵּי as endings of the *construct state*.

1. As in Arabic three cases are distinguished by terminations, so the Hebrew noun has three endings, which correspond to those of the Arabic in sound, but have mostly lost their original significance. They are mere fragmentary remains of a more full and vital organism, than the language exhibits in the stage at which we find it in the Old Testament, when it no longer knew the regular distinction of cases by appropriate endings.

In Arabic, the case-endings are: *-u* for the nominative, *-i* for the genitive, and *-a* for the accusative (answering to the three leading vowels). In modern Arabic these endings have almost wholly disappeared; and when now and then used, among the Bedouins, it is without rule and with no distinction of the endings (*Wallin*, in *Zeitschrift der d. morgenl. Gesellsch.* Bd. V. 1851, S. 9.). Even in the Sinaitic inscrip-

\* The so-called *paragogic letters*.—TR.

tions, their regular use is found already impaired (*Beer*, *Studia As.atica*, III. 1840, p. xviii; *Tuck*, in *Zeitschr. der d. m. G. Bd. III.*, S. 139 f.); and still, among the Arabs of the Peninsula of Sinai, 'ammuk (*thy uncle*, nominative) is heard also for 'ammick (*gen.*) and for 'ammak (*accus.*). The Æthiopic has preserved only the *-a*; employing it, however, not only in the whole sphere of the accusative, but also (without distinction of case) for the ending of the *constr. state* in connection with a following noun.

2. The relation of the *accusative*, in the toneless ending הַ־ appended to substantives, is the one most clearly retained in Hebrew. It is used,

- a) most frequently, to express *direction to*, *motion towards*;\* e. g. יָמָה *towards the sea, westward*, צָפוֹנָה *towards the north, northward*, אֲשׁוּרָה *to Assyria*, בָּבֶלָה *to Babylon*, אֶרֶצָה *to the earth*, בֵּיתָה *homeward*, עֵזְרָה *to Gaza* (from עֵזָה) *Judg. xvi. 1*; with the article, הַהָרָה *to the mountain*, הַבֵּיתָה *into the house*, הַהֶאֱחָלָה *to, or into, the tent* [*Gen. xviii. 6, xxiv. 67*]; with the plural, כַּשְׁדִּימָה *to the Chaldeans*, הַשָּׁמַיִמָה *towards the heavens*; even with the *construct state* followed by a genitive, בֵּיתָה יוֹסֵף *into the house of Joseph*, מִדְּבָרָה דָּמָשֶׁק *to the wilderness of Damascus*, מִזְרָחָה שָׁמֶשׁ (*with the tone, an exception to the rule*) *towards the rising of the sun, eastward*;
- b) sometimes in a weaker sense of the הַ־, with only a general direction to the place *where* an object is,† as בָּבֶלָה *at Babylon* *Jer. xxix. 15*, זִבְלָה *in the habitation* *Hab. iii. 11*; comp. also שָׁמָּה *there* *Jer. xviii. 2* (oftener *thither*);
- c) the significance of the ending הַ־ is still more obscured, when a preposition is prefixed to the word, as לְשָׂאֵלָה *to the world below* *Ps. ix. 18*, לְמַעַלָה *upwards*, בְּנִגְבָה *in the south* *Josh. xv. 21*, מִבְּבֶלָה *from Babylon* *Jer. xxvii. 16*, אֶפְקָה *unto Aphek* *Josh. xiii. 14*.

The local reference, in this ending, is the prevailing one (hence the name הַ־ *local*); but there is also, rarely, a reference to *time*, as perhaps עֵתָה *now, at this time* (from עֵת), הָלַיְלָה *from year to year*. Peculiar is the form אֶרֶצָה זָבֻלֹן *prop. ad profanum! = absit!* We have the *accusative of the object* (though bordering on the local reference) in

\* See, on this signification of the accusative, the *Syntax*, § 118, 1.

† So also the accusative without this form, § 118, 1.

and אֶרְצָה נִפְתָּלִי Is. viii. 23, הִשְׁפָּלָה Ez. xxi. 31 ; comp. Job xxxiv. 13.

Being regularly without the tone, it has commonly no effect on the vowels of the word (as shown in the above examples), except that in segholate forms the helping vowel becomes *Sh'va* (§ 93, 6), and also the *Chireq* in מִצִּיּוֹר.—The ending ה־ is itself sometimes shortened to ה־, as נֹבָה to *Nob* 1 Sam. xxi. 2, comp. Ez. xxv. 13.

3. More rare, and almost confined to poetry, are the other two endings, which like the accusative ה־ seem to correspond to Arabic case-endings ; viz. ך־ for the *genitive*, and ך־ (also ך־ in proper names) for the *nominative*. But here, the recognition of the *relation of case* is wholly lost in the language ; and it treats these forms as *archaisms*, employed in poetry or other more elevated style, and found also in many compound names, the relics of an earlier age. As in such names, so elsewhere, these endings keep their place only in the closest connection of noun with noun, namely in the *construct state*.\*

- a) The ending ך־ is not very unfrequent in the *construct state*, and commonly has the tone. Exs. עֲזָבִי הַצֹּאֵן *forsaking the flock* Zech. xi. 17, שֹׁכְנֵי סֵנָה *dweller in the thorn-bush* Deut. xxxiii. 16 ; with the feminine, נִגְבְּתִי לַיְלָה *stolen by night* Gen. xxxi. 39 (in prose), מְלִאֲתִי מִשְׁפָּט *plena justitiæ* Is. i. 21, עַל הַדְּרֹתַי מִלְכִּי־צֶדֶק *after the manner of Melchizedek* Ps. cx. 4 ; oftener with a preposition following (comp. § 116), as רַבְתִּי בְּגוֹיִם *mistress among the nations* Lam. i. 1, אֶסְרִי לִנְפֶּשׁ *binding to the vine* Gen. xlix. 11, comp. Is. xxii. 16, Micah vii. 14, Ps. cxiii. 5–9, and other passages ; so also with many particles, which are strictly nouns in the *construct state*, as זִילְתִּי (= זִילַת) *besides*, מִנִּי (= מִן) *from*, בְּלֹתִי *not*, and in compound names, as מִלְכִּי־צֶדֶק (i. e. king of righteousness), גְּבִרְיָאֵל (man of God), חֲסִידָאֵל (favor of God), and others ; comp. the Punic name *Hannibal*, i. e. חֲנִיבַעֵל (favor of Baal).
- b) The ending ך־ is much more rare, in prose only in the Pentateuch, and that in elevated style, as Gen. i. 24, הַיְוֹתָאֵרֶץ *the beasts of the earth* for הַיְוֹתָאֵרֶץ (the same word repeated from

\* In old, established combinations of words are often preserved ancient endings, which are otherwise lost or have become rare ; e. g. the *fem.* termination ה־, with the noun in connection with a following genitive (§ 89, 2, b), and with the verb in union with *suffixes* (§ 59, 1). So also much, that belongs to the ancient form of the language, is preserved in proper names and by the poets.

that passage in Ps. l. 10, lxxix. 2, civ. 11, 20, Zeph. ii. 14, Is. lvi. 9); still other examples, בֶּנוֹ בְּעַר *the son of Beor* Num. xxiv. 3, 15, מַעְיֵינוּ מִיָּם *fountain of water* Ps. cxiv. 8, and perhaps נַפְשִׁי עָצֵל *the soul of the sluggard* Prov. xiii. 4.

The effect of these endings on the vowels, is seen in the above examples. The *Pattach* of the feminine ending ה— sometimes becomes vocal *Sh'va*, and sometimes *Qamets*.

*Rem.* The relation of case being entirely lost in the terminations וֹ and י, they can no longer be regarded as case-endings. Yet the probability is, that as such they were once living elements of the language, no less than the other termination ה (no. 2); especially, as the Old-Arabic has precisely the corresponding endings, which, like the Hebrew, it subsequently lost (see above). The same phenomenon is often repeated in other languages. In the Latin, e. g. we find a fragmentary use of the *casus localis*, with the same ending as in the Sanscrit (in names of towns, *ruri, domi, &c.*); in the plural endings *an* and *hā* of the modern Persian, lie ancient *case-endings*, but wholly extinct as such; to say nothing of the Romanic and Germanic tongues.—Even where, in Old-Arabic, the case-endings have penetrated the word-stem, and hence take stronger sounds, as in אָבִי, אָבִי, אָבִי (*constr. state* of אָב *father*), the modern has indeed all the three forms, but without distinction of case. Accordingly, in the Hebrew *constr. state* אָבִי, אָבִי, אָבִי, a properly *genitive* ending should be recognized, and a *nominative* ending in the Chald. אָבִי, the Heb. מֵהוּ (מְהוּשֵׁלַח), נִשְׁמֹו (נִשְׁמוּאֵל), פָּנוּ (פָּנוּאֵל); and hence, the more readily, the occurrence of both the forms פָּנוּאֵל and אָחִימֶלֶךְ, אָחִימֶלֶךְ and אָחִימֶלֶךְ.

## § 91.

## THE NOUN WITH PRONOMINAL SUFFIXES.

In the union of the noun with pronominal suffixes, which are here in the genitive (§ 33, 2, *b*), there are two things to be considered (as in the verb, § 56 foll.), namely, the form of the suffix itself, and the effect on the form of the noun. Here we are concerned chiefly with the former, as the latter will be considered in connection with the paradigms of nouns, in §§ 92–95. A general view of the suffixes is given also in Paradigm A. We treat of the suffixes as they appear, first, in connection with the singular, and then with the plural and dual of the noun.

1. The suffixes, as appended to the singular, are :

Singular.			Plural.		
1	com. $\text{אֲנִי}$	my.	1	com. $\text{אֲנֵינוּ}$	our.
2	$\left\{ \begin{array}{l} m. \text{אַתָּה, אַתָּה, in pause אַתְּ} \\ f. \text{אַתְּ, אַתְּ} \end{array} \right\}$	thy.	2	$\left\{ \begin{array}{l} m. \text{אַתְּכֶם, אַתְּכֶם} \\ f. \text{אַתְּכֶן, אַתְּכֶן} \end{array} \right\}$	your.
3	$\left\{ \begin{array}{l} m. \text{הוא, הוּא; הוּא, הוּא} \\ f. \text{הִיא, הִיא, הִיא} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{his.} \\ \text{her.} \end{array} \right\}$	3	$\left\{ \begin{array}{l} m. \text{הֵם, הֵם, poet. הֵמָּה} \\ f. \text{הֵן, הֵן, הֵן} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{their.} \end{array} \right\}$

Rem. 1. There is less variety of forms here than in connection with the verb, and their use is as follows:

a) The forms without a union-vowel are joined to nouns which end with a vowel, as  $\text{אֲנִי, אַתָּה, אַתְּ}$  and  $\text{אֲנֵינוּ, אַתְּכֶם, אַתְּכֶן}$ . But nouns ending in  $\text{הָ}$  and  $\text{הַ}$  (see below, no. 4) do not come under this rule.

b) The forms with a union-vowel (§ 58, 3, b) are attached chiefly to nouns ending with a consonant, which are by far the most numerous. As to the union-vowel, the *a* sound is the prevalent one in the 3d sing.  $\text{הוּא}$ ,  $\text{הִיא}$  (contracted from  $\text{הוּאָה}$ ), fem.  $\text{הִיאָה}$ , and 3d plur.  $\text{הֵם}$ ,  $\text{הֵמָּה}$ , and here *e* is very rare (e. g.  $\text{אֶתְּהוּ}$  his light Job xxv. 3) except with nouns in  $\text{הָ}$ , (the closing vowel-sound being combined with that of the union-vowel or displaced by it), as  $\text{שְׂדֵהוּ}$  his field,  $\text{מַרְאָהָ}$  her aspect,  $\text{שְׂדֵהָ}$  her field; on the contrary  $\text{הוּאָה}$ ,  $\text{הִיאָה}$  are the customary forms, while  $\text{הוּאָה}$ ,  $\text{הִיאָה}$  are of rare occurrence, see Rem. 2.

2. Rare forms are:

Sing. 2d pers. m.  $\text{אַתָּה}$ , e. g.  $\text{כַּףְּךָ}$  thy hand Ps. cxxxix. 5; fem.  $\text{אַתְּךָ}$  Ez. v. 12,  $\text{אַתְּךָ}$  Ps. ciii. 4, once  $\text{כַּףְּךָ}$  Nah. ii. 14 (in several MSS.  $\text{אַתְּךָ}$ , prob. =  $\text{אַתְּ}$ ), also  $\text{אַתְּךָ}$  Is. xxii. 1.—3d pers.  $\text{הוּאָה}$ , e. g. in the frequent  $\text{אַתְּךָ}$  Gen. ix. 21; xii. 8; xiii. 3; xxxv. 21;  $\text{כַּףְּךָ}$  2 Kings xix. 23, for which we find  $\text{כַּףְּךָ}$  Is. xxxvii. 24,  $\text{כַּףְּךָ}$  Gen. xlix. 11 (*K'ri*  $\text{כַּףְּךָ}$ ).

Plur. 1st pers.  $\text{אֲנֵינוּ}$ , as  $\text{קִרְיָנוּ}$  Job xxii. 20, and so Ruth iii. 2, Is. xlvii. 10.—2d pers.  $\text{אַתְּכֶם}$  Ez. xxiii. 48, 49.—3d pers. m.  $\text{הֵם}$  2 Sam. xxiii. 6 for  $\text{הֵם}$  (whence also, by contraction, the usual form  $\text{הֵם}$ ). Fem.  $\text{הֵנָּה}$  1 Kings vii. 37,  $\text{הֵנָּה}$  Gen. xli. 21,  $\text{הֵנָּה}$  Ruth i. 19, elsewhere chiefly in pause;  $\text{הֵנָּה}$  also is rare (Is. iii. 17), usually  $\text{הֵנָּה}$ .

2. When suffixes are appended to the plural masc. in  $\text{הֵם}$  and the dual in  $\text{הֵמָּה}$ , these endings must take the form of the construct state in  $\text{הֵם}$  (§ 89, 2). This termination is combined with the suffix, and hence the following forms:

#### SUFFIXES OF PLURAL AND DUAL NOUNS.

Singular			Plural.		
1	com. $\text{אֲנִי}$	my.	1	com. $\text{אֲנֵינוּ}$	our.
2	$\left\{ \begin{array}{l} m. \text{אַתָּה} \\ f. \text{אַתְּךָ} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{thy.} \end{array} \right\}$	2	$\left\{ \begin{array}{l} m. \text{אַתְּכֶם} \\ f. \text{אַתְּכֶן} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{your.} \end{array} \right\}$
3	$\left\{ \begin{array}{l} m. \text{הוא, poet. הוּאָה} \\ f. \text{הִיאָה} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{his.} \\ \text{her.} \end{array} \right\}$	3	$\left\{ \begin{array}{l} m. \text{הֵם, poet. הֵמָּה} \\ f. \text{הֵנָּה} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{their.} \end{array} \right\}$

In most of these forms, the ending of the *plural construct* י־ remains unchanged, as סוֹסֵי|רוֹד, סוֹסֵי|נוֹ, סוֹסֵי|כֶּם; in some it takes *Seghol* in place of *Tsere*, as סוֹסֵי|הָ, סוֹסֵי|הֶ; in three forms with very short suffixes it has *Pattach* (§ 89, Rem.), as סוֹסֵי from סוֹסֵי|וֹ, סוֹסֵי from סוֹסֵי|הָ (comp. § 28, 4), סוֹסֵי *sûsai* contracted from *sûsai-i*.

Rem. 1. The *Yodh*, which distinguishes these suffixes, is occasionally omitted in most of the persons, e. g. דְּרָכֶיךָ for דְּרָכֶיךָ *thy ways* Ex. xxxiii. 13, רֵעֵיהֶו for רֵעֵיהֶו *his friends* Job xlii. 10, לְמִינֵהֶם *after their kinds* Gen. i. 21. This is most frequent in the *suff.* 3d pers. *m. sing.*, which is very often written י־, but is almost always changed in the *Keri* to י־; e. g. חֲצָיו *his arrows* Ps. lviii. 8, *Keri* חֲצִיו.

2. Unusual forms: *sing.* 2d pers. *f.* י־ Eccles. x. 17, י־ Ps. ciii. 3, 4, 5; 3d pers. *m.* וְהִי (a strictly Chaldee form) Ps. cxvi. 12; 3d *fem.* י־ Ez. xli. 15.—*Plur. fem.* י־ Ez. xiii. 20, י־ Ez. xl. 16, י־ Ez. i. 11.

3. On י־ see farther in § 103, 2, Note.

3. That the *Yodh*, in these *suffixes* to plural nouns, belongs to the ending of the *construct state*, is clear and beyond doubt. But this was so far lost sight of, in the use of the language, as to give rise to this strange anomaly (inaccuracy, indeed) of speech, viz. that suffix-forms with the plural ending י־ were attached to the feminine plural in וְהִי, thus making a twofold designation of the plural; e. g. סוֹסוֹתֵיהֶו, סוֹסוֹתֵיהֶו, סוֹסוֹתֵיהֶו.\*

N. B. This is the rule; but the naked suffix (as in No. 1) is also attached to the ending וְהִי, as עֲדוֹתֵי Ps. cxxxii. 12, מְבוֹתֵי Deut. xxviii. 59; indeed, with the 3d *plur.* this is the more common form, e. g. אֲבוֹתָם *their fathers*, oftener than אֲבוֹתֵיהֶם, as also שְׁמוֹתָם *their names*, דוֹרוֹתָם *their generations*.

4. In order to give a clearer view of what has been said, we now present the following paradigm of the *masculine* and *feminine* nouns; selecting for it a word whose stem-vowel is unchangeable. In place of the feminine ending ה־ in the singular, appears the ending of the *construct state*, viz. ה־. Its *Pattach* is retained before כֶּם, כֵּן, but is lengthened to *Qamets* before the other suffixes, where it comes into an open syllable (§ 89, 2, b).

\* See an analogous case in § 87, 4, Rem. 1. Comp. the double feminine ending in § 80, Rem. 2, f.



word, plur. דְּבָרִים; כָּנָף wing, dual כְּנָפַיִם wings; אֹיֵב enemy, אֹיְבֵי my enemy, אֹיְבִים. Such is also the effect of the *light suffixes* for plural nouns,\* as יָי; יָיָה; יָיָה; יָיָה; יָיָה; יָיָה; יָיָה, e. g. דְּבָרַי, דְּבָרֶיךָ.

- b) When the tone is moved forward two places; as in the plural *construct state*, and when the *grave suffixes* are appended to the plural (יָיָה, יָיָה). There is here a greater shortening of the vowels (if mutable), e. g. דְּבָרֵי הָעָלָם words of the people; דְּבָרֵיכֶם your words; דְּבָרֵיהֶם their words.

In *segholates*, as the tone is on the *penultima*, there is still another distinction. The appended suffix has less effect than the (graver) plural ending יָיָה, יָיָה: the former leaves the chief vowel still under the first letter, as מְלָכִי; the latter takes in its place a vocal *Sh'va*, and *Qamets* under the second stem-letter, as מְלָכִים. Comp. § 93, 6.

- c) When a half-syllable with vocal *Sh'va* precedes the pronominal suffix; as with הָיָה; כָּן, כָּן; also with הָיָה, הָיָה (for which we have far more frequently הָיָה, הָיָה). Of these the first is a light suffix, and regularly affects the tone in just the same manner as יָי, יָי, e. g. זָקֵנָה, דְּבָרָה, דְּבָרָה. The others are grave suffixes, and have more effect in shortening the vowels, דְּבָרָם, &c., as is shown in the Paradigms. A similar effect is seen in the *construct state* of the singular number, as דְּבַר אֱלֹהִים; דְּבַר הַיָּצֵר הַבֵּית (from הַיָּצֵר).

3. The vowel-changes in feminine nouns (§ 95) are less considerable, the addition of the feminine ending having already occasioned a shortening of the vowels (§ 94).

Most of the vowel-changes, which form this *internal inflection* of the noun, are based on the principles laid down in §§ 23–29. There are others, however, which are occasioned by the peculiar structure of certain forms of nouns exhibited in §§ 84, 85, 86. They are nearly all confined to the last two syllables of the word, the third syllable from the end seldom having a mutable vowel (§ 27, *init.*).—There is this marked difference between the vowel-changes in the verb and the noun: viz. that in the verb, the *second* of two changeable vowels mostly disappears (קָטַל, קָטַלָה, קָטַלָה); in the noun the *first* (דְּבָר, דְּבָרִי, דְּבָרִים); comp. § 27, 3.—Changes of consonants are very few, and occur only in Parad. IX.

N. B. For the more convenient exhibition of the inflections and other changes in the nominal forms, we now subjoin Paradigms, first of the Masculines (§ 93), and then of the Feminines (§ 95), prefixing to the latter the statement of vowel-changes in the formation of the Feminine (§ 94).

\* On the *light* and *grave* suffixes, see Note, pp. 166 and 167.

## Paradigms of

	I.	II.	III.	IV.
	(without change.)			a.
<i>Sing. absol.</i>	סוס	עולם	פקיד	דבר
	(horse)	(eternity)	(overseer)	(word)
<i>constr.</i>	סוס	עולם	פקיד	דבר
<i>light suff.</i>	סוסי	עולמי	פקידי	דברי
<i>grave suff.*</i>	סוסכם	עולמכם	פקידכם	דברכם
<i>Plur. absol.</i>	סוסים	עולמים	פקידים	דברים
<i>constr.</i>	סוסי	עולמי	פקידי	דברי
<i>light suff.</i>	סוסי	עולמי	פקידי	דברי
<i>grave suff.</i>	סוסיכם	עולמכם	פקידכם	דברכם
<i>Dual absol.</i>	יומים	מלקחים	שבועים	כנפים
	(two days)	(pair of tongs)	(two weeks)	(wings)
<i>constr.</i>				כנפי

## VI.

	d.	e.	f.	g.	h.
<i>Sing. absol.</i>	נער	נצח	פעל	מות	זית
	(a youth)	(perpetuity)	(work)	(death)	(olive)
<i>constr.</i>	נער	נצח	פעל	מות	זית
<i>light suff.</i>	נערי	נצחי	פעלי	מותי	זיתי
<i>grave suff.</i>	נערכם	נצחכם	פעלכם	מותכם	זיתכם
<i>Plur. absol.</i>	נערים	נצחים	פעלים	מותים	זיתים
<i>constr.</i>	נערי	נצחי	פעלי	מותי	זיתי
<i>light suff.</i>	נערי	נצחי	פעלי	מותי	זיתי
<i>grave suff.</i>	נעריכם	נצחיתכם	פעליכם	מותיכם	זיתיכם
<i>Dual absol.</i>	נעלים				עינים
	(sandals)				(eyes)
<i>constr.</i>	נעלי				עיני

\* By grave (i. e. the more strongly accented) suffixes, are meant most suffixes of the 2d and 3d persons; viz. for *sing.* nouns, כם, כן, הם, הן (but not ׁם, מוּׁ);

*Masculine Nouns.*

IV.		V.			VI.		
b.		a.	b.	c.	a.	b.	c.
חָכֵם		זָקֵן	כֹּתֵף	חֹצֵר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
(sage)		(elder)	(shoulder)	(court)	(king)	(book)	(sanctuary)
חָכֵם		זָקֵן	כֹּתֵף	חֹצֵר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
חֲכָמִי		זָקֵנִי		חֲצָרִי	מַלְכִּי	סִפְרִי	קֹדְשִׁי
חֲכָמָם		זָקֵנָם		חֲצָרָם	מַלְכָּם	סִפְרָם	קֹדְשָׁם
חֲכָמִים		זָקֵנִים		חֲצָרִים	מַלְכִּים	סִפְרִים	קֹדְשִׁים
חֲכָמִי		זָקֵנִי		חֲצָרִי	מַלְכִּי	סִפְרִי	קֹדְשִׁי
חֲכָמִי		זָקֵנִי		חֲצָרִי	מַלְכִּי	סִפְרִי	קֹדְשִׁי
חֲכָמֵיכֶם		זָקֵנֵיכֶם		חֲצָרֵיכֶם	מַלְכֵיכֶם	סִפְרֵיכֶם	קֹדְשֵׁיכֶם
חֲלָצִים		יָרֵכִים			רַגְלִים	כְּפָלִים	מְחָלִים
(hips)		(thighs)			(feet)	(two folds)	(loins)
חֲלָצִי					רַגְלִי		מְחָלִי

VI.	VII.		VIII.			IX.
i.	a.	b.	a.	b.	c.	
פֵּרִי	אֹיֵב	שֵׁם	יָם	אִם	חֹק	חֹזֶה
(fruit)	(enemy)	(name)	(sea)	(mother)	(statute)	(seer)
פֵּרִי	אֹיֵב	שֵׁם	יָם	אִם	חֹק	חֹזֶה
פְּרִיִּי	אֹיְבִי	שְׁמִי	יָמִי	אִמִּי	חֻקִּי	חֹזְרִי
פְּרִיכֶם	אֹיְבֵיכֶם	שְׁמֵיכֶם	יָמֵיכֶם	אִמֵּיכֶם	חֻקֵּיכֶם	חֹזְרֵיכֶם
צִבִּיִּים	אֹיְבִים	שְׁמוֹת	יָמִים	אִמּוֹת	חֻקִּים	חֹזִים
(gazelles)	אֹיְבֵי	שְׁמוֹת	יָמִי	אִמּוֹת	חֻקִּי	חֹזִי
	אֹיְבֵי	שְׁמוֹתִי	יָמִי	אִמּוֹתִי	חֻקִּי	חֹזִי
	אֹיְבֵיכֶם	שְׁמוֹתֵיכֶם	יָמֵיכֶם	אִמּוֹתֵיכֶם	חֻקֵּיכֶם	חֹזֵיכֶם
לְחָיִים	מֵאֲזָלִים		אֶפְרִים	שִׁנַּיִם		
(cheeks)	(pair of scales)		(nostrils)	(teeth)		
	מֵאֲזָנִי		אֶפְרִי	שִׁנִּי		

and for *plur.* nouns, חֲכָמֵיכֶם, יָרֵכֵיכֶם, רַגְלֵיכֶם (but not יָמֵיכֶם). The others are called *light suffixes*.

## § 93.

## PARADIGMS OF MASCULINE NOUNS.

Masculine nouns may be most conveniently arranged, with reference to their vowel-changes, in nine classes, as in the preceding table. The necessary explanations are subjoined. We here only remark in general,

- a) that all feminines without a distinctive termination (§ 107, 1, 3) are inflected like masculine nouns, e. g. חֶרֶב *sword*; with only this distinction, that they commonly take the plural ending וֹת; e. g. plur. absol. הַחֲבֹת, construct state חֲבֹתַי, where with *suffixes* the more perfect shortening always remains, as seen in the Paradigms of *feminine nouns*, § 94;
- b) that in the plural, all *light suffixes* are attached to the *absolute*, and *grave suffixes* to the *construct state*.

## EXPLANATIONS OF THE PARADIGMS.

1. To Parad. I. belong all nouns whose vowels are immutable (§ 25). Of course there are no vowel-changes in this Paradigm, and it is inserted only for comparison with the others.

E. g. according to § 25, 1, עִיר *city*, קוֹל *voice*, לְבוֹשׁ *garment*, זְרוֹעַ *arm*; § 25, 2, קָם for קָמָם *standing up*, גֵּר for גֵּיר *stranger*; § 25, 3, גִּבּוֹר *hero*, צַדִּיק *righteous*, חַנּוּן *merciful*, מַשְׁחִית *destruction*; § 25, 4, פָּרָשׁ for פָּרָאשׁ *horseman*. Here belong, therefore, the classes of *verbal nouns* given in § 84, Nos. 6, 7, 8, 13, 26, 27.

2. To Parad. II. belong nouns which have a *mutable Qamets* in their final syllable, and are either monosyllabic or have the preceding vowels immutable. E. g. יָד *hand*, כּוֹכֵב *star*, מִדְבָּר *wilderness*.

With the suffix כֶּם there is the normal shortening, as in כּוֹכְבֶּם; but יָד becomes יָדְכֶם (for יָדְכֵם), and כֶּם becomes כֶּמֶם; see § 27, Rem. 2, 3.

Of course, nouns whose final *Qamets* is unchangeable, which resemble, in form, the above examples, do not belong here; e. g. forms like קֶטֶל, קֶטֶל (§ 84, Nos. 6, 13), קָם as *Part.* of verbs עָרַ, &c. Derivatives from verbs לָא also commonly retain their *Qamets*, e. g. מִקְרָא *assembly*, plur. constr. מִקְרָאֵי.

3. Parad. III. embraces those nouns which have an immutable vowel in the final syllable, and a *mutable Qamets* or *Tsere* (pretonic vowel, § 26, 3) in the penultima. Exs. גָּדוֹל *great*, אֲדוֹן *lord*, עָצוֹם *strong*, אֱמוּנָה, plur. אֱמוּנֹתַי *faithfulness*, רָעָבוֹן *famine*.

זָכוֹן *remembrance*. The last two take in the *construct state* the forms זָכוֹן and רָצוֹן.

There are also nouns of the above forms, which have a firm *Qamets* before the tone-syllable. Exs. צָרִיץ for צָרִיץ *tyrant*, חָרוץ for חָרוץ *diligent* (see *verbal nouns*, § 84, No. 7); also שָׁלִישׁ *chariot-warrior*, plur. שְׁלִישִׁים, Ex. xiv. 7. Many are not uniform in this respect; e. g. שָׁבִיעַ *week* see the *Lexicon*.

4. Parad. IV. embraces nouns of two syllables with a *mutable Qamets* in both. Sometimes one, and sometimes both are shortened, according to the change in the place of the tone (§ 92, 2). Nouns of this form are very numerous. The influence of a guttural, especially on the form of the plural *construct state*, is seen in the second of the two examples given in the Paradigm. Other examples are: זָהָב *gold*, זָנָב *tail*, and with a guttural אָשָׁם *guilt*, רָצָב *famine*.

In like manner are declined nouns of the less frequent form קָטָל, e. g. לֵבָב *heart*, שֹׁכָר *strong drink*; with a guttural, שֹׁעַר *hair*, עֵנָב *grape*.

Some nouns of this class take a segholate form in the *sing. constr. state*; e. g. צֶלַע (*rib*) *constr. state* צֶלַע, but also צֶלַע 2 Sam. xvi. 13; and so נָכָר (*foreign*) *constr. state* נָכָר Deut. xxi. 16, שֹׁעַר (*hair*) *constr. state* שֹׁעַר, before *Maqqeph* once לָבֶן (for לָבֶן) *white* Gen. xlix. 12, הָדָר (*ornament*) *constr. state* הָדָר and דָּרָד Dan. xi. 20, עָשָׁן (*smoke*) *constr. state* עָשָׁן and פָּשָׁן Ex. xix. 18 (comp. No. V, and גָּבַר together with גָּבַר § 84, Nos. 10 and 11). *Qamets* is immutable in both syllables of חָרָשׁ (*faber*) for חָרָשׁ and פָּרָשׁ (*horseman*) for פָּרָשׁ, § 84, No. 6.

5. Parad. V. is properly a mere variation of the preceding one. The final *Tsere* is treated like the final *Qamets* in Parad. IV., except that in the *construct state* זָקֵן stands for זָקֵן. Some nouns, however, take the segholate form (No. VI.) in the *construct state*; e. g. פֶּתֶחַ *shoulder*, *constr. state* פֶּתֶחַ for פֶּתֶחַ; גֶּדֶר *wall*, *constr. state* גֶּדֶר for גֶּדֶר; יָרֵךְ *thigh*, *constr. state* יָרֵךְ for יָרֵךְ. Still more rare is the occurrence of both forms, as כָּבֵד (*heavy*) *constr. state* כָּבֵד Ex. iv. 10 and כָּבֵד Is. i. 4; עָרֵל (*uncircumcised*) *constr. state* עָרֵל and עָרֵל.

Rare exceptions are forms like אָבֵל Ps. xxxv. 14 (followed by *Maqqeph*) *constr. state* אָבֵל *mourning*. Other examples of the first kind are: יָחַר (*peg*), שִׁכֵּן *neighbor*, שָׂבַע (*sated*) *constr. state* שָׂבַע *short*.

Some nouns of this form retain their *Tsere* in the *plur. constr. state*; e. g. רָשָׁן (*sleeping*) *plur. constr. state* רָשָׁנִי; so also אָבֵל *mourning*, שִׂמְחָה *rejoicing*, שִׁכְחָה *forgetting*, חָשָׁה *desiring*.

6. To Parad. VI. belongs the large class of nouns denominated *Segholate forms* (§ 84, No. 11). The chief peculiarity in their inflection is, that before suffixes and in the *construct state* of the plural and dual, they appear in their original monosyllabic form, with the stem-vowel (*ā, ī, ō*) under the first stem-letter; e. g. מֶלֶךְ, סֶפֶר, קֶדֶשׁ. But in the *absolute state* of the plural, an *a* sound comes in before the tone of the ending (in an open syllable, hence *Qamets*), whilst in the proper place of the stem-vowel (under the first radical) there is only a vocal *Sh'va*; e. g. מְלָכִים (*king*) plur. Comp. § 92, 2.

These forms may be arranged in three general classes, the first having *A*, the second *E*, the third *O*, in the first syllable. The Paradigm exhibits under *a, b, c*, derivatives of the regular verb; under *d, e, f*, forms which have a guttural in the final syllable; under *g, h*, derivatives from feeble stems ע"ו and ע"י; and under *i* a derivative from a verb ל"ה. Comp. § 85, IV. No. 11, V. No. 11.

#### REMARKS.

1. In the form מֶלֶךְ (for מֵלֶךְ. § 27, Rem. 2, c) appears the original *A* of the first syllable not only before suffixes, as in מֶלֶכִּי, but also mostly in *pause* (§ 29, 4), e. g. מֶלֶךְ in *pause* מֶלֶךְ, and before ה—local (§ 90, 1) as מֶלֶךְ הָאֱרֶצַּה. In the Septuagint, also, proper names like מֶלֶךְ, מֶלֶךְ are regularly written with *A* in the first syllable, as *Melek, Melek*. The word מֶלֶךְ, with the article, is constantly written מֶלֶךְ; derivatives from verbs ע"ו also take *Qamets* for their first vowel, as מֶלֶךְ. The word נָחַל *valley* has the original monosyllabic form. Many of these *segholates* retain the *Seghol* of the first syllable in *pause*, e. g. מֶלֶךְ, מֶלֶךְ, מֶלֶךְ; on the contrary, נָפֶשׁ, נָשָׁא, נָשָׁא. The latter form is most frequent, and with a guttural is the prevalent one.

There are, however, nouns of this form, which take *i* instead of *a*, whether from shortening the *a* to that degree, or from passing over entirely to the form מֶלֶךְ; e. g. קֶבֶר *grave* (in *pause* קֶבֶר), קֶבֶר, plur. constr. קֶבֶרִים; בֶּטֶן *womb*; בֶּטֶן, plur. constr. בֶּטֶןִּים; בִּגְדִי *garment*, בִּגְדִי (*bigh'dhi*), varying from the usual form מֶלֶכִּי, the *Daghesh* required by rule in ר being omitted in this word; צִדִּיק *righteousness*, צִדִּיק; זֶבַח *sacrifice*, זֶבַח. In some words, both forms occur, as יֶלֶד *child*, יֶלֶד, Hos. i. 2 and יֶלֶד, Is. lvii. 4.

Nouns of the form מֶלֶךְ, when their third stem-letter is a guttural, are sounded as זֶבַח *sacrifice*, זֶרַע *seed*, סֶלֶס *rock*; when the second stem-letter is a guttural, as נָחַל *brook*, נָחַל (see Parad. d), seldom like בֶּרֶךְ *bread*. It is to be observed, moreover, that in the hard combination (viz. where the second radical has *quiescent Sh'va*, and the third radical would take *Daghesh lene*, as in מֶלֶכִּי) simple *Sh'va* may be retained

here also, as in *לְחָמִי*; on the contrary, the forms corresponding to *מִלְכִּי* (§ 21, 2, *a*) are always pointed as *נַחְלִי*, *שְׂעִירִי*.

2. The form *סִפָּר*, *נִצַּח* (*b, e*), when its first letter is a guttural, takes *Seghol* before suffixes in the singular and in the *plur. constr.*; e. g. *נִצַּח* calf, *עֲנִילִי*, *עֲנִילִי*. The monosyllabic form appears in *חֶטֶא*. With *הָ* local, *Tsere* is retained, as *קָרְמָה* from *קָרֵם* the East. Examples of this form are: *שֵׁבֶט* staff, *נֹדֶר* vow, *חֶפֶץ* delight.

3. The form *קָדַשׁ* (*c*) in connection with *suffixes* takes also *Qibbutz*, but rarely; e. g. *גְּדֻלָּה* greatness, *גְּדֻלָּה* Ps. cl. 2. Like *פָּזְלָכֶם* *pōōl'khem* is formed also (without a guttural) *קָטָכָה* from *קָטָה* pestilence Hos. xiii. 14. —From *פָּעַל* (letter *f*) occurs also with suff. *פָּעִילִי* for *פָּעִיל* (not from *פָּעַל*) Is. i. 31, and so also *חֲאָרִי* Is. lii. 14 for *חָאָרִי* 1 Sam. xxviii. 14, where the *Qamets-chatuph* (supported by *Methegh*) is protracted to a long vowel; comp. § 62, Rem. 4.

In the plural *absolute*, but few nouns have the form in the Paradigm with *Chateph-Qamets* under the first radical, e. g. *חֳדָשִׁים* months, *עֲפָרִים* gazelles, *אֲרָצוֹת* ways; most nouns take simple *Sh'va*, as *בָּקָרִים* from *בָּקָר* morning, *רִמָּחִים* from *רִמָּח* spear, hence *רִמָּחֵיהֶם* with *Qamets-chatuph*, but also *סִבְכֵּי* from *סִכָּה* thickel; two have in the *plur. abs.* *Qamets-chatuph*, as *קֹדֶשִׁים* (*qō-dhā-shim*), hence also with *light suff.* *קֹדְשֵׁי*, *קֹדְשֵׁי*, *קֹדְשֵׁי* (but also *אֲחֵרֵיהֶם*, and with the article always *הַקֹּדְשִׁים* with *Chateph-Qamets*), and *שְׁרָשִׁים* (*shō-rā-shim*) roots, with *light suff.* *שְׁרָשֵׁי*, *שְׁרָשֵׁי* from *שָׁרַשׁ* (see § 9. Rem. 2). The word *אֶהָל* has, by a Syriasm, *אֶהָלִים* with *light suff.* *אֶהָלִי*, *אֶהָלִי* (see § 23, 4, Rem. 2); but with a preposition and the article *בְּאֶהָלִים* *constr. state* and with *grave suff.* *אֶהָלִים*. With *הָ* local the *Cholem* is retained, as *הָאֶהָלָה* towards the tent.

4. After the same analogy are inflected the kindred monosyllabic forms, whose vowel is between their last two stem-letters (§ 84, No. 10); as *שֵׁבֶט* shoulder, with *suff.* *שֵׁבֶטִי*; *Inf.* *קָטַל*, *קָטַלִּי*, *שָׁבַב*, *שָׁבַבִּי* (so usually with the *Inf.*, omitting *Dag. lene* in the third radical, not as *מִלְכִּי*).

5. Only derivatives from verbs *נָו* and *עָו* change their form in the *sing. constr. state* (by contraction of the diphthongs *aw* and *ay* into *ō* and *ē*, § 24, 2, *b* and Note \*) as *מָוֶת* prop. *marth*, *mauth*, contracted *מוֹת*. Before *הָ* local this contraction does not take place; e. g. *מִוְתָּה*; *פִּוְתָּה* (except in the *constr. state*, as *יִוְתָּה*). The middle radical sometimes appears as a consonant in the *plur. abs.*, as *הֲרָשִׁים* from *הָרַשׁ* he-goat, *עֲרִינוֹת* fountains from *עָרַן*; and even in some words, where by contraction it has become a vowel in the ground-form, as *טוֹר* ox, *plur.* *טוֹרִים*.

6. Of *segholates* from verbs *לָח* there are also properly three classes, distinguished by the *A, E, and O* sounds (§ 85, V. 11). E. g. *אֲרִי* lion, *לָחִי* cheek, *חֲלִי* sickness; in *pause*, *אָרִי*, *לָחִי*, *חָלִי*; with *suffixes*, *אֲרִירִי*, *לָחִירִי*, *חָלִירִי*; in the *plur. and dual*, *אֲרִירִים*, *לָחִירִים*, *חָלִירִים*. In the plural, some nouns take *■* instead of *י*, on account of the preceding *A* sound (§ 24, 2, *c*); as *צָבִי* gazelle, *plur.* *צָבָיִם*; *פָּתִי* simple. *plur.* *פָּתָיִם*.

7. To Parad. VII. (nearly resembling Parad. II.) belong nouns which have mutable *Tsere* in their final syllable, and are either monosyllabic, or have their preceding vowels immutable. It accordingly embraces all participles in *Kal* (of the form קָטַל, not קָטַל), and those in *Piël* and *Hithpaël*, the form קָטַל (§ 84, No. 9), and several others, e. g. מַקֵּל *staff*, מוֹדֵד *time*, צִפְרָדֵּי *frog*, &c.

The following deviations from the Paradigm are to be noted:  
 a) Several nouns take *Pattach* in the *constr. state* (as in Parad. V.); e. g. מִסְפָּר *mourning*, *constr. state* מִסְפָּר; especially with gutturals, as מוֹזְבֵּה *altar*, *constr. state* מוֹזְבֵּה. b) Before *suffixes* occur such forms as מִקְלָכֶם מוֹפָחֶם from מוֹפֵחַ *sign*, or as כִּסְאוֹ from כִּסֵּא *throne*, or as שְׁלֹחָהּ. c) In words of one syllable *Tsere* is retained in the *plur. absol.* as the Paradigm shows; it is also retained in several words which are not monosyllabic, as טַפְּשִׁים *descendants of the third generation*, מַקְהֵלִים *assemblies*.

8. Parad. VIII. embraces nouns which double their final stem-letter when they receive any accession at the end; whether the doubling results from contraction within the stem itself, or is merely euphonic. The vowel before the doubled letter is then short, and the syllable is sharpened (§ 27, 1). The preceding syllables, when the word has more than one, are treated as the nature of the syllables requires. E. g. גָּמֵל *camel*, *plur.* גָּמְלִים, גָּמְלִי; אֹפֶק *wheel*, *plur.* אֹפְקִים; גָּלְגַּל *wheel*, *plur.* גָּלְגָּלִים. Nouns of almost every form are found among those which are inflected according to this Paradigm. Whether a noun belongs here cannot, therefore, be known from its *form*, though its etymology will generally decide.

Etymology refers to this Paradigm the following classes of nouns, viz. 1) All contracted derivatives of verbs זָעַזַּע (§ 85, II.), as זָעַזַּע, זָעַזַּע, &c. and primitives which follow the same analogy, as יָם *sea*, הָר *mountain*, אֵשׁ *fire*. 2) Contracted forms, like אָנָּה *anger* (for אָנָּה, § 19, 2) with *suff.* אָנָּה, בַּת *daughter* (for בָּתָּה) with *suff.* בָּתָּה, עֵת *time* (for עֵתָּה), *plur.* עֵתִים and עֵתוֹת. 3) Denominatives, especially *Patronymic* and *Gentilic* forms in יָ, as לֵוִיִּם *levites*, יְהוּדִים *Jews*, though the forms יְהוּדִים, נִכְרִים *foreigners*, are at least equally common. 4) Derivatives of the stronger stems (§ 84) under the following forms: 10. זָמַן *time*; 14. חֹשֶׁךְ *darkness*, בְּחֹשֶׁךְ *delight*; 15. אֶתֶּן *gift*, אֶתֶּן *plur.* אֶתֶּנִּים *mountain-peaks*; 21. אָדָם *red*; 36. בְּרִמְלָה *orchard*, with *suff.* בְּרִמְלָה, חֲרָטִים *sacred-scribes*. But there are also words of all these five forms which do not take *Daghesh* in the plural, and those which are here adduced are to be regarded rather as exceptions to the prevailing usage. They are pointed out in the *Lexicon*.

Before *suffixes* with only *vocal Sh'va* for a union-vowel (as  $\text{הָ--}$ ,  $\text{כָּ--}$ ), the *Daghes* may be omitted. The same vowel is generally retained, however, except that in words of the form  $\text{חָק}$  it is more commonly *Qamets-chatuph*.

*Pattach* before the doubled letter is retained in some words, as  $\text{רַב}$  *much*, plur.  $\text{רַבִּים}$ ; in others it is shortened into *Chireq*, as  $\text{פֶּרֶס}$  *morsel*,  $\text{פֶּרֶסִי}$ .

9. Parad. IX. embraces derivatives from stems  $\text{לָה}$  (§ 85, V.) which terminate in  $\text{הָ--}$ ; as  $\text{יָפָה}$  *beautiful*,  $\text{רָאָה}$  *seer*,  $\text{מֵרָאָה}$  *aspect*. Only the changes which affect the final syllable  $\text{הָ--}$  (which is treated very much as in verbs  $\text{לָה}$ ) are peculiar to this Paradigm; the preceding syllables being treated as their own nature requires.

As the ending  $\text{הָ--}$  stands for  $\text{יָ--}$  (§ 24, 2, Rem. *a*, and § 75, 1, Rem.), there occur, not unfrequently, singular forms with *suffixes* which have the appearance of the plural; e. g.  $\text{מְכַסֶּיָּהּ}$  *thy covering*, Is. xiv. 11 (not *thy coverings*),  $\text{בָּתָּיָהּ}$  *thy cattle* Is. xxx. 23,  $\text{מְרֵאָהָּ}$  *thy form* Cant. ii. 14,  $\text{מְרֵאִיהֶם}$ , Dan. i. 15, Gen. xli. 21,  $\text{מַעֲשֵׂיוֹ}$  *his doing* 1 Sam. xix. 4,  $\text{מִקְנֵי}$  *my cattle*, Ex. xvii. 3, and so also perhaps  $\text{בָּשִׁי}$  *my maker* Job xxxv. 10. But with these occur also the forms, in which (as in the Parad.) the  $\text{הָ--}$  falls away, or becomes merged in the union-vowel; as  $\text{מִקְנֶה}$  Gen. xxx. 29,  $\text{מִקְנֶהוּ}$  Gen. xxxi. 18. In the plural, we find also  $\text{מִמְחֵרִים}$  (from  $\text{מִמְחָה}$  for  $\text{מִמְחֵי}$  *Part. Pual*), Is. xxv. 6.

## § 94.

### VOWEL-CHANGES IN THE FORMATION OF FEMININE NOUNS.

1. The termination  $\text{הָ--}$  (§ 80, 2) appended to a masculine noun affects the tone of the word, and consequently its vowels, in the same manner as the light suffixes beginning with a vowel (see § 92, 2, *a*). The following are examples of the formation of feminines in the several Paradigms:

Parad. I.  $\text{סוֹס}$ , *fem.*  $\text{סוֹסָה}$ . II.  $\text{מוֹצֵא}$ , *fem.*  $\text{מוֹצֵאָה}$  *outgoing*. III.  $\text{גָּדוֹל}$  *great*, *fem.*  $\text{גָּדוֹלָה}$ . IV.  $\text{נָקָם}$ , *fem.*  $\text{נָקָמָה}$  *vengeance*. V.  $\text{זָקֵן}$  *old*, *fem.*  $\text{זָקֵנָה}$ . VI.  $\text{מֶלֶךְ}$ , *fem.*  $\text{מֶלֶכָה}$  *queen*;  $\text{סֹתֵר}$ , *fem.*  $\text{סֹתֶרָה}$  *covert*;  $\text{עֵדֶן}$ , *fem.*  $\text{עֵדֶנָה}$  *delight*;  $\text{אָכַל}$ , *fem.*  $\text{אָכַלָה}$  *food*;  $\text{יָעַר}$ , *fem.*  $\text{יָעַרָה}$  *damsel*;  $\text{צִיד}$ , *fem.*  $\text{צִידָה}$  *game*;  $\text{לָוִי}$  (not in use), *fem.*  $\text{לָוִיָה}$  *wreath*. VII.  $\text{קָטַל}$ , *fem.*  $\text{קָטַלָה}$ . VIII.  $\text{רַב}$ , *fem.*  $\text{רַבָּה}$  *much*;  $\text{חָק}$ , *fem.*  $\text{חָקָה}$  *law*;  $\text{מִדָּ}$ , *fem.*  $\text{מִדָּה}$  *measure*. IX.  $\text{קָצָה}$ , *fem.*  $\text{קָצָה}$  *end*.

2. The ending  $\text{ת־}$  shortens the vowel of the preceding syllable in the same manner as  $\text{ה־}$ ; \* e. g.  $\text{עֲטָרָה}$  and *constr. state*  $\text{עֲטָרָת}$  *crown*;  $\text{חֵבֶר}$  *fellow*, *fem.*  $\text{חֵבֶרֶת}$ . But it also affects the vowel of the final syllable in several ways, so that the termination of the word follows the analogy of the segholate forms; namely,

- a) *Qamets* and *Pattach* are both changed to *Seghol*, e. g.  $\text{חוֹתָם}$  *seal*, *fem.*  $\text{חוֹתָמֶת}$ .
- b) *Tsere* in some words is retained, in others is changed to *Seghol*, e. g.  $\text{חֵמֶשׁ}$ , *fem. constr.*  $\text{חֵמֶשֶׁת}$  *five*;  $\text{גֵּדָר}$ , *fem. constr.*  $\text{גֵּדָרֶת}$  *wall*.
- c) The firm and very long vowels ( $\text{וֹ}$ ,  $\text{יִ}$ ,  $\text{יֵ}$ ) are changed to the corresponding mutable vowels, e. g.  $\text{בוֹשׁ}$ , *fem.*  $\text{בֹּשֶׁת}$  *shame*;  $\text{אַשְׁמֹרֶת}$  *night-watch* (also  $\text{אַשְׁמֹרֶה}$ ) from the *masc.*  $\text{אַשְׁמֹרֶת}$ ;  $\text{גִּבְרִיר}$  *mistress* (also  $\text{גִּבְרִירָה}$ ) from  $\text{גִּבְרִיר}$ .

Hence, for feminine nouns also, there are three segholate forms,  $\text{ת־}$  (for  $\text{ת־}$  or  $\text{ת־}$ ),  $\text{ת־}$ , and  $\text{ת־}$ , corresponding exactly to the forms of masculine nouns in Parad. VI. The same correspondence appears also in their inflection in the singular. The termination  $\text{ת־}$  (when the word ends with a guttural) always changes the preceding vowel to *Pattach*, e. g.  $\text{מוֹדָע}$ , *fem.*  $\text{מוֹדַעַת}$  *acquaintance*;  $\text{דָּע}$ , *fem.*  $\text{דַּעַת}$  *knowledge*;  $\text{נָח}$ , *fem.*  $\text{נַחַת}$  *rest*, from  $\text{נָח}$  (not in use).

*Rem.* 1. An unusual form,  $\text{ת־}$  for  $\text{ת־}$ , has already been noticed in § 74, *Rem.* 3. Of another kind is the form  $\text{יִלְדָּה}$  for  $\text{יִלְדָּת}$  Gen. xvi. 11, Judges xiii. 5, 7 (like  $\text{מִלְכָּה} = \text{מִלְכָּה}$ ). As this form, in all the three places where it occurs, stands connected with the 2d pers. *fem. Perfect*, it may in this case have been so uttered with a designed approximation to that *Perfect* form; for with the 3d pers. we find the regular form  $\text{יִלְדָּת}$  Gen. xvii. 19; Is. vii. 14.

2. When masculines of Parad. VII. receive the termination  $\text{ת־}$  they necessarily omit the doubling of their final stem-letter; hence  $\text{חֵמֶשׁ}$  *constr.*  $\text{חֵמֶשֶׁת}$  *five*;  $\text{אַדְמָדָם}$  *reddish*, *plur.*  $\text{אַדְמָדָיִם}$ , but *fem.*  $\text{אַדְמָדָת}$ . So  $\text{דֶּל}$  and  $\text{דָּלָה}$  *door* (from  $\text{דָּלַל}$ ),  $\text{רָפָת}$  *rack*, from  $\text{רָפַת}$ .

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\* This is contrary to the general rule (§ 27, 3), *since the tone is not thrown forward*. But the exception is accounted for by the fact, that this  $\text{ת־}$  is a short ened form of the accented  $\text{ת־}$ ; see § 80, 2.

§ 95.

PARADIGMS OF FEMININE NOUNS.

The inflection of these nouns is more simple than that of masculines (§ 92, 5), the addition of the feminine ending having already occasioned as much contraction and shortening of the vowels as is admissible. E. g. from Parad. III. גְּדֻלָּה; VII. קִטְלָה; VIII. רִפְּה, מִדָּה, חֶקֶה. All these feminine forms belong to the single Parad. A. In the plural, there is no distinction made between the *light* and the *grave* suffixes, the former as well as the latter being appended to the *construct state*.

These nouns have only *three* modes of inflection, Parad. A (which is inserted merely for the sake of comparison) having no vowel-changes. A general view of these inflections is presented in the subjoined table, which is followed by the necessary explanations.

	A.		B.		
	(no vowel-changes.)		a.	b.	c.
<i>Sing. absol.</i>	סוּסָה	שָׁנָה	שָׁנָה	שָׁנָה	צְדָקָה
	(mare)	(year)	(year)	(sleep)	(righteousness)
<i>constr.</i>	סוּסָת	שָׁנָת	שָׁנָת	שָׁנָת	צְדָקָת
<i>light suff.</i>	סוּסָתִי	שָׁנָתִי	שָׁנָתִי	שָׁנָתִי	צְדָקָתִי
<i>grave suff.</i>	סוּסָתְכֶם	שָׁנָתְכֶם	שָׁנָתְכֶם	שָׁנָתְכֶם	צְדָקָתְכֶם
<i>Plur. absol.</i>	סוּסוֹת	שָׁנוֹת	שָׁנוֹת	שָׁנוֹת	צְדָקוֹת
<i>constr.</i>	סוּסוֹת	שָׁנוֹת	שָׁנוֹת	שָׁנוֹת	צְדָקוֹת
<i>with suff.</i>	סוּסוֹתִי	שָׁנוֹתִי	שָׁנוֹתִי	שָׁנוֹתִי	צְדָקוֹתִי
<i>Dual absol.</i>		שְׁפָתַיִם	שְׁפָתַיִם	פְּאֵתַיִם	
		(lips)	(lips)	(two sides)	
<i>constr.</i>		שְׁפָתַי	שְׁפָתַי	פְּאֵתַי	
	C.			D.	
	a.	b.	c.	a.	b.
<i>Sing. absol.</i>	מַלְכָּה	חֲרָפָה	חֲרָבָה	יוֹנְקָה	גִּלְגֻּלָּת
	(queen)	(reproach)	(waste)	(sprout)	(skull)
<i>constr.</i>	מַלְכָּת	חֲרָפָת	חֲרָבָת	יוֹנְקָת	גִּלְגֻּלָּת
<i>light suff.</i>	מַלְכָּתִי	חֲרָפָתִי	חֲרָבָתִי	יוֹנְקָתִי	גִּלְגֻּלָּתִי
<i>grave suff.</i>	מַלְכָּתְכֶם	חֲרָפָתְכֶם	חֲרָבָתְכֶם	יוֹנְקָתְכֶם	גִּלְגֻּלָּתְכֶם
<i>Plur. absol.</i>	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	יוֹנְקוֹת	גִּלְגֻּלוֹת
<i>constr.</i>	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	יוֹנְקוֹת	גִּלְגֻּלוֹת
<i>with suff.</i>	מַלְכוֹתִי	חֲרָפוֹתִי	חֲרָבוֹתִי	יוֹנְקוֹתִי	גִּלְגֻּלוֹתִי
<i>Dual absol.</i>	רַפְּתַיִם	רַקְמָתַיִם		מִצְלָתַיִם	נְחֻשְׁתַּיִם
	(two sides)	(double embroidery)		(cymbals)	(fettlers)
<i>constr.</i>	רַפְּתַי	רַקְמָתִי			

## EXPLANATIONS.

1. To Parad. *B* belong those feminines which have a mutable *Qamets* or *Tsere* before the feminine ending  $\text{ה־}$ . E. g. קָצֶה *end*, עֲצָה *counsel*, צְדָקָה *righteousness*, תּוֹעֵבָה *abomination*. It accordingly embraces the feminine forms of nouns belonging to Parad. II. IV. V. and of several belonging to Parad. IX.

When the *Qamets*, or *Tsere*, is preceded by a half-syllable with vocal *Sh'va* (§ 26, 4), there is formed, on the falling away of the former, a closed syllable with a short vowel in place of the vocal *Sh'va*, as shown in the Parad. צְדָקָה. In like manner נִבְלָה *corpse*, נִבְלָתוֹ; עֵגְלָה *a wain*, עֵגְלָתִי.

Many nouns of this form, however, take in the construct state and before suffixes the coexisting form in  $\text{ה־}$  or  $\text{ת־}$  (§ 89, 2, *b*, § 94, 2). E. g. מַמְלָכָה *kingdom*, constr. state מַמְלֶכֶת, with suff. מַמְלֶכְתִּי; so also תּוֹפְאָרָה *ornament*, תּוֹפְאֶרֶת; מִשְׁפָּחָה *family*, מִשְׁפַּחְתִּי.

*Qamets* is *immutable* in all nouns like אֲזֻזָּה, בִּקְשָׁה (§ 84, Nos. 25, 28), constr. state אֲזֻזָּת, בִּקְשָׁת. *Tsere* is also unchangeable in most verbals of the form אֲבִדָּה *destruction*, גְּזֻלָּה *plunder* (§ 84, No. 13); but in others it is mutable, as in שְׂאֵלָה *request* (§ 84, No. 2). The character of the vowel, in each case, is given in the *Lexicon*.

2. To Parad. *C* belong feminines derived from the segholate forms (Parad. VI.), to which their inflection also is analogous. As מֶלֶךְ forms מְלָכִים in the *plur. abs.*, so also here a *Qamets* comes before the third radical in the plural; as מְלָכוֹת *queens*; לְבָשׁוֹת *lambs*, from לְבָשָׁה.

Care must be taken not to confound with nouns of this class, those feminines of the same form which are not derived from *segholates*, particularly the derivatives from verbs לָחַ of the form מְרָאָה, מְצָאָה, whose masculine form is מְרָאָה, מְצָאָה. The first syllable of these nouns is *immutable*, e. g. מְצֹאָה, מְרֹאָה.

3. To Parad. *D* belong segholate nouns formed by the addition of the feminine ending  $\text{ה־}$  (§ 94, 2). These correspond, in the inflection of the singular, to masculine segholates (§ 93, Parad. VI). To the examples in the Paradigm may be added, מִסְגָּרָה *enclosure*, אֵלֶּרֶת *letter*, מִשְׁכָּרָה *wages*.

Of the form לִפְּנֵי, which is rare in this class of nouns, אִשָּׁה *woman*, with suff. אִשְׁתִּי, would be an example. The same inflection, however, is exhibited by some words ending in  $\text{ה־}$ , viz. those in which this ter-

mination takes the place of  $\text{לָרַת}$ ; e. g.  $\text{לָרַת}$  (for  $\text{לָרַת}$ ) *to bear*, with *suff.*  $\text{לָרַתִּי}$ ; in like manner  $\text{שָׁבַת}$ ,  $\text{שָׁבַתִּי}$  (from the *masc.*  $\text{שָׁב}$ ).— $\text{מוֹדַעַת}$  takes with suffixes the form  $\text{מוֹדַעַתִּי}$ .

Many nouns of this class borrow their plural from the coexisting form in  $\text{הָהָה}$ ,  $\text{הָהָה}$  (Parad. B); as  $\text{כּוֹתֶרֶת}$  *capital of a column*, plur.  $\text{כּוֹתֶרֶתֹת}$ ;  $\text{מַחְרֶשֶׁת}$  *ploughshare*, plur.  $\text{מַחְרֶשֶׁתֹת}$ ;  $\text{תּוֹכַחַת}$  *reproof*, plur.  $\text{תּוֹכַחַתֹת}$ ;  $\text{עֲשֵׂתָרֶת}$  *Astarte*, plur.  $\text{עֲשֵׂתָרֶתֹת}$ .

## § 96.

## LIST OF THE IRREGULAR NOUNS.

1. There are several anomalous forms of inflection, chiefly occurring in single examples only, or at most in very few, which may be best exhibited in an alphabetical list of the words in which they are found. They are the more important, because, as in all languages, the words which they affect are those in most common use.

2. Most of these irregularities of inflection consist in the derivation of the *construct state*, or of the plural, not from the *absolute state* of the singular, but from another wholly different form; precisely similar to what we have seen in the inflection of the irregular verb (§ 78). Compare  $\gamma\upsilon\nu\acute{\eta}$ ,  $\gamma\upsilon\nu\alpha\iota\kappa\acute{o}\varsigma$ ;  $\acute{\upsilon}\delta\omega\rho$ ,  $\acute{\upsilon}\delta\alpha\tau\omicron\varsigma$ .

$\text{אָב}$  (as if for  $\text{אָבָה}$  from  $\text{אָבָה}$ \*) *father*; *constr. state*  $\text{אָבִי}$ , with *suff.*  $\text{אָבִי}$  (*my father*),  $\text{אָבִיָּה}$ ,  $\text{אָבִיכֶם}$ , plur.  $\text{אָבוֹת}$  (§ 87, 4).

$\text{אָח}$  *brother*, *constr.*  $\text{אָחִי}$ , with *suff.*  $\text{אָחִי}$  (*my brother*),  $\text{אָחִיָּה}$ ,  $\text{אָחִיכֶם}$ , plur. *constr.*  $\text{אָחִי}$ ,  $\text{אָחִיכֶם}$ . All these forms follow the analogy of verbs  $\text{לָה}$ , as if  $\text{אָחִי}$  stood for  $\text{אָחָה}$  from  $\text{אָחָה}$ . But the *plur. absol.* is  $\text{אָחִים}$  with *Dag. forte implicitum* (§ 22, 1), as if from  $\text{אָחָה}$ ; hence  $\text{אָחִיָּה}$ ,  $\text{אָחִיכֶם}$ , &c. For the form  $\text{אָחִי$  (which is always used instead of  $\text{אָחִי$ ) see § 27, Rem. 2, b.

$\text{אָחַד}$  *one* (for  $\text{אָחַד}$ , also with *Dag. forte implicitum*, see § 22, 1, and comp. § 27, Rem. 2, b), *constr. state*  $\text{אָחַדִּי}$ , *fem.*  $\text{אָחַת}$  for  $\text{אָחַתִּי}$  *una* (see § 19, 2), in *pause*  $\text{אָחַת}$ . In one instance, Ez. xxxiii. 30, it takes the form  $\text{יָחַד}$  (by *aphæresis*, § 19, 3), as in Chald. and Syr. *Plur.*  $\text{אָחַדִּים}$  *some*.

\* As these nouns, though primitives, follow the analogy of verbals (§ 82, 2), it is necessary, in order to understand their inflections, that we should know to which class of irregular verbs they respectively conform.

*אָחות* *sister* (*contr.* for *אָחֹת*, as if from a masc. *אָח* = *אָח*) *plur.* *אָחיות*, with *suff.* *אָחיותי* (from a *sing.* *אָחיה*, *fem.* from *אָחי*), also *אָחיותיך* (as if from a *sing.* *אָחיה*).

*אִישׁ* *a man*, a softened form of *אָנֶשׁ*, *אָנֶשׁ* (§ 19, 5, Rem.); in the *plur.* it has very seldom *אִישִׁים*, the usual form being *אָנָשִׁים* (from *אָנֶשׁ*), *constr.* *אָנָשִׁי*. *Comp.* *אָשָׁה*.

*אָמָה* *maid-servant, plur.* (with *ה* as consonant) *אָמָהוֹת*, *אָמָהוֹת*. *Comp.* in Aram. *אָבָהֶן* *fathers*, and similar cases.

*אָשָׁה* *woman* (for *אָנֶשָׁה*, *fem.* from *אָנֶשׁ*, see *אִישׁ*), *constr.* *אָשָׁת* (*fem.* from *אִישׁ*, with *e* for *i*); with *suff.* *אָשָׁתי*, *אָשָׁתֶךָ*, *plur.* *נָשִׁים*, abbreviated from *אָנָשִׁים*, *constr.* *נָשִׁי*.

*בֵּית* *house* (perhaps a softened form from *בֵּיתָה* (*בֵּיתָה*), § 19, 5, Rem.), derivative of *בָּנָה* *to build* (like *δόμος* from *δέμω*), *constr. state* *בֵּית*, *plur.* *בָּתִּים* *böt-tim* (perhaps a *contr.* of *בֵּיתִים* from another *sing.* *בַּת* for *בֵּיתָה*, like *בַּת* for *בֵּיתָה*).

*בֶּן* *son* (for *בֵּנָה*, from *בָּנָה*), *constr. state* *בֶּן*, seldom *בֶּן*, once *בְּנִי* (§ 90, 3, a) Gen. xlix. 11, and *בְּנוֹ* (§ 90, 3, b) Num. xxiv. 3, 15. With *suff.* *בְּנִי*, *בְּנֶךָ*; *plur.* *בָּנִים* (as if from *בֶּן*, for *בֵּנָה*), *constr. state* *בְּנִי*.

*בַּת* *daughter* (for *בֵּיתָה*, *fem.* *בֶּן*, comp. § 19, 2), with *suff.* *בֵּיתִי* (for *בֵּיתָתי*); *plur.* *בָּתִּים* (from the *sing.* *בְּנָה*, comp. *בָּנִים*, *sons*), *constr. state* *בָּתִּים*.

*חָם* *father-in-law*, with *suff.* *חָמִיךָ*, and *חָמוֹת* *mother-in-law*; comp. *אָח* *brother*, and *אָחות* *sister*.

*יוֹם* *day*, dual *יוֹמִים*, but *pl.* *יָמִים*, *יָמִים* (as if from *יָם* for *יָמָה*).

*כֵּלִי* *vessel, plur.* *כֵּלִים* (as if from *כֵּל*, *כֵּלָה*).

*מַיִם* *plur., water* (comp. § 88, 1, Rem. 2), *constr. state* *מֵי*, and also doubled *מֵימִי*, with *suff.* *מֵימִיכֶם*.

*עִיר* *city, plur.* *עָרִים*, *עָרֵי* (from *עָר*, which is still found in proper names).

*פֶּה* *mouth* (for *פִּאָה*, from the stem *פָּאָה* *to breathe*), *constr. state* *פִּי* (for *פִּיָה*), with *suff.* *פִּי* *my mouth*, *פִּיָה*.

*רֹאשׁ* *head* (for *רִאָשׁ*), *plur.* *רָאשִׁים* (for *רָאשִׁים*, § 23, 2).

## § 97.

### NUMERALS.—I. CARDINAL NUMBERS.

1. The cardinal numbers from 2 to 10 are substantives with abstract meaning, like *trias*, *decas*, *πέντε*, though they are also used *adverbially* (§ 120). Only *אֶחָד* *one* (*unus*), *fem.* *אֶחָת*

(*una*, see § 96), is construed as an adjective. Of the remaining numbers of this series, each has a masculine and a feminine form; properly without any difference of meaning, but so distinguished in the prevailing usage of the language, that the former is construed with *fem.*, and the latter with *masc.* nouns. Only in the dual form for *two*, שְׁנַיִם, *fem.* שְׁתַּיִם, does the gender of the numeral agree with that of the object numbered.

## NUMERALS FROM 1 TO 10.

	With <i>masc.</i> nouns.		With <i>fem.</i> nouns.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1.	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2.	שְׁנַיִם	שְׁנַיִם	שְׁתַּיִם	שְׁתַּיִם
3.	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
4.	אַרְבָּעָה	אַרְבָּעָה	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשׁ	חֲמִשׁ
6.	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעָה	שִׁבַּע	שִׁבַּע
8.	שְׁמוֹנֶה	שְׁמוֹנֶה	שְׁמוֹנָה	—
9.	תְּשֻׁעָה	תְּשֻׁעָה	תְּשֻׁעָה	תְּשֻׁעָה
10.	עֶשְׂרֵה	עֶשְׂרֵה	עָשָׂר	עָשָׂר †

\* Abbreviated from שְׁתַּיִם (according to others, for אֶשְׁתַּיִם with *Aleph pros-thetic*, § 19, 4), hence the *Daghesh lene* in the *Tav*.

† The simple numerals are certainly words of very high antiquity. They are essentially the same in all the Semitic languages; and it is here also that the main point of connection is found, for the historical affinity between the Semitic and Indo-Germanic tongues, since the numerals from 1 to 7 in these two families seem, at first view, to have a certain degree of resemblance. Thus, with שֵׁשׁ (which, however, is properly שְׁדֵשׁ, as the Arab. and Æthiop. show), are compared the Sanser. *shash*, Zend *cswas*, ḥš, *sex*, Old-Slav. *shesty*; with שִׁבַּע, the Sanser. *saptan*, Zend *hapta*, mod. Pers. *haft*, Gr. ἑπτα, Lat. *septem*, Germ. *sieben*; with שְׁלוֹשׁ (Aram. (חֲלָה), the Sanser. *tri*, fem. *tisri*, Zend *thri*, fem. *tisarō*, Gr. τρεῖς, Lat. *tres*; with אֶחָד, the Sanser. *ēka*; with חֲמִשׁ, the Sanser. *pañshan*, Gr. πέντε, Lat. *quinque*; with אַרְבָּע, the Lat. *quatuor*; with שְׁנַיִם (Aram. (חֲרִין), the Sanser. *dva*, Lat. *duo*, &c. But a rigid analysis renders all this apparent accordance doubtful; and there is, on the other side, a far greater probability, that e. g. חֲמִשׁ, שְׁנַיִם (prop. the fist, the five fingers) as also עָשָׂר (prop. band, company) are to be referred to the purely Semitic stems שָׁנָה *to bend, to fold, to double, to repeat*, חָמַשׁ *to draw together, to contract* (comp. קָמַץ, קָפַץ &c.), and עָשָׂר *to bind together* (comp. אָסַר, קָשַׁר &c.).

The other Semitic languages exhibit the same peculiarity in the ■ of the genders of these numerals. This is explained by the supposition, that they were originally *abstract substantives*, like *decas*, *trias*. As such, they could have both the masculine and feminine form. The latter was the chief form, and hence was used with words of the more prevalent masculine gender; a distinction which usage only could establish.\* The exceptions are very rare; e. g. שְׁלֹשָׁה נָשִׁים, Gen. vii 13, Job i. 4; comp. Ez. vii. 2, Jer. xxxvi. 23.

2. The numbers from 11 to 19 are expressed by adding to the units the numeral *ten* (in the form עָשָׂר *masc.*, עֶשְׂרֵה *fem.*), written as separate words and without a conjunction. In such as are of the feminine gender (masculine in form) from *thirteen* onward, the units are in the construct state, which in this case indicates merely a close connection, not the relation of the genitive (§ 116). These numerals have no construct state, and are always construed adverbially.

In the first two of these numerals are some deviations from analogy; the third shows the manner in which the rest are formed.

	<i>Masc.</i>	<i>Fem.</i>
11.	<span style="color: red;">אַחַד עָשָׂר</span> <span style="color: red;">עָשָׂר עָשְׂתִּי</span> †	<span style="color: red;">אַחַת עֶשְׂרֵה</span> <span style="color: red;">עֶשְׂתִּי עֶשְׂרֵה</span>
12.	<span style="color: red;">שְׁנַיִם עָשָׂר</span> <span style="color: red;">שְׁנֵי עָשָׂר</span>	<span style="color: red;">שְׁתֵּים עֶשְׂרֵה</span> <span style="color: red;">שְׁתֵּי עֶשְׂרֵה</span>
13.	<span style="color: red;">שְׁלֹשָׁה עָשָׂר</span>	<span style="color: red;">שְׁלוֹשׁ עֶשְׂרֵה</span>

Rarely, the units take also in the *masc.* the form of the *constr. state*, as חֲמֵשֶׁת עָשָׂר *fifteen*, Judges viii. 10; שְׁנֵי עָשָׂר *eighteen*, Judges xx. 25.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units, so that the plural here always means *tenfold*; as שְׁלֹשִׁים 30, אַרְבָּעִים 40, חֲמִשִּׁים 50, שִׁשִּׁים 60, שִׁבְעִים 70,

\* In the vulgar dialects of the Arabic, and in the Æthiopiæ, the feminine form of the numeral is used almost exclusively. This form is used in Hebrew also, when speaking of the number by itself and in the abstract (Gen. iv. 15). We may refer, moreover, to the use of the feminine form for collectives and ideas of multitude (§ 107, 3).

† The etymology of this word is obscure. R. Jona explains it by כֹּד נִתְּחִי עֶשְׂרֵה *unto twelve*, as it were *close upon twelve*, an expression like *undeviginti*, but not so suitable here. Moreover, this explanation applies only to the feminine; and yet the masculine is also עָשְׂתִּי עָשָׂר, where עָשְׂתִּי עָשָׂר for עָשָׂר עָשְׂתִּי would be expected, unless we assume an inaccuracy of expression. Others explain it: *some thing conceived beyond ten*, from עָשָׂר *to think, to conceive*.

שְׁמִינִים 80, תִּשְׁעִים 90. *Twenty* is expressed by עֶשְׂרִים, plur. of עֶשֶׂר *ten*.\* They are of *common gender*, and have no construct state. When units and tens are written together, the earlier writers commonly place the units first (e. g. *two and twenty*, as in Arabic); but in the later writers the order is almost invariably reversed (*twenty and two*, as in Syriac). Exs. Num. iii. 39; xxvi. 14; 1 Chron. xii. 28; xviii. 5. They are always connected by the conjunction.

The remaining numerals are as follows :

100	מֵאָה <i>fem. constr.</i> מֵאוֹת, <i>plur.</i> מֵאוֹת <i>hundreds.</i>
200	מֵאוֹתָיִם <i>dual</i> (for מֵאוֹתִים).
300	שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c.
1000	אֶלֶף, <i>constr.</i> אֶלְפִים, <i>plur.</i> אֶלְפִים <i>thousands.</i>
2000	אֶלְפִים <i>dual.</i>
3000	שְׁלֹשָׁת אֶלְפִים, 4000 אַרְבַּעַת אֶלְפִים, &c.
10000	רֶבֶבֶה, in later writers רַבּוּת, רַבּוּא } (pr. <i>multitude</i> ), <i>plur.</i> רַבּוּאוֹת <i>ten thousands.</i>
20000	רַבּוּתָּיִם <i>dual.</i>
30000	שְׁלֹשׁ רַבּוּאוֹת, 40000 אַרְבַּע רַבּוּאוֹת, &c.

*Rem. 1.* The dual form occurs in some of the units, with the effect of the English *fold*: as אַרְבַּעָּתָיִם *fourfold* 2 Sam. xii. 6; שִׁבְעָּתָיִם *sevenfold* Gen. iv. 15, 24; Ps. lxxix. 12. The plural אֶתְרִים means *some, some few*, and also *the same (idem)*; עֶשְׂרוֹת *decades* (not *decem*), Ex. xviii. 21, 25.

2. The suffixes to numerals, as with other nouns, are properly genitives, though we translate them in the nominative, as שְׁלֹשָׁתָּהּ *ye three*, prop. *your triad*.

## § 98.

### NUMERALS.—II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are expressed by the corresponding cardinals with the termination י (§ 86, No. 5), in addition to which another י is commonly inserted in the final syllable. They are as follows: שְׁנִי, שְׁלִישִׁי, רְבִיעִי, חֲמִשִּׁי and חֲמִישִׁי, שְׁשִׁי, שְׁבִיעִי, שְׁמִינִי, עֲשָׂרִי. The ordinal *first* is

\* The plural forms עֶשְׂרִים, שְׁבָעִים, תִּשְׁעִים, from the segholates, עָשָׂר, שֶׁבַע, תֵּשַׁע, take in the absolute state the shortened form, which, in other words of this class, appears first in the construct state. Analogy would require עֶשְׂרִים, תִּשְׁעִים, שְׁבָעִים.

expressed by ראשון (for ראשון, from ראש *head, beginning*, with the termination ון (§ 86, No. 4). The feminine forms have the termination ית, more rarely יה, and are employed also for the expression of numerical parts, as חמישית *fifth part*, עשירית *tenth part*; in which sense are also used such forms as חמש *fifth part*, רבע *fourth part*.

For the manner of expressing other relations of number, for which the Hebrew has no appropriate forms, see Syntax, § 120

## CHAPTER IV.

### OF THE PARTICLES.

#### § 99.

#### GENERAL VIEW.

1. THE particles, which in general are signs of the subordinate relations of speech, expressing the close connection of words with one another, and the mutual relation of sentences and clauses, are most of them borrowed or derived forms from the noun, and in part also from the pronoun and verb (§ 30, 4). Very few of them can be regarded, with certainty, as primitive.

2. Of those which are not primitive, the origin is threefold : 1) they are *borrowed* from other parts of speech ; i. e. certain forms of the verb, noun, or pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *verum, causa*, and the Eng. *save, lieve, fain* ; 2) they are *derived* from other parts of speech, either *a*) by the *addition of formative syllables*, like יום *by day* from יום (§ 100, 3), or most commonly *b*) by *abbreviation* occasioned by the frequent use of these words. This abbreviation is effected in various ways ; and in many of the forms resulting from it, the original one can no longer be recognized ; e. g. אך *only* (prop. *certainly, certe*) for אכן.

Compare in German, *gen* from *gegen*, *Gegend* ; *seit* from *Seite* ; *weil* (orig. a particle of time like the Eng. *while*) from *Weile* ; in English *since* (old Eng. *sithence*), *till*, contr. from *to while*.

Such words suffer still greater changes in the Greek and Latin languages, and in those derived from the Latin; e. g. *ἀπό*, *ab*, *a*; *ἐξ*, *ex*, *e* *ad* Fr. *d*; *aut*, Fr. *ou*, Ital. *o*; *super*, Ital. *su*.\*

In some instances the particle has been so much abbreviated, that it has lost its character as an independent word, having dwindled away to a single consonant *prefixed* to the following word (like the preformatives of the Imperfect, § 47, 1, 2); e. g. *ל* from *לָא* (§ 102).

That this reduction of a whole word to a single letter belongs actually to the history of the language, in its process of formation, is evident from the fact, that in the later Hebrew and the Aramæan (that is, in the progressive history of the Semitic stock), such abbreviations become greater and more frequent. Thus the shortening of *אֲשֶׁר* to *אֲשֶׁ* and even to *אֲשֶׁ*, becomes more and more common in some of the latest books of the Old Testament, and afterwards in the Rabbinic writings, nearly supplanting the full form; from *דִּי* of the Biblical Chaldaism comes the later form *דִּי*; the modern Arabic has, e. g., *hallaq* (now) from *hālwaqt, lēsh* (wherefore?) from *li-ayyi-sheîn*, and many others. This is shown also by the above analogies from the western tongues. Such, indeed, is the natural progress of all languages. The use of the simplest particles belongs, however, to the earliest epochs of the Hebrew language; at least to the oldest of its monuments that have come down to us.

It is not strange that the derivation of these particles, which often differ widely from the original form, should sometimes be obscure. This is the case, however, with but few of them; and, in regard to these, there is at least the general probability of a similar derivation.

3. Less frequently, particles are formed by *composition*; as *מִדֵּרוּעַ* *wherefore?* for *מִהֵדֵרוּעַ* *how taught?* i. e. *qua ratione ductus?* comp. *τί μαθών*; *בְּלֶעֱדֵי* *besides*, from *בַּל* and *עֲדֵי*; *מִמַּעַלָּה* *from above*, from *מִן*, *לָ*, *מִעַלָּה*.

More frequent is the combination of two or more words without contraction; as *בֵּרַעַל בֵּן*, *אִם בֵּר*, *אִם בֵּר*, *אִם בֵּר*.

## § 100.

### ADVERBS.

1. As primitive adverbs, may be regarded the negative *לֹא*, and perhaps some particles of place and time, as *שָׁם* *there*, *אָז* *then*.

\* Even short phrases are contracted to one word, e. g. *forsitan* from *fors sit an*, Fr. *peut-être*. In the Chinese, most of the particles are verbs or nouns; e. g. *iù* *to give*, employed as a sign of the dative; *lì* *to make use of*, hence *for*; *něi*, *the interior*, hence *in*.

So at least we may regard them, for the immediate stand-point of grammar, though a reference to still other roots, particularly the pronominal, is possible.

2. Examples of other parts of speech, which, without any change of form, are used *adverbially*, are :

a) Substantives with prepositions ; e. g. בְּמֵאֳדָה (*with might*), *very, greatly* ; לְבַד alone (prop. *à part*), with suff. לְבַדִּי *I alone* ; מִפְּנֵי within ; כְּאַחַד (*as one*), *together*.

b) Substantives in the accusative (the *casus adverbialis* of the Semites, § 118), comp. τῇν ἀρχήν. Exs. מֵאֳדָה (*might*), *very, greatly* ; אִפְסָה (*cessation*), *no more* ; הַיּוֹם (*this day*), *to-day* ; יְחִיד (*union*), *together*. Many of these substantives very seldom exhibit their original signification as nouns, e. g. סָבִיב and plur. סְבִיבוֹת (*circuit*), *around* ; others have wholly lost it, as כָּבֵד (*length*), *long ago* ; עוֹד (*repetition*), *yet again, farther, longer*.

c) Adjectives, especially in the feminine (answering to the *neuter*), as כֵּן *recte, ita* (prop. *rectum*), ראשונה (*primum*), *at first, formerly*, רַבָּה and רַבָּת (*multum*), *much, enough*, נִפְלְאוֹת (*wonderfully* (prop. *mirabilibus*, sc. *modis*), שְׁנִית *the second time*, יהודית *Jewish*, i. e. in the Jewish language.

d) Verbs in the *Infinitive absolute*, especially in *Hiphil*, which are also to be regarded as accusatives (§ 131, 2) ; e. g. הִרְבָּה (*prop. multum faciendo*), *much*.

e) Pronouns, as זֶה (*prop. this (place) = at this place*), *here*.

For a list of the most usual adverbs, arranged according to their signification, see § 149.

3. Some adverbs have been formed by the addition of the formative syllable ׀ to substantives ; as אֱמִנָּה and אֱמִנָּה *truly*, from אֱמֶן *truth* ; הֵנָּה (*gratiarum causa*), *gratis, in vain* (from הֵן) ; רֵיקָה *vainly, frustra* ; יוֹמָה *by day*, from יוֹם. Comp. also פְּתָאֵם for פְּתָעֵם *in a twinkling*, from פָּתַע *twinkling*.

The termination ׀ occurs also in the formation of substantives, e. g. סֻלָּם *ladder* (from סָלַל) ; and hence those adverbs may be regarded as denominative nouns used *adverbially*. ׀ and ׀ being = וֹן and וֹן ( § 84, No. 15) ; comp. פְּדִיוֹן = פְּדִיוֹן *ransom, λύτρον*. But more probably, ׀ is an obsolete *plur.* ending of the noun ( § 87, 1, d), and these adverbs are properly nouns in the *accus. plur.* ; hence, אֱמִנָּה like מִישְׁרֵים used *adverbially* Ps. lviii. 2, הֵנָּה like the Lat. *gratis*, i. e. *gratiis*.

4. Adverbs formed by the abbreviation or truncation of longer words ; such, for example, as אַף *only* (prop. an affirmative parti-

cle, *certainly*, from אַכֵּן, Chald. הֲכִין, הֲכִי), and especially the interrogative הֲ, e. g. הֲלֹא *nonne*? הֲנִים *num etiam*? which originated in the more full form הֵל, Deut. xxxii. 6.

Punctuation of ה interrogative: 1) It has usually *Chateph-Pattach*, as הֲשֵׁטָה *hast thou set*? (see the examples in § 152, 2); 2) Before a letter with *Sh'ra*, it has commonly *Pattach* followed by *Daghes forte* (like the article), as הֲלֵבֶן Gen. xvii. 17, xviii. 21, xxxvii. 32, and once without this condition, viz. הֲיִיטֵב in Lev. x. 19; 3) Before a guttural it takes *Pattach* (with *Daghes f. implicited*), as הֲאֵלֶּה *shall I go*? הֲאָתָה *num tu*? 4) But before a guttural with *Qamets* it takes *Seghol*, as הֲאֵנִי *num ego*? הֲהִיטָה *num fuit*? Its place is always at the beginning of the clause.

5. Certain adverbs, which include a verbal idea, take also the *pronominal suffixes*, and generally in the same form as verbs, particularly with *Nun* (§ 58, 4). E. g. רִשְׁנוֹ *he (is) existing*; אֵינִי *I (am) not*, אֵינָהּ *he (is) not*; עוֹדָהּ *he (is) still*; אֵיךְ *where (is) he*? The same is true of הֵן and הִנֵּה *behold!* (prop. *here, here is*), with suffixes; as הֵנִי, in *pause* הִנֵּנִי and הִנֵּנִי, *behold me*; הֵנָּה; הֵנָּה, הֵנָּה, in *pause* הִנֵּנִי and הִנֵּנִי; הֵנָּה.

## § 101.

## PREPOSITIONS.

1. Most of the words which, in the usage of the language, appear as prepositions, were originally—

- a) Substantives in the *accusative case* and in the *construct state*, the noun governed by them being properly in the genitive, which is actually expressed in Arabic by the genitive ending. Compare in Eng. *in stead of*, in Latin *huius rei causa*.\* Exs. אַחֵר (*hinder part*\* [*rear*]), *behind, after*; אֵצֶל (*side*\*), *at the side of, by*; בֵּין (*intermediate space, midst*\*), *between*; בֵּעַד, בְּעַד (*interval of space, distantia*), *behind, about*; זָרִית (*removal, want*), *without, besides*; עַל (*object*), *on account of*; מִלִּפְנֵי *before, over against*; מִן (*part*), *from, out of*; לִפְנֵי (*that which is before*), *before, over against*; עַד (*progress, duration*\*), *during, until*; עַל (*upper part [space above]*),

\* The original signification of the noun is enclosed in parentheses, and marked with an asterisk if it is still in use. On the like usage in other languages, see *W. von Humboldt über die Kavisprache*, Bd. III. S. 621.

upon, over; עִם (connection, also עִמָּת, לְעִמָּת), with; תַּחַת (under part\* [space beneath]), under, in place of.

- b) Substantives in the construct state with prepositions (spec. the inseparable); as לְפָנַי (in face of), before; אַחֲרַי (after the mouth, i. e. the command\*), according to; בְּגִלְגֵּל (in the matter), on account of, לְמַעַן (for the purpose), on account of.

2. Substantives used as adverbs very readily take, in this manner, the construction of prepositions. E. g. בְּאַפְסִי, בְּאַיִן, בְּבִלִּי (in the want of), without; בְּעוֹד (in the continuing of), during; בְּדַרְ, בְּדַרְ (for the need), for, according to.

### § 102.

#### PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section, מִן is frequently written as a *prefix*, yet without wholly losing its *Nun*, which is represented by a *Daghesh forte* in the following letter, as מִן־עֵר from the forest.

The different forms of this preposition are used as follows. a) The full and independent form מִן is employed chiefly before the article, as מִן הָאָרֶץ; but also, especially, before the feebler letters, as מִן־אֵז Jer. xlv. 18, מִן־בְּנֵי 1 Chr. v. 18, and elsewhere in the later books (as in Syriac). There is, besides, a poetic form מִנִּי (comp. § 90, 3, a). b) Most frequent is the form מִי, viz. as a *prefix* with *Daghesh forte* in the following letter, which can be omitted only when the letter has *Sh'va* (§ 20, 3, b). Before gutturals this becomes מִי (§ 22, 1), e. g. מִי־אֶדָם, מִי־אֶדָם, and also מִי before ה, as מִי־חוּץ, מִי־חוּץ Gen. xiv. 23.

2. There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 99, 2) to a single prefix consonant, with the slightest vowel (*Sh'va*); namely,

- בְּ in, at, on, with (from בֵּית, בֵּי),  
 לְ towards, to (from לָאֵל),  
 כְּ like, as, according to (from כֵּן)\*.

\* The derivation of לְ immediately from לָאֵל, and more remotely from a stem meaning *appropinquavit, accessit* (Heb. and Aram. לָיָה, לָיָה *adhæsit, se adjunxit*, Arab. وَلَّى *accessit*) is beyond question. On the derivation of בְּ from בֵּית, in Aram. also בֵּי, prop. in the house, hence in (not from בֵּין *between*), see *Gesenius*, Man. Lex. art. בְּ. Note at the end. The signification of כְּ (from כֵּן) is properly, so; doubled כְּ-כְ as—so.

The pointing of these prefixes is as follows:

a) They have properly simple *Sh'va*, which is varied, however, according to § 28, 1, 2, e. g. לְפֵרִי *to fruit*, בְּאַרִי *as a lion*; and before feeble letters according to § 23, 2 and § 24, 1, a, e. g. לְאַמֵּר for לְאָמֵר, לְיָהוּדָה.

b) Before the article they usually displace the ה and take its pointing, as בְּנֵן for בְּהֵן *in the garden*. See § 35, Rem. 2.

c) Immediately before the tone-syllable, in monosyllabic or dissyllabic words with the tone on the penultima, they also take *Qamets* (*Prætonic*, § 26, 3); not always, however, but only in the following cases: α) before Infinitives of the above-mentioned form, as לָהֵחַ *to give*, לָדַיִן *to judge*, לָלֶדֶת *to bear*, except when the *Inf.* is followed by another word as its subject or object § 133, as בְּשֵׁשֶׁת Num. viii. 19, בְּשִׁבְתָּ Judges xi. 26; β) before many pronominal forms, as בּוֹיָה, לּוֹיָה, כּוֹנֵה, כּוֹנֵלָה like *these*; particularly בָּכֶם, לָכֶם, בְּכֶם, and בָּהֶם, לָהֶם, כָּהֶם (see § 103, 2); γ) when such a word is closely connected with the foregoing one, and is thereby separated from the one following, e. g. מִפֶּה פֶּה *mouth to mouth* 2 Kings x. 21, בֵּין מַיִם לַמַּיִם *between water and water* Gen. i. 6; especially at the end of a clause, as in the instructive example Deut. xvii. 8; likewise לְנֶצַח *to eternity*, but לְנֶצַח נְצָחִים *to all eternity*, Is. xxxiv. 10.

d) To the interrogative מָה they are very closely joined by *Pattach* and *Daghesh forte*; as בַּמָּה *by what?* כַּמָּה *how much?* לָמָּה (*Milēl*) *for what? why?* Comp. the *Vav consecutive* of the Imperfect (§ 49, 2). Before gutturals. מִלְּמָה (*Milra*) is used for the latter.

Rem. The word מִהְיָה, which has not its own original vowels (probably מִהְיָה) but those of מִהְיָה (see the word in the *Lexicon*), takes *prefixes* also after the manner of the latter; as מִהְיָה, בִּמְהָה, מִמְהָה, because these were to be read מִמְהָה, בִּמְהָה, מִמְהָה.

## § 103.

### PREPOSITIONS WITH SUFFIXES, AND IN THE PLURAL FORM.

1. The prepositions being originally nouns (§ 101), they follow the analogy of the noun in their connection with pronouns; i. e. they take the nominal form of the suffix (§ 91, 1, 2), as אִצְלִי (prop. my side) *by me*, אִתִּי (my vicinity) *with me*, תַּחְתִּי (my place) *instead of me*, like *mea causa*, *on account of me*.

Rem. 1. The preposition אִתְּ *at (apud), with* (from אִתְּ), is distinguished from אֵת, the sign of the definite accusative (§ 117, 2), when they take suffixes, by the difference of pointing. The former has, e. g., אִתִּי, אִתְּךָ, אִתְּהֶם, while the latter retains its original *o* before most of the persons, as אֵתִי *me*, אֵתְךָ *thee*, אֵתְהֶם *him*, אֵתָּה *her*; אֵתָּנוּ *us*, אֵתְכֶם, אֵתְכֶן *you*. אֵתָּם and אֵתְהֶם *them*. But in the later books, especially in the books of Kings and in Jeremiah and Ezekiel, are found אִתְּי, אִתְּם inaccurately formed from אֵת *with*.

2. The preposition **עִם** *with* takes *Qamets* before **כֶּם** and **הֶם**, by which the doubling of the *Mem* is made more audible, as **עִמָּכֶם**, **עִמָּהֶם**. In the first person, besides **עִמִּי** is found **עִמָּדִי**.

3. It is but seldom that verbal suffixes are attached to prepositions, as **תַּחְתָּי** 2 Sam. xxii. 37, 40, 48 (for which **תַּחְתִּי** occurs in Ps. xviii. 37, 40, 48), **תַּחְתָּהּ** Gen. ii. 21, and **בְּעָדָי** Ps. cxxxix. 11 (here in order to rhyme with **רִשְׁיָפְנִי**). We may, however, explain this form of the *suffix* here, as expressing a direction *whither*; namely in 2 Sam. above quoted, **תַּחְתָּי** [coming or brought] *under me*, place *whither* (together with **תַּחְתִּי** [being] *under me*, place *where*), **תַּחְתָּהּ** *into its place* ("he put flesh into its place"), **בְּעָדָי** *around about me*.

2. When pronominal *suffixes* are attached to the *prefix* prepositions (§ 102), there is a tendency in some cases, especially with the shorter *suffixes*, to lengthen the preposition in order to give it more body and support. This is at least apparent in **בְּ** and **לְ** with a full vowel, for **בִּי**, **לִי** (§ 102, 1, c); to **בְּ** is appended the syllable **מוֹ**, and **מִן** is lengthened into **מִמֶּנּוּ** (prop. *a parte, on the part of* —).

a) **לְ** with suffixes :

<i>Sing.</i>		<i>Plur.</i>	
1	<b>לִי</b> <i>to me.</i>	<b>לָנוּ</b> <i>to us.</i>	
2	$\left\{ \begin{array}{l} m. \text{ לָךְ, לְךָ, in pause לָךְ} \\ f. \text{ לָךְ} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{לָכֶם} \\ \text{לָכֶן, לְכֶנָּה} \end{array} \right\}$	<i>to you.</i>
3	$\left\{ \begin{array}{l} m. \text{ לוֹ} \text{ to him.} \\ f. \text{ לָהּ} \text{ to her.} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{לָהֶם, לְהֶמָּה, poet. לָמוֹ*} \\ \text{לָהֶן†} \end{array} \right\}$	<i>to them.</i>

**בְּ** takes suffixes in the same manner, except that with the 3d *pers. plur.* the forms are **בָּהֶם**, **בָּם**, *fem.* **בָּהֶן**.

\* It has often been asserted, that the form **לָמוֹ** stands also for the *sing.* **לוֹ**. For this various explanations have been sought; something analogous may certainly be found in the form **תַּקְטִלְנָה** used for **תַּקְטִל** (§ 47, Rem. 3). But, in fact, it is so used only with reference to *collectives*; see Gen. ix. 26 (in reference to Sem = the Semites), Ps. xxviii. 8; lxxiii. 10 (in reference to the people), Is. xlv. 15 (in reference to **פָּסָל**, **אֵל**, which the Seventy have rendered *ἑαυτοῖ*), liii. 8 (in reference to the foregoing **דּוֹרוֹ** *his generation*, i. e. He and his contemporaries).

The same is true of **עָלֵימוֹ** for **עָלֵיהֶם**; see Job xx. 23 (in reference to the ungodly man, who in the whole representation, vs. 5–20, is a collective,—nay, it begins v. 5 with the plural **רָשָׁעִים**), and xxvii. 23 (comp. at the beginning, v. 13, **צָרִיּוֹרִים**). More strange is **עָלֵימוֹ** Job xxii. 2 in reference to **אָדָם** *man (homo)*. But this also is undoubtedly collective.

† Not **לָהִי**, which signifies *therefore*.

b)  $\text{בְּ}$  with suffixes :

	Sing.	Plur.
1	$\text{בְּמִינִי}^*$ as I.	$\text{בְּמִוְנוֹ}$ as we.
2	$\left\{ \begin{array}{l} m. \text{ בְּמִוְהוּ} \\ f. \text{ —————} \end{array} \right\}$ as thou.	$\left\{ \begin{array}{l} \text{בְּמִוְנוֹם, בְּכֶם} \\ \text{—————} \end{array} \right\}$ as ye.
3	$\left\{ \begin{array}{l} m. \text{ בְּמִוְהוּ} \\ f. \text{ בְּמִוְהָ} \end{array} \right\}$ as he. as she.	$\left\{ \begin{array}{l} \text{בְּהֶם, בְּהֶם, בְּמִוְהֶם} \\ \text{—————} \end{array} \right\}$ as they.

c)  $\text{מִן}$  with suffixes :

	Sing.	Plur.
1	$\text{מִמִּנִּי}$ , poet. $\text{מִנִּי}$ , from me.	$\text{מִמִּנּוֹ}$ from us.
2	$\left\{ \begin{array}{l} m. \text{ מִמֶּה} \\ f. \text{ מִמֶּה} \end{array} \right\}$ in pause $\text{מִמֶּה}$	$\left\{ \begin{array}{l} \text{מִמֶּם} \\ \text{מִמֶּן} \end{array} \right\}$ from thee. from you.
3	$\left\{ \begin{array}{l} m. \text{ מִמִּנּוֹ, poet. מִנּוֹהוּ, מִנּוֹהוּ} \\ f. \text{ מִמִּנּוֹה} \end{array} \right\}$ from him. from her.	$\left\{ \begin{array}{l} \text{מִמֶּהם, poet. מִנּוֹהֶם} \\ \text{מִמֶּנּוֹ} \end{array} \right\}$ from them.

The syllable  $\text{מִן}$  in  $\text{בְּמִינִי}$  (in Arabic  $\text{مَا}$  = Heb.  $\text{מִה}$  *what*, prop. according to *what I*, for *as I*) is in poetry appended to the simple prefixes  $\text{בְּ}$ ,  $\text{לְ}$ ,  $\text{מִן}$ , even without suffixes, so that  $\text{בְּמִנִּי}$ ,  $\text{לְמִנִּי}$ ,  $\text{מִנּוֹ}$  appear again as independent words. In this case, poetry distinguishes itself from prose by the longer forms; but in the case of  $\text{מִן}$  it has adopted the shorter ones, resembling those of the Syriac.

In the table of  $\text{מִן}$  with suffixes,  $\text{מִמִּנּוֹ}$  from him is contracted from  $\text{מִמִּנּוֹהוּ}$  (according to § 19, 2, *extr.*), and coincides in form with  $\text{מִמִּנּוֹ}$  from us, which comes from  $\text{מִמִּנּוֹהוּ}$ . The Palestinian grammarians proposed to distinguish the latter by writing it  $\text{מִמִּנּוֹה}$ , which *Ibn Esra* justly censures. The form  $\text{מִמִּנּוֹה}$  is always written without *Mappiq*, and comes from  $\text{מִמִּנּוֹה}$ .

3. Many prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen* [and the Eng. *besides*]. For the ground of this, see § 108, 2, a.† They occur (some of them exclusively, while others have also the singular) in the plural construct state, or in connection with those forms of the suffixes which belong to plural nouns (§ 91, 2). These are :

\* The use of  $\text{נִי}$  for  $\text{נִי}$ , in this case, is merely euphonic.

† Some of these words, which come from stems  $\text{לָהּ}$ , namely  $\text{אֵלַי}$ ,  $\text{עֵלַי}$ ,  $\text{עִדִּי}$ , might indeed be referred to singular forms, as  $\text{אֵלַי}$ ,  $\text{עֵלַי}$ ,  $\text{עִדִּי}$ ; but the analogy of the others makes it more probable that these are also to be regarded as plurals. Comp. the plural forms  $\text{בֵּינֵינוּ}$  from  $\text{בֵּין}$ ;  $\text{רַעִי}$ ,  $\text{רַעִיךָ}$ , &c. from  $\text{רַע}$ .

אַחַר, more frequently אַחֲרֵי (prop. *space behind, rear*), *behind*, with *suff.* always אַחֲרֵי *behind me*, אַחֲרֶיךָ *behind thee*, אַחֲרָיו, אַחֲרֵיכֶם, &c.

אַל, poet. also אֵלֵי (regions, directions), *towards, to*, with *suff.* always אֵלַי *to me*, אֵלֶיךָ, אֵלָיו, אֵלֵיכֶם.

בֵּין (interval of space), *between*, with *suff.* בֵּינִי, בֵּינָךְ, but also בֵּינֵינוּ, בֵּינֵיכֶם, בֵּינֵיהֶם (from בֵּינָיו, בֵּינָיו, intervals).

מִן *from, out of*, seldom מִמֶּנִּי (plur. constr. state), Is. xxx. 11.

עַד (progress, duration, from עָדָה) *as far as, unto*, plur. (poet.) עָדַי, but with *suff.* עָדֶיךָ, עָדָיו, עָדֵיכֶם (the last also with *Qamets*).

עַל *upon, over*, constr. state of עַל *that which is above* (from עָלָה *to go up*), plur. (poet.) עָלַי, but with *suff.* also in prose עָלֶיךָ, עָלָיו, עָלֵיהֶם, עָלֵיכֶם, for which עָלֵימֶנּוּ is also frequent in poetry.

תַּחַת *under* (prop. *that which is beneath*), with *suff.* in the plural תַּחְתָּיו, תַּחְתֵּיהֶם, but also in the singular תַּחְתָּם.

## § 104.

### CONJUNCTIONS.

1. Conjunctions serve to connect words and sentences, and to express their relation to each other. Most of them were originally other parts of speech, viz.

a) Pronouns, as אֲשֶׁר and כִּי *that, because, for*, the former being at the same time the common *relative pronoun*, the latter also derived from a pronominal stem (§ 36).

b) Adverbs, as אֵל (not), *that not*, אִם (num?), *if*. Also adverbs with prepositions; e. g. בְּתוֹךְ (in the not yet), *before that*; or with a conjunction added, as כִּי אִם *there is added that* = *much less or much more*.

c) Prepositions which are fitted by the addition of the conjunctions אֲשֶׁר and כִּי to show the connection between propositions; e. g. לְעַן אֲשֶׁר *because* (from לְעַן *on account of*), prop. *on this account, that*, אַחֲרֵי אֲשֶׁר *after that*, כַּאֲשֶׁר *according as*, עַקֵּב כִּי and עַקֵּב אֲשֶׁר (*in consequence, that*), *for the reason that, because*. The preposition may still be employed in this manner, even when the conjunction is omitted; e. g. עַל (for אֲשֶׁר) *because*, עַל־כֵּן (for עַל־כֵּן־אֲשֶׁר) *on this account that, because*.

In like manner, all prepositions before the Infinitive may be translated by conjunctions with the finite verb (§ 132, 2).

2. Even those words which are no longer in use except as conjunctions, seem to have belonged originally to other parts of speech, particularly the noun, and they generally betray their affinity with verbal roots. Exs. **אַ** (prop. *desire, choice*, from **אַהַב** *to desire*, comp. Prov. xxxi. 4) *or*, like *vel, ve*, kindred with *velle*; **פָּן** (*a turning away*, from **פָּנָה**) *that not*. Even the only prefix conjunction **וְ** *and*, must perhaps acknowledge relationship with **וּר** *a binding or fastening, a nail*.

The pointing of **וְ** is in several respects analogous with that of the prefix prepositions **בְּ**, **כְּ**, **לְ** (§ 102, 2); but it has also, as a feeble letter, some peculiarities.

- a) It has commonly a simple *Sh'va* (**וְ**).
- b) Before words whose first consonant has simple *Sh'va* (excepting the case *c*), the *Vav* is sounded *û*, as **וְלֹכַל** *and to all*. It is also sounded thus (with the exception of the case *d*) before its cognate letters, the labials **ב**, **מ**, **פ**, as **וּמַלְלָהּ**; and even before a *Chaleph* (under letters not guttural), as **וַיַּהֲבֵה** Gen. ii. 12.
- c) Before **וְ** the *Vav* takes *Chireq*, e. g. **וַיְהִי** (for **וַיְהִי**, comp. § 28, 1, and § 24, 1, *a*); before **הְ** and **חְ** it takes *Chireq* and *Seghol*, as **וְהִירִיחָם** Jos. viii. 4, and **וַחֲרִיבָה** Gen. xx. 7 (comp. § 63, Rem. 5).
- d) Immediately before the tone-syllable, it often takes *Qamets*, like **בְּ**, **כְּ**, **לְ**, and with similar limitations (§ 102, 2, *c*); especially when words are connected in pairs, as **וְהָיָה וְנָבִיא** Gen. i. 2, **וְלַיְלָה** viii. 22, but chiefly at the end of a short clause, hence **וְשָׁם וְהָיָה וְנִפְתָּח** Gen. vii. 13, **וְנִפְתָּח וְאֵלֶיהֶם וְנִמְלָךְ** 1 Kings xxi. 10. But the case is different, when it stands in close connection with words following, as **וְאִישׁ וְאִישׁ יָלַד בָּהּ** Ps. lvii. 5; and hence, especially, with certain monosyllabic words, whose nature it is to attach themselves to that which follows; so always, **וְנָם**, **וְלֹא**, **וְנָח**, and the like.

## § 105.

## INTERJECTIONS.

1. Among the interjections, there are several which are merely natural sounds expressed in writing, as **אַה**, **אָה** *ah!* **הוּרִי** *ho!* **הוּרִי** *aha!* **וּו** *wo!* **הוּרִי** *ho!* **אָה** *aha!*

2. Most of them, however, like the other particles, were borrowed from other parts of speech, which, in animated discourse, gradually came to be used as interjections; as **הִנֵּה** or **הִנֵּה** *behold!* (prop. *here*); **הִנֵּה**, plur. **הִנֵּה** (prop. *give*, Imp. from **יָהַב**) for *age, agite, come on!* **לָכֵה**, **לָכֵה** (prop. *go*), in the same sense; \* **תְּלִילָה**

\* **תְּלִילָה** and **לָכֵה** are also used, in this form, with the feminine and with the plural; a proof that they have wholly taken the nature of interjections.

*far be it!* prop. *ad profana!* בִּי (perhaps for בְּעִי *entreaty*), *I beseech, hear me*; נָא (*up! come on!* in Æthiop. an Imp. *go to! come on!*), *pray now!* a particle of incitement and entreaty (all ways subjoined).\*

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\* The particle נָא serves for the expression of various shades of meaning, which are exhibited in different places in the Syntax. A brief view only is given here. It stands *a*) after the *Imp.* in command as well as entreaty (§ 130, 1, Rem.); *b*) with the *Impf.* as well the first as the third person (§ 127, 3, *b*, and § 128, 1); *c*) once with the *Perf.* (§ 126, 4, Note); *d*) with various particles, as נָא הִנֵּה *behold now*; particularly with conjunctions, as נָא אֲלֵנִי *ne quæso*, and נָא אֲנִי-אֵלֶיךָ *if now, εἴ ποτε*, *if* with a courteous or modest limitation.—In courtly language, these particles are heaped together in every way; Gen. xviii. 3, xix. 7, 8, 19, 1. 17.

## PART THIRD.

### SYNTAX.

#### CHAPTER I.

#### SYNTAX OF THE NOUN.

##### § 106.

#### RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE, — OF THE ABSTRACT TO THE CONCRETE.

IN the Hebrew language, there is a want of adjectives in proportion to the substantives, and some classes of adjectives (e. g. those of *material*) are almost wholly wanting.\* This deficiency is supplied by substantives, and especially in the following ways :

1. The substantive employed to express some quality in another is placed after it in the genitive. So constantly in designating the material of which a thing is made, e. g. כֶּסֶת כְּלֵי כֶסֶת *vessels of silver* = *silver vessels* ; אֲרוֹן עֵץ *ark of wood* = *wooden ark*, like *des vases d'or* ; in like manner אֶחָדָה עוֹלָם *an eternal possession*, Gen. xvii. 8, מְחִי מִסְפָּר *men of number*, i. e. *few men* Gen. xxxiv. 30, אֶבֶן יָקָר *a precious stone* Prov. xvii. 8. This construction was also employed, even in cases where the language supplies an adjective ; e. g. בְּגָדֵי הַקֹּדֶשׁ *the holy garments*, Ex. xxix. 29. Comp. *un homme de bien*.

*Rem.* 1. Less frequently, the substantive which expresses a quality in another is followed by it in the genitive ; as מִבְּחַר עֲמָקָיְךָ *the choice of thy valleys*, i. e. *thy choicest valleys*, Is. xxii. 7, comp. xvii. 4, xxxvii. 24 ; Gen. xxiii. 6 ; Ex. xv. 4. But with the substantive כֹּל (the) *whole*, for *all of*, *all*, this is the usual construction (see § 111, 1, *Rem.*).

The place of an adjective, when it would be predicate of the sentence, is sometimes supplied directly by the substantive ; e. g. Gen. i. 2 ; *and the earth was desolation and emptiness* ; Job iii. 4, *let that day be*

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\* There are a few adjectives of this kind formed after the manner of passive participles, אֲדָרִי of cedar, נְחוּשׁ of brass, comp. *cuneatus* (wedge-formed).

darkness; Ps. xxxv. 6, lxxxviii. 19, cx. 3, Is. v. 12, Job xxiii 2, xxvi. 13. More seldom the substantive takes a preposition; as in Ps. xxix. 4, *the voice of Jehovah is בְּכֹחַ with power, for powerful.*

2. Adjectives which denote a property, quality, or habit where they would stand by themselves as substantives, are often expressed in Hebrew by a periphrasis, in which an abstract noun designating the attribute is preceded by one of the following nouns denoting its subject; viz.

a) By אִישׁ *man*, e. g. דְּבָרִים אִישׁ *an eloquent man*, Ex. iv. 10; אִישׁ חָכָם *a wise man*, Prov. xxiv. 5. b) By בָּעַל *master, possessor*, e. g. בָּעַל שָׁעַר *hairy*, 2 Kings i. 8; בָּעַל הַחֲלֻמוֹת *the dreamer*, Gen. xxxvii. 19. c) By בֶּן *son* and בַּת *daughter*, e. g. בֶּן-חַיִל *a valiant man*, 1 Kings i. 52; בֶּן-קְדָמָה *an inhabitant of the East*, Gen. xxix. 1; בֶּן-שָׁנָה *one year old*, Ex. xii. 5; בֶּן-מָוֶת *doomed to death*, 1 Sam. xx. 31; בַּת בְּלִיַעַל *a worthless woman*, 1 Sam. i. 16.

It is a bolder construction, and found only in poetry, when the abstract is used directly for the concrete, as בְּלִיַעַל *worthlessness*, for *worthless*, like *scelus* for *sclestissimus*; and at the same time for the plural, as קֶשֶׁת *bow* for *bowmen*, Is. xxi. 17, קַצִּיר *harvest* for *harvesters*, xvii. 5. On this, as a common characteristic of language, see § 83, Rem. 1.

Rem. That, on the contrary, forms of adjectives and concretes often take the abstract signification, especially in the Feminine, has been shown in § 84; comp. § 107, 3, b.

We may here remark also, that the poets employ certain *epitheta ornantia* (which are at the same time *perpetua*) alone without the substantive; e. g. אֲבִיר *the Strong*, i. e. *God*; אֲבִיר *the strong*, i. e. *the bullock*, in Jeremiah *the horse*; רִיזֵן *the Majestic, August, = the Prince*; לְבָנָה *pallida* i. e. *luna*. In Arabic this is yet far more common. Comp. *merum* for *vinum*, ὕγρη i. e. *the sea* Odyss. 1, 97.

### § 107.

#### USE OF THE GENDERS.

Whether the Hebrew regarded a substantive as feminine is known partly from the feminine ending (§ 80, 1, 2), partly from its construction with a feminine predicate, and in most cases, though there are many exceptions (§ 87, 4), from the feminine plural form. We are now to show in what manner the designation of gender was employed.

1. The most natural use of it was with reference to the physical distinction of sex in men and beasts, but with several gradations, according as this natural distinction is more or less strongly indicated. The principal cases are the following; viz.

a) when the male and female are designated by entirely different words, and the latter, of course, requires no feminine ending, as *father*, *mother*, in Heb. אב, אם; אֵל ram, רֵחַל ewe, חֲמֹר ass, אֶחָיו she-ass; b) when the female is designated by the addition of the feminine ending, as אָח brother, אָחוֹת sister; עָלָם young man, עֲלָמָה young woman; פֶּר juvencus, פֶּרָה juvenca; עֵגֶל vitulus, עֵגְלָה vitula; c) when the feminine gender is shown only by the construction (*communia*), as in ὁ, ἡ βούς; ὁ, ἡ παῖς; e. g. נָמִל camel, masc. Gen. xxiv. 63, but fem. xxxii. 16; בָּקָר masc. male cattle, Ex. xxi. 37, but fem. for female cattle, Job i. 14; d) when, without regard to the natural distinction of the sexes, only one form is employed in the same gender to designate both (*epicæna*), as in ὁ λύκος, ἡ γελιδών; e. g. דֶּב שָׁמַר masc. a bear robbed of her young, Hos. xiii. 8 (but construed as feminine in 2 Kings ii. 24); אֵלִיָּה masc. ox, Ps. cxliv. 14, where the female of the ox-kind is meant.

Often, in cases where the language makes the distinction of genders as in *a*, *b*, and *c*, writers neglect to do it, and employ the more general and indefinite terms. E. g. חֲמֹר and אֵיל as fem. for אֶחָיו and אֵגְלָה, 2 Sam. xix. 27, and Ps. xlii. 2; also נָעַר a youth, for נַעֲרָה, in the Pent. and in Ruth ii. 21, comp. Job i. 19. Compare in German *Gemahl* for *Gemahlin*; in Arabic also, the older written language shuns the use of feminine forms (e. g. בַּעֲלָה mistress, עֲרוּשָׁה bride), which become more and more common in later usage.

This sparing use of the distinctions of gender appears also in other examples; viz. אֲדָמָן masc. architect, Prov. viii. 30, where wisdom (fem.) is meant (comp. *artifex omnium natura*, Plin. 2, 1); מֵת a dead body (masc.), spoken of the corpse of a woman, Gen. xxiii. 4, 6; אֱלֹהִים for a goddess, 1 Kings xi. 5; so in Eng. *instructor* for *instructress*, and in Lat. *auctor*, *martyr*.

Among *epicæne* nouns are found names of whole species of animals, which the mind conceived as masculine or feminine, according as they appeared strong and powerful, or weak and timid. E. g. masc. כֶּלֶב dog, זֶבֶד wolf; fem. יוֹנָה dove, חֲסִידָה stork, בֵּיתֹה ostrich, אֶרְנָבֶת hare.

2. The designation of the feminine gender, by its appropriate ending, is most uniform in the adjectives and participles. (§ 87, 5.)

3. Besides objects properly feminine, there are others (nearly the same which in Greek and Latin are *neuter*), for which the feminine form is preferred, viz.

a) *Things without life*, for which the feminine, as the weaker, seemed to be the most suitable designation, as יָרֵךְ side (of the human body), thigh, יַרְדֵּה side (of a country), district; מִצֵּחַ brow, מִצְחָה greave (from the resemblance).

b) Hence *abstract ideas*, which at least decidedly prefer the feminine form, even when the masculine is also in use; as נָקָמָה, נָקָם *vengeance*, עֲזָרָה, עֲזָרָה *help* (§ 84, 11, 12). Adjectives when used in a neuter sense as substantives (like τὸ καλόν), commonly take the fem. form, as יְכוּנָה *the right*, Ps. v. 10; so also in the plur. גְּדֻלָּה *great things*, Ps. xii. 4.

c) The feminine is sometimes applied as a designation of *dignity* or *office*, which borders on the abstract sense, as פְּרִינָה *Princes* (like *Highnesses*); in like manner קַהֲלָה *concionator* (applied to king Solomon, = *the preacher Wisdom*); comp. סִפְרָה as the name of a man, in Neh. vii. 57, Ezra ii. 55. Even in the fem. plur. form אֲבוֹת *fathers*, the reference to *dignity* seems not improbable. These words are construed, agreeably to their signification, with the masculine. This usage is more extensive in Arabic, Æthiopic and Aramæan, e. g. in *Chalipha* (*Caliph*) הַלִּיפָה. There is a remote likeness in the Lat. *magistratus*, Ger. *Herrschaft*, [Eng. *lordship*] for *Herr* [Eng. *lord*], *Obrigkeit* for *Oberer*, Ital. *podestà*, &c.

d) *Collectives*, as אֲרֵיחַ *wanderer, traveller*, אֲרֵיחָה *caravan*, prop. *that which wandereth*, for *the wanderers*; גִּזְלָה (from the masc. גִּזְלָה *the company of exiles*; יוֹשְׁבָהּ Is. xii. 6, Mic. i. 11, 12, prop. *that which inhabileth*, for *the inhabitants*; אֲרֵיחָה, Mic. vii. 8, 10, for *the enemies*. So often in the Arabic. Comp. the poetic בַּת צֵר equivalent to בְּנֵי צֵר *the inhabitants of Tyre*, בַּת עַמִּי = בְּנֵי עַמִּי *my countrymen*. Examples of its application to things without life, עֵצָה *timber*, בָּנָה *clouds*, אֲרָזָה *cedar wainscotting*. Comp. τὸ ἵππων and ἡ ἵππος for *the cavalry*, ἡ ἀμάχῃς (Herodotus I., 80).

e) On the contrary, the feminine sometimes appears, as in Arabic, to denote *an individual of a class*, while the masculine is applied to the class or species, e. g. אֲנִי *ships, fleet* (1 Kings ix. 26, comp. 2 Chron. viii. 18), אֲנִיָּה *a single ship*; שֵׁצֶר *hair* (collectively), שֵׁצֶרָה *a single hair* (see Judges xx. 16, Ps. xl. 13); שִׁיר *song, ode*, also collectively, שִׁירָה *a single ode*; so also אֲנָנָה *a fig*, נֶצֶחַ *a flower* (with the collective נֶץ Gen. xl. 10); שׁוֹשַׁנָּה *a lily* (with שׁוֹשֵׁן) and others, though the distinction is in part effaced in the Hebrew.

4. Many words (besides certain names of objects properly feminine, No. 1, a) are distinguished by the feminine construction, without the characteristic ending. They are chiefly embraced in the following classes:

a) Names of *countries* and *towns*, contemplated as mothers,\*—as it were nurses.—of the inhabitants; e. g. אֲשִׁירָה *fem. Assyria*, אֲדָמָה *fem. Idumea*, צֵר *Tyre*; so also *appellatives*, denoting *countries, towns*, and *locality* in general, as אֶרֶץ *earth, land*, תֵּבֵל *the world*, יְרֵד *city*, דֶּרֶךְ *and*

\* Thus אִם, 2 Sam. xx. 19 and on Phœnician coins, stands for *mother-city* μητρόπολις (comp. μήτηρ, *mater*); and by the same figure, the inhabitants were called *sons* of the country, as *sons of Zion*, Ps. cxlix. 2; *sons of Babylon*, Ezek. xiii. 15 (comp. son of the house, son of the womb).

אָרֶחַ *way*, הַיָּצֵר *court*, מַחֲנֶה *camp*, שָׂאֵל *under-world*, גֶּרֶן *threshing-floor* well, &c., and sometimes even מְקוֹם *place*.\*

As names of people are commonly masculine, it often happens, that the same word is used as *masc.* for the name of a people, and as *fem.* for the name of a country; e. g. יְהוּדִים *masc. Jews*, Is. iii. 8, *fem. Judæa*, Lam. i. 3; אֲדוּמִים *masc. Idumæans*, Num. xx. 20, *fem. Idumea*, Jer. xlix. 17.

But such names are also construed as *fem.* when the *people* is meant, by a metaphorical use (like the German *Polen ist im Aufstande*), Job i. 15; 1 Sam. xvii. 21; Is. vii. 2; xxi. 2.†

b) *Members and parts of the body in man or beast*, יָד *and* כַּף *hand*, רֶגֶל *foot*, עֵינַי *eye*, אוֹז *ear*, זְרוֹעַ *arm*, לָשׁוֹן *tongue*, נֹרֶן *horn*, כַּנָּף *wing*, שֵׁן *tooth*, זָקֵן *beard*, בֶּטֶן *womb*; probably with reference to their suberviency as mere instruments,‡ and hence also words for *inanimate instruments* and *utensils*, as חֶרֶב *sword*, יָתֵד *pin*, מַטֵּה *and* שֵׁבֶט *staff*, אֲרוֹן *chest*, עֶרֶשׁ *bed*. כּוֹס *cup*, בֵּר *pitcher*, also אֶבֶן *stone*, and many others. Most of these words and ideas have the same gender in the other Semitic languages.

c) The words for *light, fire, and other powers of nature*, as שֶׁמֶשׁ *sun*, אֵשׁ *fire* (*Æth. ĕsat*), אֹר *(Job xxxvi. 32)*, so also אֶה *and* תַּפְחִיר *oven*, נֹגַהּ *brightness*, צִהָר *window*, Gen. vi. 16, רוּחַ *wind*, also *spirit*, and נֶפֶשׁ *breath, soul, &c.*§

## § 108.

## OF THE PLURAL, AND OF COLLECTIVE NOUNS.

1. Besides the proper plural endings (§ 87, 1, 2), the language employs some other means for the expression of plurality; viz.

a) separate words, whose appropriate signification is *collective*, designating an indefinite number of a class of objects, and having their corresponding *nomina unitatis*, or nouns which designate an individual of the class, as שׁוֹר *an ox* (*an individual of the ox-kind*), בָּקָר *oxen*, e. g. חֲמִשָּׁה בָּקָר *five oxen*, Ex. xxi. 37, צֹאן *small cattle*, viz. *sheep or goats*, שֶׁה *an individual of the*

\* As this last word is regularly *masc.*, so we find more or less fluctuation in the gender of the others.

† Here belongs the poetical personification of a people as a female, Is. xlvii., l. 1, liv. 1 seq., Lam. i., Ez. xvi.

‡ Of these words, too, some are not uniform in respect to their gender, and occur also as *masc.*; as זְרוֹעַ Is. xvii. 5, שׁוֹךְ Ex. xxix. 27, עֵרֶן Zech. iv. 10, לָשׁוֹן Ps. xxii. 16.

§ The particulars are supplied by the Lexicon. There are some words, moreover, which have the feminine ending, as נְחֹשֶׁת *brass*, כֹּהֵן *bow* (from the stem-*קוּשׁ*), יָת *time* (for יָתֵד), but yet are sometimes construed as masculine, from a misapprehension of their origin.

same, a sheep or a goat; *b*) the feminine ending (§ 107, 3, *d*); *c*) nouns which have the proper signification of the singular, but which are also used as collectives, as אָרָם *man*, the human race Gen. i. 26, אִישׁ collect. for *men*, דְּבָר words, אֹיֵב the enemy, for *enemies*. These words take the article, when all the individuals of the class are included (§ 109, 1). Comp. also § 107, 3, *e*.

2. On the other hand, the terminations which properly express *plurality*, are employed in the expression of other kindred ideas; so that the Hebrew often uses plural forms where other languages employ the singular. Thus, under the plural form are expressed—

*a*) *Extension\* of space and time*: hence the frequent use of it to express portions of space, regions or places, as שָׁמַיִם heaven (§ 88, Rem. 2), מְרוֹמַיִם height (of heaven) Job xvi. 19, מִרְקָעֵיהֶם the place at the feet, מִרְצָעֵיהֶם the place at the head; certain members of the body, which are spaces on its surface,† as פָּנִים face, צוּגְאָרִים neck; spaces of time, as חַיִּים life, נְעוּרִים youth, זָקֵנִים old age; and finally states, qualities, which are permanent or of long continuance, as פְּגִיעִים perverseness, רַחֲמִים compassion, שְׁבוּלִים childlessness.

*b*) *Might and power*, these being originally conceived as something distributed and manifold. So, particularly, אֱלֹהִים God,—whether originating in a polytheistic conception and then passing over to the “God of gods,” or in monotheism, and intended to express the divine power in its developments; so a few times קֹדֶשִׁים the Holy (God) Hos. xii. 1; Prov. ix. 10; xxx. 3; (comp. Jos. xxiv. 19, and Chald. שְׁלִיחֵיךָ the Highest, Dan. vii. 18); and חֲרָפִים penates, always in the plural even when only one image is meant, 1 Sam. xix. 13, 16. Farther: אֲדֹנִים = אֲדֹן lord, e. g. אֲדֹנִים קָשָׁה a cruel lord Is. xix. 4, אֲדֹנֵי הָאָרֶץ the lord of the land Gen. xlii. 30; so also בָּעַל lord, master, with suff. often בַּעְלִי his master, בַּעְלִיהָ her master.†

*Rem. 1.* The use of the plural, as given under letter *b*, is confined within very narrow limits, not extending beyond the words above quoted; and these, moreover, have the same use in the singular. On the con-

\* A transferring (in mathematical language) of an expression for arithmetical quantity to geometrical (comp. Rem. 1). The language has other examples of the designation of *great* and *many* by the same word (as רַב, רַבִּים).

† Comp. the same use of the *plur.* in τὰ στήθια, τὰ κέρατα, præcordia, cervicæ, fauces.

‡ Somewhat similar is the use of *we* by kings in speaking of themselves (Ezra iv. 18, vii. 24, comp. 1 Mac. x. 19, xi. 31), a form which is then transferred to God (Gen. i. 26, xi. 7; Is. vi. 8). Such a plural the Jewish grammarians call רַבְרֵי הַמְּבוֹחֹת (*pluralis virium* or *virtutum*); the moderns call it *pluralis excellentie* or *pluralis majestaticus*. The use of the plural in modern languages, as a form of respectful address, is more remote from the Hebrew usage.

struction of these plurals with adjectives, see § 112, 1, Rem. 3; with verbs, § 146, 2. On אֱלֹהִים, used of God, see § 121, Rem. 4.

2. The use of the plural given under *a* is also, in common prose, limited to a few words; but in the poets it is somewhat more extensive, e. g. תְּנֵיבִים *tenebræ* (of dark places), תִּשְׁתֵּנִים *deliciæ*, אֱמִינִים *faithfulness*, and many others.

3. When a substantive is followed by a genitive, and this compound idea is to be expressed in the plural, it is done *a*) most naturally by the plural form in the *governing noun*, as גִּבּוֹרֵי הַקָּל *strong heroes* (prop. heroes of might); so also in compounds, as בְּנֵי יִמִּי *Benjaminite, plur.* 1 Sam. xxii. 7; *b*) in both, as בְּתֵי כְלָאִים *prison houses*, Is. xlii. 22, and hence בְּנֵי אֱלֹהִים, Ps. xxix. 1, *sons of God*; *c*) even in the *noun governed* alone, as בֵּית אָב *father's house, family*, בֵּית אֲבוֹת *ancestral houses, families* Num. i. 2 foll., פְּרִי מִנְּדִים *precious fruits* Cant. iv. 16, vii. 14. On this observation, which has hitherto been overlooked by grammarians, compare also Judges vii. 25 (*the head of Zeeb and Oreb, for the heads*), 2 Kings xvii. 29; Dan. xi. 15. Here the two words by which the compound idea is expressed, are treated directly as a *nomen compositum*.\*

The union with *suffixes* is also conformed to letter *c*, as פִּימָם *os eorum* for *ora eorum* Ps. xvii. 10, יְמִינָם Ps. cxliv. 8, where we also say *their mouth, their hand*.

4. To the modes of expressing plurality belongs also the *repetition* of a noun, with or without the *copula*. By this is indicated *the whole, all, every*, as יוֹם יוֹם *day by day, every day*, אִישׁ אִישׁ *every man*, and אִישׁ וְאִישׁ Ps. lxxxvii. 5, יוֹם וְיוֹם Esth. iii. 4, דּוֹר וְדוֹר *every generation* Deut. xxxii. 7; hence *distributively*, as עֶדֶר עֶדֶר *each flock by itself* Gen. xxxii. 17; also *a great multitude*, even with the plural form, Gen. xiv. 10, בְּאֲרוֹת בְּאֲרוֹת *asphalt-pits in abundance, nothing but asphalt-pits*, 2 Kings iii. 16, Joel iv. 14; finally (with the *copula*) *diversity, more than one kind*, as כָּל signifies *all and every kind*; e. g. אֶבֶן וְאֶבֶן *two kinds of weights* Deut. xxv. 13, לֵב וְלֵב *a double heart* Ps. xii. 3, 1 Chron. xii. 33.

Impassioned repetition, in exclamations, e. g. Jer. xxii. 29, Is. vi. 3

\* All three are found in Syriac and Æthiopic. See Hoffmann, Gram. Syriaca, p. 254; Ludolf, Gram. Æthiopica, p. 139.

(with little emphasis in many writers, however, to whom it has become habitual, e. g. Is. xl. ff.) is a rhetorical usage, and does not belong here.

*Rem.* 1. Substances cohering in masses are mostly conceived as a unity, and hence very seldom occur except in the singular, as *זהב* gold, *כסף* silver, *עץ* wood, *יין* wine; though *מים* water is plural, but in Arabic this also is singular. But when *portions* of a substance are meant, the plural form is used, as *כסף* pieces of silver Gen. xlii. 25, *לִּיָּנָה* ligna (for building or for fuel). So of grain, as *חִטָּה* wheat (growing in the field), *חִטָּה* wheat in the kernel.

2. Even in cases where the plural form is regarded as merely poetic, we are to connect with it the idea of real *plurality*, e. g. Job vi. 3, *יָמִים* the seas for the sea, comp. Gen. xli. 49; Job xvii. 1, the graves are my portion, equivalent to *burying-place*, many graves being usually found together; xxi. 32.

### § 109.

#### USE OF THE ARTICLE.

The article (הַ, הֶ, § 35) was originally a demonstrative pronoun (as in other languages, e. g. the *Romanic*, comp. *ó, ŋ, τό* in Homer), yet with so little force that it was scarcely used except as a prefix to the noun.

Its stronger demonstrative force (*this*) it has still in some connections, as *הַיּוֹם* this day, *הַיּוֹם* hodie; *הַלַּיְלָה* this night, to-night; *הַזֶּמֶן* this time. To this original, demonstrative signification points, especially 1) its occasional use for the relative before the verb, e. g. *הַנִּמְצָא* that are found 1 Chron. xxix. 17, xxvi. 28, Jos. x. 24, Ezra viii. 25; comp. Gen. xviii. 21, xvi. 27, Job ii. 11; so also *הַזֶּלֶה* = *עָלֶיהָ* 1 Sam. ix. 24; 2) when it serves, mostly with a participle, to form a connection with a previous subject-noun, repeating it once more; e. g. Ps. xix. 10, the laws of Jehovah are truth . . . v. 11, *הַנִּתְמַדִּים* they, that are precious,—where the article has nearly all the force of *αὐτοί*. So also in Ps. civ. 3 (three times), Is. xl. 22, 23, xli. 6, Gen. xlix. 21, Job xli. 25; and still stronger, Ps. xviii. 33, *הָאֵל הַמַּצְרֵנִי חֵיִל* the God that girds me with strength; ver. 48, Jer. xix. 13, Neh. x. 38.

The article is employed with a noun, to limit its application, in nearly the same cases as in Greek, German, and English; viz. when the subject of discourse is a *definite object, previously mentioned* (Gen. i. 3, *God said, Let there be light*, *אֹר*, verse 4, and *God saw the light*, *אֶת־הָאֹר*; 1 Kings iii. 24, *bring me a sword, and they brought the sword*), or *already known* Eccl. ix. 15; *הַמֶּלֶךְ שְׁלֹמֹה* the king Solomon), or *the only one of its kind* (*הַשֶּׁמֶשׁ* the sun, *הָאָרֶץ* the earth).

In such cases the article can be omitted only in poetry, where it is used, in general, less frequently than in prose; e. g. מִלֵּךְ Ps. xxi. 2, אֶרֶץ for הָאֶרֶץ Ps. ii. 2.

Special cases in which the article is commonly employed, are:

1. When an appellative is used collectively, denoting all the individuals of the class; as *the righteous, the unrighteous*, Gen. xviii. 25; *the woman for the female sex*, Eccl. vii. 26; *the Canaanite*, Gen. xiii. 7, xv. 19, 20; as in Engl. *the Russian, the Turk*.\*

2. When an appellative is applied by way of *eminence* to a particular person, and thus becomes a kind of proper name, as ὁ ποιητής (Homer). E. g. שָׂטָן *adversary*, הַשָּׂטָן *the adversary, Satan*; בַּעַל *lord*, הַבַּעַל (prop. name of the idol) *Baal*; הָאָדָם *the first man, Adam*; הָאֱלֹהִים ὁ ὕψιστος, *the only, true God* = יְהוָה (though this word, from its frequent occurrence in this sense, is often so used without the article, approaching the nature of a *proper name*, § 110, 1); הַנָּהָר *the river*, i. e. *the Euphrates*; הַבִּקְרָה *the region around, viz. around the Jordan*.

3. Hence it is also used with actual proper names of *rivers, mountains*, and of many *towns*, with reference to their original appellative signification (comp. *the Hague, le Havre, la Plata*); as הַנִּיּוֹר *the Nile* (prop. *the river*), הַלְבָּנוֹן *Lebanon* (prop. *the white mountain*), הַעֵי *the town Ai* (prop. *the stone-heap*). But its use in connection with names of towns is unfrequent, and in poetry is generally omitted. (Comp. § 110, 1.)

*Rem.* 1. The Hebrew article certainly never stands for the *indefinite* article; but the Hebrew conceives and expresses many ideas definitely, which we are accustomed to conceive and express indefinitely. This is most commonly seen,

a) *In comparisons*, where the imagination pictures to itself a definite image of the object; e. g. *white as the wool, as the snow, red as the scarlet* Is. i. 18; *as the sheep* Ps. xlix. 15; *he hurls thee like the ball* Is. xxii. 18; *the heavens are rolled up like the scroll* xxxiv. 4; comp. x. 14, xxiv. 20, xxvii. 10, liii. 6, Ps. xxxiii. 7. See instructive examples in Judges xiv. 6, xvi. 9, Is. xxix. 8, 11. But where the noun used for comparison is already made definite by an adjective, the article is omitted as when a genitive follows, e. g. בָּקָר Is. x. 14, but בָּקָר מְשֻׁלָּח xvi. 2; comp. Ps. i. 4 with Is. xxix. 5. Exceptions are rare, as כִּנְבוֹר Job xvi. 14, כִּנְבוֹר xxxi. 18.

\* And so among the Attics, ὁ Ἀθηναῖος, ὁ Συρακούσιος.

b) In designating classes of objects which are universally known, e. g. *the gold, the silver, the cattle, the water*. Hence Gen. xiii. 2, *Abraham was very rich in the (smaller) cattle, the silver, and the gold* where most languages would omit the article. He had much, is the Hebrew's conception, of these well-known treasures. Comp. Gen. xli. 42, Ex. xxxi. 4, xxxv. 32, Is. i. 22.

c) Often also in the expression of abstract ideas (like τὸ ἡμιόλον, *la modestie*), hence of physical and moral evils, as *the blindness* Gen. xix. 11, *the darkness* Is. lx. 2, *the falsehood* Is. xxix. 21.

On these principles, it is easy to explain the use of the article in single, special cases; as in 1 Sam. xvii. 34, הַלֵּוֹי *the lion*, as the well-known enemy of the flocks (comp. τὸν λύκον, John x. 12); 1 Kings xx. 36, Gen. viii. 7, 8, xiv. 13. The frequent expression הַיּוֹם הַזֶּה should not be translated, *and it happened on a day*, but *on the day, (at) the time*, as determined by what precedes.

2. The vocative also takes the article, and for the most part in those cases where it is usually required; e. g. הַיְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל, *O Joshua high priest*, Zech. iii. 8; 1 Sam. xxiv. 9.

## § 110.

### USE OF THE ARTICLE (CONTINUED).

The article is regularly omitted,

1. Before the *proper name* of a *person* or a *country* (דָּוִיד, מִצְרַיִם), and also of a *people*, when it coincides with the name of the founder of the race or the name of their country (אַרָם, יִשְׂרָאֵל). On the contrary *Gentilic* nouns admit it both in the sing. and plur., as הָעִבְרִים *the Hebrews*, 1 Sam. xiii. 3, הַכְּנַעֲנִי *the Canaanite* (collective § 109, 1).

2. Before substantives made definite by a following genitive or suffix, which renders the use of the article unnecessary; e. g. דְּבַר אֱלֹהִים *God's word*, אָבִי *my father*.

When the article is used in these two cases, some special reason can generally be assigned for it. E. g.,

a) In some cases, the full demonstrative power of the article is required; as Jer. xxxii. 12, *I gave this bill of sale* (אֶת־הַסֵּפֶר הַמִּקְנָה) with reference to ver. 11; Jos. viii. 33, הָאֶרֶץ *a half thereof*, in the next clause הָאֲחֵרָה *the (other) half thereof*; Is. ix. 12.

b) In other cases, the genitive is a proper name, and, according to No. 1, does not admit the article [comp. § 111, 1]; as הַמִּזְבֵּחַ בֵּית־אֵל *the altar of Bethel* 2 Kings xxiii. 17, הָאֵל בֵּית־אֵל *the God of Bethel* Gen. xxxi. 13, הַמֶּלֶךְ אַשּׁוּר *the king of Assyria* Is. xxxvi. 16; comp. Gen. xxiv. 67; Jer. xlviii. 32; Ez. xlvii. 15, comp. xlviii. 1.

c) In others, the connection between the noun and the following genitive is somewhat loose, so that the first forms a complete idea by itself, the second being only supplemental, relating to the material or design; as *הָאֶבֶן הַקָּדוֹל* *the weight, the leaden one* Zech. iv. 10. *הַמִּזְבֵּחַ* *the altar of brass* 2 Kings xvi. 14. *נִשְׂאֵי הָאֶזְנוֹן הַקְּדוֹת* Jos. iii. 14, Ex. xxviii. 39, Jer. xxv. 26.

3. Before the predicate, which from its nature is indeterminate, as Gen. xxix. 7, *עוֹד הַיּוֹם גָּדוֹל* *yet is the day great, it is yet high day*; xxxiii. 13, xl. 18, xli. 26; Is. v. 20, *הַאֲמָרִים לְטוֹב* *who call the good evil*; lxvi. 3.

Yet there are cases where the nature of the predicate requires the article: Gen. ii. 11 *הַנָּחַל הַזֶּה* *the same* (§ 122, 1, 2d ¶) *is that which surrounds*; xlv. 12 *כִּי פִי הַמְדַבֵּר* *that my mouth (it is) that speaketh*; \* Gen. xlii. 6. Ex. ix. 27, Num. iii. 24. For another case, where the article stands before the predicate, see § 109, 2d ¶.

## § 111.

## USE OF THE ARTICLE (CONTINUED).

1. When a compound idea, represented by one noun followed by another in the genitive, is to be expressed definitely, it is done by prefixing the article to the noun in the genitive; as *אִישׁ מִלְחָמָה* *a man of war* Jos. xvii. 1, *אֲנָשֵׁי הַמִּלְחָמָה* *the men of war*, Num. xxxi. 49; *דְּבַר שֶׁקֶר* *a word of falsehood* Prov. xxix. 12, *דְּבַר הַנְּבִיא* *the word of the prophet* Jer. xxviii. 9.

The article has the same position, when only the genitive is definite, as *חֶלֶקֶת הַשָּׂדֶה* *a part of the field* 2 Sam. xxiii. 11 (see on the contrary Jos. xxiv. 32, Gen. xxxiii. 19). *אִישׁ הָאֲדָמָה* *a husbandman* Gen. ix. 20 (on the contrary *אִישׁ טֵדָה* Gen. xxv. 27). But, in this case, to avoid ambiguity, another construction was usually chosen; see § 115.

N. B. This explains the use of the article after *כָּל* prop. *totality, the whole*. The article is inserted after *כָּל*, when it expresses definitely *all, whole* (like *tous les hommes, toute la ville*), and is omitted when it is used indefinitely for *of all kinds, any thing*, or distributively for *every* (*tout homme, à tout prix*); e. g. *כָּל-הָאָדָם* *all men*, *כָּל-הָאָרֶץ* *the whole earth*, prop. *the whole of men, the whole of earth*; but *כָּל-אֶבֶן* *all kinds of stones*, 1 Chron. xxix. 2, *כָּל-דָּבָר* *any thing* Judg. xix. 19, *בְּכָל-יּוֹם* *every day* Ps. vii. 12. But also *כָּל חַי* *every living thing = all living*.

\* Not, however, in its ordinary use as the mere definite article. In such forms, it is rather to be referred to its original import, as a demonstrative pronoun (§ 109, 2d ¶), *that which surrounds*.—Tr.

Even compound proper names may be resolved again into two words, and the second then takes the article; e. g. בְּנֵי־מִינִי Benjaminite (§ 86, 5); בְּנֵי־הַבְּתֵלְמִי Judges iii. 15, בֵּית הַבְּתֵלְמִי the Bethlemite 1 Sam. xvii. 58.

For exceptions, where the article stands before the governing noun and not before the genitive, see § 110, 2, *b*. So in the later style, Dan. xi. 31; comp. xii. 11.

2. When the substantive has the article, or (what is equivalent) is made definite by a following genitive or suffix, the adjective (as well as the pronoun זֶה, הַזֶּה, § 120, 1), belonging to the substantive, takes also the article. Gen. x. 12, הָעִיר הַגְּדֹלָה the great city; xxviii. 19, הַמָּקוֹם הַהוּא that place; Deut. iii. 24, יָדָה הַחֲזָקָה thy strong hand; מַעֲשֵׂה יְהוָה הַגָּדוֹל the great work of Jehovah.

Not very unfrequent is the use of the article—

*a*) With the adjective alone, so that the limitation is superadded; e. g. הַשֵּׁשִׁי, Gen. i. 31, the sixth day, prop. a day, the sixth (on the contrary שֵׁנִי a second day, ver. 8); xli. 26, 1 Sam. xix. 22, Ps. lxii. 4, civ. 18, Neh. iii. 6, ix. 35, Zech. xiv. 10. So also נָפֶשׁ יְהוּדִיָּה Gen. i. 21, ix. 10. When the adjective is properly a participle, this is the usual construction; as Jer. xlvi. 16 חֶרֶב הַיּוֹדָה the sword that doeth violence.

*b*) It seldom stands only with the substantive, as in Ez. xxxix. 27, Gen. xliii. 14, 2 Sam. vi. 3 (perhaps to be emended); but somewhat frequently in connection with the pronouns הוּא and זֶה, which in themselves are sufficiently definite, as בְּלָלָהּ הוּא Gen. xxxii. 23, הַדּוֹר זֶה Ps. xii. 8; especially when the noun is made definite only by a suffix, as אֶלֶּה עֲבָדָיָהּ 1 Kings x. 8; comp. Ex. x. 1, Jos. ii. 20, Judg. xvi. 5, 6, 15. Purposely indefinite is דְּבָרָם רָעָה Gen. xxxvii. 2. evil report respecting them (הַרְעָה דְּבָרָם would be their evil report); xlii. 19, אֶחָדָם אֶחָד = one of your brethren.

## § 112.

### CONNECTION OF THE SUBSTANTIVE WITH THE ADJECTIVE.

1. The adjective, as an appendage of the substantive and subservient to it, stands *after* it, and agrees with it in *gender* and *number*; as אִישׁ גָּדוֹל, אִשָּׁה רָפָה. On the position of the article, see § 111, 2.

*Rem.* 1. It is very seldom that the adjective, as an *epithet* of the substantive, stands *before* it, as when some emphasis rests on it; Is. xxviii. 21, liii. 11, Ps. lxxxix. 51, cxlv. 7; compare also Ps. xviii. 4. Merely poetic is the form of expression אֲפִיקַי מִגְּנִיִּים, Job xli. 7. strong among the shields for strong shields (comp. ver. 21; Is. xxxv. 9); or with

■ collective noun instead of the plural, אֲבִינֵי אָרָם *the poor among men* = *the poor*, Is. xxix. 19; Hos. xiii. 2. Comp. the Latin construction *canum degeneres*.

2. When substantives of the feminine gender or those which incline to it (§ 107, 4) take two adjectives, the feminine form sometimes appears only in the one which stands nearest the substantive; as מְלָאכָה נְמֻכָּה מְלָאכָה 1 Sam. xv. 9; רִיחַ גְּדִלָה וְחֶזֶק 1 Kings xix. 11; Ps. lxiii. 2. Comp. § 147, Rem. 1.

N. B. In respect to *number*, nouns in the dual take adjectives in the plural (comp. § 88, 1); as עֵינַיִם רְמוֹת *lofty eyes* Prov. vi. 17; Ps. xviii. 28, Job iv. 3, 4, Is. xxxv. 3. Moreover the *constructio ad sensum* is frequent. Collectives are construed with the plural, as in 1 Sam. xiii. 15, Jer. xxviii. 4; the so-called *pluralis majestatis* (§ 108, 2. b), on the contrary, with the singular, as אֱלֹהִים צָדִיק Ps. vii. 10, Is. xix. 4; (but with the *plur.* 1 Sam. xvii. 26.)

2. An adjective, when its application is limited by a substantive, is followed by it in the genitive case,\* as יְפֹה־תָאֵר *beautiful in form* Gen. xxxix. 6, נָקִי כַפַּיִם *pure in hands* Ps. xxiv. 4, אֲנָחִי נָפֶשׁ *sorrowful in spirit* Is. xix. 10. Participles and verbal adjectives are often construed thus, though they also govern the cases of their verbs; see § 135.

3. On the adjective as predicate of the sentence, see § 144 foll.

### § 113.

#### OF APPPOSITION.

1. By this is meant the placing together of two substantives, when one of them (commonly the second†) serves as a limitation or restriction of the other. E. g. אִשָּׁה אַלְמָנָה *a woman (who is) a widow* 1 Kings vii. 14; נַעֲרָה בְּתוּלָה *a damsel (who is) a virgin* Deut. xxii. 28; אִמְרִים אֱמֶת *words (which are) truth* Prov. xxii. 21. The first of the two substantives sometimes takes the form of the *construct state* (§ 116, 5).

Two adjectives may also be placed in apposition, when the first modifies the sense of the second; as בְּהִירֹחַ כָּהֵן לְבָנֹת *pale while spots* Lev. xiii. 39; in verse 19, בְּהִירֹחַ לְבָנָה אֲדַמְדָּמָה *a while-red (clear red) spot*.

\* In Greek and Latin the genitive is employed in the same manner, as *tristes animi*; see *Ruhnken*. ad Vell. Patereculum, 2, 93.

† The first only in certain formulas, as הַמֶּלֶךְ שְׁלֹמֹה, הַמֶּלֶךְ דָּוִד, like *our the king David, the king Solomon*; where the arrangement הַמֶּלֶךְ דָּוִד, 2 Sam. xiii. 39, like *Cicero Consul*, is of rare occurrence.

## § 114.

## OF THE GENITIVE.

1. It has already been shown (§ 89) that the relation of the genitive is regularly expressed, by attaching the genitive noun to the preceding *nomen regens* in the *construct state*. A genitive can be thus annexed to only one governing noun.\* The language also avoids attaching to one such noun several genitives connected by the conjunction *and*, sometimes by repeating the *nomen regens*; as Gen. xxiv. 3, אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ, *the God of heaven and the God of earth*. Several genitives may indeed follow one another, each dependent on the preceding one. This repetition of the *construct state* is often avoided, however, by adopting a periphrasis of the genitive (§ 115); but not always, e. g. יָמֵי שָׁנֵי חַיֵּי אֲבוֹתַי *the days of the years of the life of my fathers*, Gen. xlvii. 9; שְׂאֵר מִסְפַּר־קֶשֶׁת גְּבוּרֵי בְנֵי־קֶדָר *the remnant of the number of the bows of the mighty ones of the children of Kedar*, Is. xxi. 17.

In these two examples (comp. also Is. x. 12, Job xii. 24 and others) all the substantives, except the last genitive, are in the *construct state*. But there are also examples, where a genitive subordinate to the leading idea, and serving only as a periphrasis for the adjective, stands in the *absolute state*, while only the genitive that follows is dependent on the leading idea. E. g. Is. xxviii. 1, גֵּיאָ שְׁמֵנִים הַלּוֹמֵי יַיִן *the fat valley (prop. the valley of fatness) of the smitten of wine*, 1 Chron. ix. 13; Ps. lxviii. 22.

Similar is the unusual case, of a substantive followed immediately by an adjective, and then by a genitive; as אֲבָנֵי שִׁלְשֵׁה מַסָּב *unhewn stones of the quarry*, 1 Kings vi. 7. The usual arrangement is, כִּטְרוֹת זָהָב *a great crown of gold*, Esther viii. 15.

2. The noun in the genitive may stand not only for the subject, but sometimes also for the object. E. g. Ez. xii. 19, חֲמַס הַיֹּשְׁבִים *the wrong which the inhabitants have done*; on the contrary, Obad. ver. 10, חֲמַס אָחִיךָ *the wrong against thy brother*; Prov. xx. 2, אֵימַת מֶלֶךְ *the fear of the king*; † זַעַקַת קָדָם *the cry*

\* It would be a violation of Hebrew idiom to say, בְּנֵי וּבָנוֹת דָּוִד *filii et filiae Davidis*; it would be necessary to say, בְּנֵי דָוִד וּבָנוֹתָיו *filii Davidis ejusque filiae*.

† In Latin there is the same use of the genitive after *injuria* (Cæs. B. Gall. 1, 30), *metus* (as *metus hostium*, *metus Pompeii*), *spes*, and other words. Comp. Aul. Gell. 9, 12. In Greek compare *πίστις τοῦ Θεοῦ*, *λόγος τοῦ σταυροῦ* 1 Cor. i. 18.

concerning Sodom, Gen. xviii. 20 ; שְׂמַע צֹר *the rumor concerning Tyre*, Is. xxiii. 5 ; שָׁלַל אֲבִירָה *præda hostibus tuis erepta* Deut. xx. 14. Comp. further § 121, 5. Other applications of the genitive are : דֶּרֶךְ הָרֶמֶשׁ *way to the tree*, Gen. iii. 24, קִשְׁיֵי סֹדֶם *judges like those of Sodom*, Is. i. 10, זִבְחֵי אֱלֹהִים *sacrifices acceptable to God*, Ps. li. 19, שְׁבַעַת יְהוָה *an oath sworn by Jehovah* 1 K. ii. 43.

3. Not unfrequently the genitive relation supplies the place of apposition, as נְהַר פָּרַת *fluvius Euphratis*. See further, § 116, 5.

*Rem.* 1. In very rare cases, a word intervenes between the *nomen regens* and the *nomen rectum*, as in Hos. xiv. 3, 2 Sam. i. 9, Job xxvii. 3 (after כלל in all these passages ; comp. also Is. xxxviii. 16).

2. With *proper names*, which are generally in themselves sufficiently definite, the genitive is seldom used for limitation or restriction. Instances of it occur, however, in geographical names ; as אֲדַם בְּשָׁרִים *Ur of the Chaldees* Gen. xi. 28, אֲרַם נְהָרִים *Aram of the two rivers* = *Mesopotamia* ; in like manner יְהוָה צְבָאוֹת *Jehovah of hosts* for *Jehovah the Lord of hosts*.

## § 115.

### EXPRESSION OF THE GENITIVE BY CIRCUMLOCUTION.

Besides the expression of the genitive relation by subordination to the governing noun in the *construct state* (§ 89, and § 114), there are modes of expressing it by *periphrasis*, and chiefly by the preposition לְ, which means *pertaining* or *belonging to*, and thus expresses a relation not unlike that of the genitive. Thus we find—

1. אֲשֶׁר לְ, used principally for the genitive of possession, as הַצֹּאֵן אֲשֶׁר לְאָבִירָה Gen. xxix. 9, xlvii. 4, *the flock of her father* (prop. *the flock which was to her father*) ; and also where there would be several successive genitives (to avoid the repetition of the *constr. state*, but see § 114, 1), as אֲבִיר הָרָעִים אֲשֶׁר לְשָׁאוּל *the chief of the herdsmen of Saul* 1 Sam. xxi. 8, שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה *the song of songs of Solomon* Cant. i. 1 ; Gen. xl. 5, 2 Sam. ii. 8, 1 Chron. xi. 10. (Hence the Rabbinic designation of the genitive אֲשֶׁר ; in Syriac and Chaldee, the relative דִּי serves also by itself as a sign of the genitive.)

2. לְ (without אֲשֶׁר), also for the genitive of *appertaining* and of *possession*,\* as הַצִּיְּפוֹת לְשָׁאוּל *the watchmen of Saul*, 1 Sam. xiv. 16. This is

\* Essentially, the Gascon is no less correct in saying *la fille à Mr. N.*, than the written language in the form *la fille de* — ; the former expresses the idea *belonging to*, the latter that of *origin, descent*. The Arabians distinguish a twofold geni-

used especially, a) when the governing noun is to be expressed *indefinitely*, e. g. בֶּן לִישִׁי *a son of Jesse*, 1 Sam. xvi. 18 (whilst בֶּן־יִשְׁשִׁי signifies also *the son of Jesse*); כֹּהֵן לְאֵל גָּלִיּוֹן *a priest of the most high God*, Gen. xiv. 18, xli. 12; שְׁנֵי עֲבָדִים לְשִׁמְעִי *two servants of Shimei*, 1 K. ii. 39; מִזְמַר לְדָוִד *a friend of David* (was Hiram) 1 Kings v. 15; מִזְמַר לְדָוִד *a psalm of David* (prop. belonging to him as author), and elliptically לְדָוִד *of David*, Ps. xi. 1, xiv. 1: b) when there are several genitives depending on one substantive, e. g. חֶלֶקֶת הַשָּׂדֶה לְבֹאֵז *a portion of the field of Boaz*, Ruth ii. 3; 2 Kings v. 9, דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל *the chronicles of the kings of Israel*, 1 Kings xv. 31; רִאשִׁי הָאֲבוֹת לְמִשְׁנָה *the first of the fathers of the Mishnah*, 1 Kings xv. 31; בְּנֵי יִשְׂרָאֵל *the sons of Israel*, Josh. xix. 51, where the more closely connected nouns, expressing one compound idea, are joined in pairs by the *construct state*, whilst between them is the looser connection indicated by לְ; (comp. however, § 114, 1); c) after specifications of number, e. g. בַּשְּׁבִיעִי *on the seventh day*, Gen. viii. 11.

### § 116.

#### FARTHER USE OF THE CONSTRUCT STATE.

The *construct state*, as it serves only to indicate the close connection of two nouns, is used in the current of discourse for other near relations besides that of the genitive; viz.

1) Before prepositions, especially in poetry, and most frequently when the governing word is a participle; e. g. before בְּ, as שְׂמֵחַת בְּקִצְרִי *the joy in the harvest*, Is. ix. 2, v. 11; before לְ, as אֲהַבֵּי לָנוּם *love us*, Is. lvi. 10, xxx. 18, Ps. lviii. 5, Job xviii. 2; before מִן, as גְּמֻלִי מִחֶלֶב *weaned from the milk*, Is. xxviii. 9; before עַל *on*, Judg. v. 10.

2) Before the relative pronoun, e. g. מְקוֹם אֲשֶׁר *the place where* —, Gen. xl. 3.

3) Before relative clauses without אֲשֶׁר, e. g. קָרַנְתָּ הָהָר דָּוִד *the city where David dwelt*, Is. xxix. 1, אֵל לֹא יָדַע אֵל *the place of him who knows not God*, Job xviii. 21, 1 Sam. xxv. 15, Ps. xc. 15. Comp. § 123, 3, Rem. 1.

4) Rarely, even before *Vav copulative*, as חֲכֵמַת וְדַעַת *wisdom and knowledge*, Is. xxxiii. 6, xxxv. 2, li. 21.

5) In cases of apposition (i. e. where there is not, as in § 114,

tive; viz. one which may be explained by לְ, and another by מִן. From the latter conception proceeds the *de* of the Romanic languages. In Greek may be compared the so-called *σχημα Κολοφώνιον*, e. g. ἡ κεφαλὴ τῷ ἀνθρώπῳ for τοῦ ἀνθρώπου (see *Bernhardy's Syntax*, p. 88).

3, an actual genitive relation); e. g. 1 Sam. xxviii. 7, אִשָּׁתָּה בַּעֲלָהּ a woman, mistress (possessor) of a divining spirit (comp. παιδίσκη ἔχουσα πνεῦμα πύθωνος Acts xvi. 16); and so also, בַּת צִיּוֹן בְּתוּלָה the virgin-daughter of Zion, Is. xxxvii. 22, Jer. xiv. 17.

6) Also in other close connections of words; e. g. אֶחָד one sometimes used for אֶחָדָה 2 Sam. xvii. 22, Zech. xi. 7; see moreover Is. xxviii. 4, 16. Compare also the *construct state* in the numerals, as *thirteen, fourteen* (§ 97, 2), and in the adverb (§ 100, 2, c).

*Rem.* As in the above cases, the *absolute state* might be used about equally well instead of the *construct*, so on the contrary there are connections, where we should expect the *constr. state* rather than the *absolute*. E. g.

a) in geographical names like אָבֶל בֵּית מַחְכָּה Abel Beth-Ma<sup>a</sup>chah (i. e. Abel at Beth-Ma<sup>a</sup>chah, in distinction from other places called Abel). Comp. on the contrary § 114, Rem. 2.\*

b) in some other examples, where the connection is not sufficiently close for the genitive relation, so that it must rather be understood as an apposition, or an adverbial use (in the accusative § 118) of the second noun. Here belongs, among others, Ez. xlvii. 4, מַיִם בְּרִבְיָם not so well *water of the knees* as *water up to the knees*; Is. xxx. 20, מַיִם לַחַיִּץ *water of affliction*, or rather *water in affliction*.

c) in the combination אֱלֹהִים אֱלֹהֵי צְבָאוֹת אֱלֹהֵם, elliptical for אֱלֹהֵי צְבָאוֹת God (the God) of hosts.

## § 117.

### DESIGNATION OF THE OTHER CASES.

1. The Hebrew language having lost the living use of *case-endings* (§ 90), it becomes a question how this defect was supplied, in designating the relation of the noun to the sentence. The *Nominative* can be known only from the syntactic construction. On the modes of indicating the *Genitive*, see §§ 114–116. The *Dative* is periphrased by the preposition לְ, the *Ablative* by מִן (from, out of), the *Locative* and *Instrumental* by בְּ (in, at, by). But the noun thus dependent on a preposition, is in the Semitic form of conception a *genitive*; for these particles were originally nouns, and still retain in Arabic the genitive ending. Comp. § 101, 1.

\* Latin, *Augusta Vindelicorum*. But in English, e. g. *York street, Covent-garden*; a mere juxtaposition, for *near Covent-garden*.

On the use of the sign of the dative (ל), so far as it encroaches on the sphere of our genitive, see § 115, 1, 2.

2. The *Accusative*, when it expresses a local *direction* or *motion towards*, frequently retains its ending ה־ (§ 90, 1). Elsewhere, it is usually known, like the nominative, only from the structure of the sentence. But it may often be recognized by the prefixed אֶת or אֵת (and before pronominal suffixes אֹת); which is not used with a noun, however, except when it is made definite by the article, by a genitive (whether noun or pronominal suffix), or in some other way (Gen. vi. 2, 2 Sam. xiii. 17, xviii. 18), or is a proper name. Such is its prevalent use, especially in prose; but less use is made of it in poetry. E. g. Gen. i. 1, אֶת הָאָרֶץ (on the contrary אֶת הָאָרֶץ Gen. ii. 4, vi. 10, Ex. i. 11).\*

The examples are rare in which אֶת stands before a noun that is not rendered definite; but somewhat more frequent in elevated style, where the article also may be omitted with a noun which is definite in signification (§ 109). E. g. Prov. xiii. 21, אֶת-צַדִּיקִים. Is. i. 4, Job xiii. 25, Ez. xliii. 10; in prose very rarely, as 1 Sam. xxiv. 6, Ex. ii. 1 (where, however, the noun is also limited by the connection).

## § 118.

### USE OF THE ACCUSATIVE.

The accusative is employed, 1) as the object of transitive verbs (§ 138); and also 2) in many forms of adverbial limitation, where it is no longer governed immediately by the verb. We shall here treat only of the latter.

\* אֹת (whence, in close connection with a following noun, the toneless אֶת, and then again with independent tone אֵת) proceeds from a pronominal stem, and is properly a substantive meaning *essence*, *substance* (comp. אֹת sign). But when connected, in the *constr. state*, with a following noun or suffix, it forms a periphrasis of the pronoun *ipse*, αὐτός (comp. the similar case in § 124, Rem. 3). In common usage, however, it has so little force that it merely indicates a definite object, having become as feeble as the *casus obliquus* αὐτοῦ, αὐτῷ, αὐτόν, *ipsi*, *ipsum*, *desselben*, *demselben*, *denselben*; and the Heb. אֶת הַשָּׁמַיִם, prop. αὐτὸν τὸν οὐρανόν (comp. αὐτὴν χερουθیدا II. I. 144), *it*, *the heaven*, is no stronger than τὸν οὐρανόν.—That אֶת also express the *nominative*, is not in itself inconceivable; and of this there seem to be a few examples, as Hag. ii. 17, 2 K. xviii. 30 (but in the parallel passage Is. xxxvi. 15, it is wanting), perhaps also Jos. xxii. 17, Dan. ix. 13. But in other passages, which some would reckon here (e. g.

The second of the above usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially (§ 138, 1, Rem. 3). But we are not therefore authorized to reject altogether the adverbial use of the accusative.

Accordingly the accusative is employed :

1. In designations of *place* : *a*) in answer to the question *whither* ? after verbs of motion,\* as יֵצֵא הַשָּׂדֶה *let us go out into the field*, 1 Sam. xx. 11, לָלֶכֶת תַּרְשִׁישׁ *to go to Tarshish*, 2 Chron. xx. 36, Ps. cxxxiv. 2 ; *b*) in answer to the question *where* ? after verbs of rest, as בֵּית אָבִיךָ *in the house of thy father*, Gen. xxxviii. 11, פֶּתַח הָאֹהֶל *in the door of the tent*, xviii. 1. It is then employed also *c*) with reference to *space* and *measure*, in answer to the question *how far* ? Gen. vii. 20, *the water rose fifteen cubits*.

In the cases *a* and *b*, especially the former, the noun often takes the accusative ending הַ, on which see § 90, 2. The first relation may also be expressed by אֵל (as it commonly is with reference to persons), and the second by אֶ ; but we are by no means to suppose that where these particles are omitted the construction is incomplete.

2. In designations of *time* : *a*) in answer to the question *when* ? as הַיּוֹם *the day*, i. e. *on the day, then, or on this day, to-day* ; עֶרֶב *at evening*, לַיְלָה *noctu* ; צַהֲרָיִם *at noon* Ps. xci. 6 ; שָׁלֹשׁ עֶשְׂרֵה שָׁנָה מִרְדּוֹ *the thirteenth year (in the thirteenth year) they revolted*, Gen. xiv. 4 ; תְּחִלַּת קִצִּיר שְׁעָרִים *at the beginning of barley harvest*, 2 Sam. xxi. 9 (*K<sup>e</sup>thibh*) ; *b*) in answer to the question *how long* ? שֵׁשֶׁת יָמִים *six days (long)* Ex. xx. 9.

3. Where we say *in respect to, according to, &c.* and in other adverbial limitations : Gen. xli. 40, רַק הַכִּסֵּא אֲנִי *only in respect to the throne will I be greater* ; 2 Sam. xxi. 20, אַרְבָּע וְעֶשְׂרִים מִסְפָּר *in number* (comp. τρεῖς ἀριθμὸν *three in number*) ; 1 Kings xxii. 13, פֶּה אֶחָד *with one mouth* i. e. *with one voice* ; Zeph. iii. 9, שָׁבַם אֶחָד *with one shoulder* i. e. *with one heart*. With a following genitive, יִרְאָה שְׁמִיר *for fear of thorns*, Is. vii. 25 ; Job i. 5, *he brought burnt-*

2 Sam. xi. 25, Neh. ix. 32, and even 1 Sam. xvii. 34), there is rather to be understood a loosely governed accusative,—as is certainly the case in its connection with the Passive (§ 143, 1, *a*).—In Ez. xlvii. 17, 18, 19, אֶחָד stands for זֶה, unless indeed the passage is to be so emended ; comp. vs. 20.

■ In Greek, this use of the accus. is exclusively poetical ; Il. 1, 317, ἄνθος δ' ἰσθμὸν *the isthmus*.

*offerings* מִסְפֵּר כָּלָם *according to the number of them all*. Here belong also such cases as מִשְׁנֵה כֶּכֶה *the double in money* Gen. xliii. 15, אֵיפָה שְׂעִירִים *an ephah of barley* Ruth ii. 17, שְׁנֵתַיִם וָיָמִים *two years' time* Gen. xli. 1. Comp. also § 116, Rem. b.

See analogous cases of the accus. in connection with a verb, in §§ 138 and 139. By this same process, carried still farther, many substantives have come to be distinctly recognized as adverbs (§ 100, 2, b).

*Rem.* Such a reference to place, time, &c., the noun may have, when it is connected with כִּי (*as, according to, after the manner of*), though then the preposition כִּי alone is in the accusative, while the noun is to be conceived as the genitive after it. So, a) of place; כִּי־בָרֶכֶם *as in their pasture*, Is. v. 17, xxviii. 21; כִּי־אֶבֶן *after the manner of the stone* i. e. *as into stone* (the water contracts in freezing) Job xxxviii. 30, xxx. 14; כִּי־בִיוֹשׁ *as in gorgeous dress* Job xxxviii. 14; כִּי־חֲלֹם *as in a dream*, Is. xxix. 7, comp. xxiii. 15; b) of time, especially in the combinations כִּי־יוֹם *after the manner of the day = as on the day*, Is. ix. 3; Hos. ii. 5; כִּי־יָמִי *as in the days of* —, Hos. ii. 17, ix. 9, xii. 10; Amos ix. 11; Is. li. 9. c) In other relations: e. g. Job xxviii. 5, כִּי־אֵשׁ *after the manner of fire = as by fire*; Is. i. 25, *I fuse away thy dross* כִּי־בַרְזֵל *as with lye*.

Rarely, another preposition is used after such a כִּי, e. g. כִּי־בָרָאֲשֵׁנָה Is. i. 26; 1 Sam. xiv. 14.

The substantive with כִּי may, of course, be the accusative of the object, or the nominative.

### § 119.

#### MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.\*

1. When the *comparative* is to be expressed, the particle מִן (מִי) is prefixed to the word with which comparison is made; e. g. 1 Sam. ix. 2, גָּבֹהַּ מִכָּל־הָעָם *taller than any of the people*; Judg. xiv. 18, מְדַבֵּשׁ מֵהוֹךְ מִדְּבַשׁ *sweeter than honey*; so also after a verb, especially such as express a quality or attribute, as נִתְגַּבְּהַּ מִכָּל־הָעָם *and he was taller than any of the people*, 1 Sam. x. 23; אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו *he loved Joseph more than all his (other) sons*.

\* In Arabic, there is a strengthened form for the comparative and superlative, which in Heb. would be אֶכְסֵל. To this, perhaps, belonged originally אֶכְסֵר *cruel*, אֶכְזֵב *deceitful* (of a failing brook), and its opposite אֶתֵּן (contr. from *aitan*) *unfailing, perennis*. These forms have, indeed, lost their force and stand like solitary fragments; somewhat as the Latin comparative dies out in the Italian, and still more in the French, and its place is supplied by periphrasis (with *più, plus*).

In other cases also the particle *מִן* often expresses *pre-eminence* (e. g. *יְהוֹרֵן מִן* *excellence above*, Eccles. ii. 13, comp. Deut. xiv. 2), which the Hebrew conceives as a separation *from*, a *de-signation*. Compare the Latin ablative with the comparative; also the etymology of the Latin words *eximius*, *egregius*, and in Homer *ἐκ πάντων μάλιστα*, Il. 4, 96, and merely *ἐκ πασέων*, 18, 431). Hence the signification *more than* connects itself with the fundamental signification *out of*. (Compare the use of *עַל* in comparisons, Job xxiii. 2; Ps. cxxxvii. 6.)

The predicate is sometimes not expressed, and must be supplied from the connection. E. g. Is. x. 10, *פְּסִילֵיהֶם מְרִיבֵשָׁלִם* *their idols are more numerous (mightier) than those in Jerusalem*; Job xi. 17, *מִצֶּהָרִים* *clearer than the noonday*.

The correlative comparatives, *greater*, *less*, are expressed merely by *great*, *little*, Gen. i. 16.

2. The several modes of expressing the *superlative* are in principle the same: thus in all of them the *positive form*, by means of the article, or a suffix, or a following genitive, is made to designate an *individual* as pre-eminently *the* possessor of the quality expressed (comp. *le plus grand*). E. g. 1 Sam. xvii. 14, *and David was הַקָּטָן* *the small (one)* i. e. *the smallest*, and *the three great (ones)*, i. e. *greater*, &c.; Gen. xlii. 13; Jon. iii. 5, *מִגְדֹּלָם וְעַד קָטָנָם* *from the greatest among them* (lit. *their great ones*) *even unto the least among them*; 2 Chron. xxi. 17, *בְּנֵי קָטָן* *the youngest of his sons*.

A kind of superlative, in substantives expressing quality, is made by the construction *קֹדֶשׁ קְדוּשִׁים* *the holiest of all*, prop. *the holy (holiest) among holy things*.

## § 120.

### SYNTAX OF THE NUMERALS.

1. The numerals from 2 to 10 (which are properly substantives, but may also be used adverbially, § 97, 1), are connected with substantives in three different ways. They stand either *a*) in the *construct state* before the substantive (the object numbered being therefore in the genitive), *שְׁלֹשָׁת יָמִים* *three days*, prop. *triad of days*; or *b*) in the *absolute state* before it (the object numbered conceived as the accusative or in apposition), *בְּנֵים שְׁלֹשָׁה* *three sons*; or *c*) in the *absolute state* after it, and in apposition with it (in the later books, where the adverbs also are so placed), *שְׁלוֹשׁ בָּנוֹת* *three daughters*, 1 Chron. xxv. 5.

In like manner, the constructions *מֵאָה שָׁנָה* Gen. xvii. 17, and *אַחַת שָׁנָה* xxv. 7, 17, *a hundred years*, are equally common.

2. The numerals from 2 to 10 are joined, with very few exceptions (e. g. 2 Kings xxii. 1), with the plural form of the substantive. The tens (from 20 to 90), when they precede the substantive, are regularly joined with the singular (in the accusative), and when they follow it in apposition, with the plural. The first is the more frequent construction. E. g. Judg. xi. 33, *עֶשְׂרִים עָרִים* *twenty cities*; on the contrary *אַמּוֹת עֶשְׂרִים* *twenty cubits*, 2 Chron. iii. 3 seq. The plural may be used in the first case (Ex. xxxvi. 24, 25), but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form (in the accusative) only with certain substantives, which there is frequent occasion to number, as *יוֹם* *day*, *שָׁנָה* *year*, *אִישׁ* *man*, &c. (comp. “four foot deep,” “a thousand pound.”); e. g. *אַרְבָּעָה עָשָׂר יוֹם*, prop. *fourteen day* Ex. xii. 6. With this exception, they are joined to the plural; and in the later books may then stand after the substantive (1 Chron. iv. 27, xxv. 5).

3. Numerals compounded of tens and units (as 21, 62) take the object numbered either after them in the singular (accusative), as *שְׁתַּיִם וְשָׁנָה* *sixty-two years* Gen. v. 20; or before them in the plural, as in the later books (Dan. ix. 26); or the object is repeated, with the smaller number in the plural, with the larger in the singular, as Gen. xii. 4, *חֲמִשָּׁה שָׁנִים וְשִׁבְעִים שָׁנָה*, *seventy-five years* Gen. xxiii. 1, *שְׁנֵים עָשָׂר וְשִׁבְעִים שָׁנָה*, *one hundred and twenty-seven years*.

4. Beyond 10 the *ordinals* have no peculiar forms, but are expressed by those of the cardinals, either before the object numbered, or after it in the genitive; as *בְּשִׁבְעָה עָשָׂר יוֹם* *on the seventeenth day* Gen. vii. 11, *בְּשָׁנָה עֶשְׂרִים וְשִׁבְעָה* *in the twenty-seventh year* 1 Kings xvi. 10. In the latter case, the word *שָׁנָה* is sometimes repeated, as in Gen. vii. 11, 2 Kings xiii. 10.—In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10, e. g. *בְּשָׁנָה שְׁתַּיִם* *in the second year*, *בְּשָׁנָה שְׁלֹשׁ* *in the third year* 1 Kings xv. 25, 2 Kings xviii. 1; *בַּחֲשֵׁבָה לַחֹדֶשׁ* *on the ninth of the month*, *בַּאֲחֶרֶץ לַחֹדֶשׁ* *on the first of the month*, Lev. xxiii. 32, Gen. viii. 13.

Rem. 1. The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as *הַשְּׁנֵים* *the two* Eccles. iv. 9, 12. The case *שִׁבְעַת הַיָּמִים* *the seven days* Judg. xiv. 17, is to be explained on the principle stated § 111, 1.

2. Certain substantives employed in designations of *weight, measure, or of time*, are commonly omitted after numerals; e. g. Gen. xx. 16, אֶלֶף כֶּסֶף *a thousand (shekels) of silver*; so also before זָהָב *gold* 1 K. x. 16; Ruth iii. 15, שֵׁשׁ עֶפְרָיִם *six (ephahs) of barley*; 1 Sam. xvii. 17, עֲשָׂרָה לֶחֶם *ten (loaves) of bread*. Thus יוֹם is omitted Gen. viii. 5, and חֹדֶשׁ, viii. 13. —The number of *cubits* is often stated thus: מֵאָה בָּאַמָּה *a hundred cubits, prop. a hundred by the cubit*, Ex. xxvii. 18.

5. Numbers are expressed *distributively* by repetition of the cardinals, as שְׁנַיִם שְׁנַיִם *two by two*, Gen. vii. 9, 15. *One time, once*, is expressed by אָחַת פַּעַם (prop. *a tread*), שְׁנַיִם פַּעַמִּים *two times, twice*, שְׁלוֹשׁ פַּעַמִּים *thrice*. These may also be expressed by the *fem.* forms of the cardinals, as אָחַת *once*, שְׁתַּיִם *twice*, שְׁלוֹשׁ *thrice*; also בְּאַחַת *once*, Num. x. 4. The ordinals are used in the same manner, as שְׁנִיָּה *a second time* Gen. xxii. 15, Jer. xiii. 3, Ez. xxi. 19.

## CHAPTER II.

### SYNTAX OF THE PRONOUN.

#### § 121.

#### USE OF THE PERSONAL PRONOUN.

1. THE personal pronoun as subject of the sentence, like any other word in the same relation, requires for its union with the predicate no separate expression of the copula, when this is merely the substantive-verb *to be* (§ 144). E. g. אֲנִכִּי הָרֵאָה *I (am) the seer* 1 Sam. ix. 19, אֲנִיחֵנוּ בָּנִים אֲנִיחֵנוּ *upright (are) we* Gen. xlii. 11, אֲתָה תָּמִים אֲתָה *blameless (wast) thou* Ez. xxviii. 15, כִּי עִירְמִים הֵם *that naked (were) they* Gen. iii. 7, אֶחָד הוּא *one dream (is) it* Gen. xli. 26.

2. The pronoun of the *third* person often serves to form a connection between the subject and predicate, and then supplies in some measure the place of the copula, or of the verb *to be*. E. g. Gen. xli. 26, *the seven good kine* שִׁבְעַת הַבָּקָר הַטֹּבִים *seven years (are) they*; Eccles. v. 18, זֶה מַתַּת אֱלֹהִים הִיא *this is a gift of God*.—Sometimes such a pronoun of the third person refers to a subject of the first or second person; e. g. אֲתָה הוּא מֶלְכִּי *thou art my king* Ps. xliv. 5, where הוּא points at the same time

to the predicate and gives it prominence (prop. *thou* (art) *he*, *my king*); Is. xxxvii. 16, Neh. ix. 6, 7, Deut. xxxii. 39. (Comp. in Chaldee, Ezra v. 11 ; so in the Coptic.)

3. To the ground-rule (§ 33, 1), that the separate pronouns express the nominative and the suffixes the oblique cases, there is but one exception, viz. when there is an emphatic repetition of the personal pronoun in an oblique case (*me, me ; of thee, of thee*); it then takes, the second time, the separate form of the pronoun, in the same case as the preceding suffix, with which it is in apposition. E. g. the accusative of the verbal suffix, Gen. xxvii. 34, בָּרַכְנִי גַם אֲנִי *bless me, me also*, comp. Prov. xxii. 19 ; still oftener in the genitive, with a nominal suffix, דְּמַתָּה גַם אֶתָּה 1 Kings xxi. 19, *thy blood, yea thine* (prop. *sanguis tui, utique tui*); Prov. xxiii. 15, Ps. ix. 7. So also when the pronoun, thus placed in apposition, is under the influence of a preposition (i. e. is in the genitive, according to § 101, 1, comp. § 154, 4), as Hag. i. 4, לָכֶם אֶתָּם *for you, for you*; 1 Sam. xxv. 24, בִּי אֲנִי *on me, on me*; 1 Sam. xix. 23, עָלָיו גַּם הִיא *also on him*; 2 Chron. xxxv. 21, לֹא אֶתָּה *not against thee*. On the same principle is to be explained Gen. iv. 26, לְשֶׁת גַּם הִיא *to Seth, to him also*; x. 21.

4. The suffix *to the verb* is, properly, always the accusative (§ 33, 2, a, § 59), and is the most common form of expressing the accusative of the pronoun (see Rem.). In certain cases, however, it is used also (with an almost inaccurate brevity of expression) for the dative; as Zech. vii. 5, הֲצִמְתִּי *did ye fast for me?* i. e. in my behalf, for הֲצִמְתֶּם לִי; Job xxxi. 18, גִּדְלִי כְאָב *he (the fatherless) grew up to me as to a father*, Ez. xxix. 3, comp. ver. 9.

Rem. The accusative of the pronoun is necessarily expressed by אֲנִי (§ 117), the sign of the accusative, a) when the pronoun, for the sake of emphasis, precedes the verb, as אֶתָּה הֲרַגְתִּי Num. xxii. 33; b) when the verb has two pronouns in the accusative (as only one of them can be a suffix), as הֲרַגְנִי אֹהֶל 2 Sam. xv. 25. The use of this sign with the pronoun is not confined, however, to these cases; see Gen. iv. 14, xv. 13.

5. The suffixes *to nouns*, which are properly *genitives* (§ 33, 2, b), and supply the place of *possessive pronouns*,\* express, like

\* The possessive pronoun may also be expressed by a periphrasis, as is usual in the Aramæan; e. g. Ruth ii. 21, הַנְּעָרִים אֲשֶׁר לִי *the servants which (are) to me*, or *my servants*; especially when the substantive is followed immediately by

nouns in the genitive (§ 114, 2), not only the subject, but also the object. The latter, e. g. : *תַּמְסִי* *the wrong done to me*, Jer. li. 35 ; *יִרְאַתוֹ* *the fear of him*, Ex. xx. 20.

6. When one noun is followed by another in the genitive, so that they together express but one complex idea, a suffix which refers to this whole idea is appended to the second of the two nouns (compare the analogous position of the article, § 111, 1). This occurs most frequently in the case (mentioned § 106, 1), where the second noun is used to express a quality of the first, as a periphrasis of the adjective ; e. g. Ps. ii. 6, *הַר קָדְשִׁי* *my holy mount* ; Is. ii. 20 ; xxxi. 7, *אֱלִילֵי כֶסֶף* *his silver idols* ; *צַעְדֵּי אֹרֶז* *his strong steps*, Job xviii. 7.

Very rare is the construction *וְהָרָבָה וְהָרָבָה* *thy lewd conduct*, Ez. xvi. 27 ; comp. xviii. 7. So also Lev. vi. 3, Ps. xxx. 8.

*Rem.* 1. A masculine pronoun is sometimes used with reference to a feminine substantive (probably an inaccuracy of the colloquial language, which passed into that of books) ; e. g. Gen. xli. 23, Ex. i. 21. The reverse also occurs, but less frequently ; Deut. v. 24, 2 Sam. iv. 6.

2. The accusative of the pronoun, as object of the verb, is often omitted where it is easily supplied from the connection, especially the neuter accusative (*it*) after verbs of *saying* ; e. g. *וַיֹּאמֶר* (like *dixit*) *he said it* Ex. xix. 25 ; *וַיֹּדֶעַ* *and he told it* Gen. ix. 22. As accus. of the *living object* it is also omitted ; Gen. xxxviii. 17, *until thou sendest (him)* ; xxiv. 12, *let (her) meet me*. [?]

3. It is merely emphatic pleonasm, on the contrary, and minute formality of expression, when the noun, for which the pronoun stands, follows immediately in apposition with it. E. g. Ex. ii. 6, *she saw him, the child* ; Prov. v. 22 ; Ez. x. 3, *בְּבֹאוֹ הָאִישׁ* *when he, the man, entered in* ; 1 Sam. xxi. 14. So also Gen. ii. 19, *נָקֵשׁ תִּקְחֵה לָּאֵלֶּיךָ* *to them, the living beings* ; and with the preposition repeated, Josh. i. 2.

4. In some examples also, the force of the nominal suffix, or possessive pronoun, has become so weak as almost to have disappeared. E. g. *אֲדֹנָי* prop. *my Lord* (see § 108, 2, *b*), namely in addressing God (Gen. xv. 2, xviii. 3, Ps. xxxv. 23) ; then also (without regard to the pronoun), *the Lord*, spoken of God : \* *יַחְדָּו* (prop. *in his, or its, connections* = *he, it, together*), as *כָּל-הָהָם יַחְדָּו* Ex. xix. 8 ; and even (disregarding the *person of the suffix*) after the first person, as *אֶנְחֵנִי יַחְדָּו* 1 K. iii. 18,

another in the genitive, as in 1 Sam. xvii. 40. (Comp. the analogous mode of expressing the genitive, § 115.)—In this case there is sometimes a pleonastic use of the suffix, as *מִטְּהוֹ הָאֵלֶּיךָ* prop. *his litter of Solomon*, Cant. iii. 7 ; comp. i. 6.

\* See Gesenius, Thes. Ling. Hebr., p. 329. Compare the Phœnician names of gods, *Adonis* (אֲדֹנִי) and *Baalit* (בַּעֲלִיתִי) ; and our *Notre Dame*, *Unsere liebe Frau*.

comp. Is. xli. 1; and after the second, Is. xlv. 20. In a similar manner Mic. i. 2, *hear, ye peoples* בָּלֵם.

## § 122.

## OF THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS

1. The personal pronoun of the third person הִיא, *fem.* הֵיאָ, *plur.* הֵמָּה, *fem.* הֵנָּה (is, ea, id; ii, eæ, ea), is used also for the *demonstrative* pronoun. It then takes, regularly, the article (exceptions see in § 111, 2, b), but scarcely ever except when the substantive also is made definite. E. g. הָאִישׁ הַהוּא *is vir*, בָּיּוֹם הַהוּא *eo die*.

The distinction between הִיא and the *demonstrative* זֶה, is as follows: זֶה (= οὗτος, *hic*), always points out a present or near object; הִיא (= αὐτός, *is*), like the article § 109, indicates an object already mentioned or already known. This distinction is made very clear by Judges vii. 4; *of whom I say to thee, this (זֶה) shall go with thee, let the same (הַהוּא) go with thee; and every one of whom I say to thee, this (זֶה) shall not go with thee, let the same (הַהוּא) not go.* In like manner, Ps. xx. 8, אֵלֶּה οὗτοι, and הֵמָּה αὐτοί in ver. 9. Hence, הַיּוֹם הַזֶּה means *this day*, i. e. the present day on which one is speaking or writing (Gen. xxvi. 33); on the contrary, הַיּוֹם הַהוּא is the day or the time of which the historian has just been narrating (Gen. xv. 18. xxvi. 32), or the prophet has just been prophesying (Is. v. 30. vii. 18, 20), and of which he goes on to narrate or to prophesy.

2. The *demonstrative*, in its leading form זֶה (as well as זֶה, זֹה), has also, especially in poetry, the force of the relative אֲשֶׁר; comp. in Engl. *that* for *which*. E. g. Ps. civ. 8, *to the place זֶה יִסְדָּתָ לָהֶם which thou hast destined for them.* It is even employed (like אֲשֶׁר, § 123, 1) to give a relative sense to another word; e. g. Ps. lxxiv. 2, *Mount Zion זֶה שְׁכֵנֶתָּ בּוּ on which thou dwellest.*

זֶה is used adverbially, a) for *there*, זֶה הִנֵּה see *there!* and then merely as an intensive particle, especially in questions, as זֶה לָמָּה wherefore then? b) in reference to *time*, for *now*, as זֶה פַּעַמִּים now (already) twice, Gen. xxvii. 36.

3. The interrogative מִי may be used in reference to a plural, as מִי אֵלֶּה Gen. xxxiii. 5 (for which, however, the more accurate expression is מִי רָמִי, Ex. x. 8); and also in reference to things, but only where the idea of persons is implied, e. g. מִי שְׁכֵם *who is Shechem (the Shechemites)?* Judg. ix. 28; comp. Gen. xxxiii. 8. Moreover, מִי may also stand in the genitive, as בֵּית מִי *whose*

daughter? Gen. xxiv. 23; and both **מִי** and **מָה** are also used indefinitely, for *any one whoever*, and *any thing whatever* (Job xiii. 13). For the latter, the language has also the word **מֵאֲמָה**.

For the use of **מָה** in a form of negative command, see § 153. 2, first Note.

### § 123.

#### RELATIVE PRONOUN AND RELATIVE CLAUSES.

1. The pronoun **אֲשֶׁר** often serves merely as a *sign of relation*, i. e. to give a relative signification to substantives, adverbs, or pronouns. E. g. **שָׁם** *there*, **אֲשֶׁר**—**שָׁם** *where*; **שָׁמָּה** *thither*, **שָׁמָּה**—**אֲשֶׁר** *whither*; **מִשָּׁם** *thence*, **מִשָּׁם**—**אֲשֶׁר** *whence*. In the same manner the Hebrew forms the *oblique cases* of the relative pronoun, *who*, *which*, viz.

*Dative*, **לֹו** *to him*, **אֲשֶׁר לֹו** *to whom*; **לָהֶם** *to them*, **אֲשֶׁר לָהֶם**, **לָהֶן** *to whom*.

*Accusative*, **אֹתוֹ**, **אֹתָהּ** *him, her*; **אֲשֶׁר אֹתוֹ**, **אֲשֶׁר אֹתָהּ** *whom* (*quem, quam*).

With *prepositions*, **בּוֹ** *therein*, **אֲשֶׁר בּוֹ** *wherein*, **מִמֶּנּוּ** *therefrom*, **אֲשֶׁר מִמֶּנּוּ** *wherefrom*.

*Genitive*, **לְשׁוֹנוֹ** *whose language*, Deut. xxviii. 49.

The accusative *whom* may, however, be expressed by **אֲשֶׁר** alone, as in Gen. ii. 2.

*Rem.* 1. The Hebrew is able, in this way, to give a relative sense to the pronoun of the first and second persons in the oblique cases, for which in English the third must be used. E. g. Gen. xlv. 4, **אֲשֶׁר אֹתִי**; Num. xxii. 30, **אֲשֶׁר עָלַי**; Is. xli. 8, **אֲשֶׁר בְּחַרְתִּיךָ** lit. *whom I have chosen thee*; Hos. xiv. 4. Only in the nom. of the 1st and 2d person is this possible in German also, e. g. *der ich, der du, die wir*, where *der* stands for *welcher*, and (like the Heb. **אֲשֶׁר**) is merely a sign of relation.

2. The word **אֲשֶׁר** is commonly separated from the one which it thus affects, by one or more words, as **הָיָה שָׁם** *where was*. Gen. xiii. 3. But seldom are they written together, as in 2 Chron. vi. 11.

2. The relative **אֲשֶׁר** often includes the personal or demonstrative pronoun, in such combinations as *he (or she) who, that which, those who*, see § 124. 2, as in Latin *qui* stands for *is qui*. E. g. Num. xxii. 6, **וְאֲשֶׁר תָּאָר** *and (he) whom thou cursest*; Is. ii. 15, **אֲשֶׁר לֹא שָׁמְעוּ** *(that) which they have not heard*. The pronoun is almost always to be supplied where a preposition stands before **אֲשֶׁר**; the preposition is then construed with the

supplied pronoun, and the relative takes the case which is required by its connection with the following part of the sentence. E. g. **לְאִשֶּׁר** *to him who*, and *to them who*; **מֵאִשֶּׁר** *from him who*, *from those who* or *which*; **כְּאִשֶּׁר** *prop. according to that which*, hence, *as*; **אֶת־אִשֶּׁר** *him who*, *those who*, and also *that which*.\*

Sometimes the idea of place or time is also to be supplied; as **בְּאִשֶּׁר** *in (that place) where?* **מֵאִשֶּׁר** *from (that time) when*.

3. The pronoun **אִשֶּׁר** may be omitted in all the cases which have been specified: there is then no expression of the relative, as in the English construction, *the friend I met*; *the book I told you of*; where the relation is indicated only by the subordination of the relative clause. This omission of **אִשֶּׁר** (most frequent in poetry) takes place—

- a) Where it would stand as a pronoun in the nominative or accusative; e. g. Gen. xv. 13, **בְּאֶרֶץ לֹא לָהֶם** *in a land (which belongs) not to them*; **וַיִּפֹּל בְּשַׁחַת וַיִּפֹּל** *and he falls into the pit (which) he makes*; Gen. xxxix. 4, **כָּל־יֹשְׁלֵי** *all (which) was, i. e. belonged, to him*, comp. ver. 5, where **אִשֶּׁר** is inserted; Eccles. x. 5 (comp. vi. 1, where with the same words **אִשֶּׁר** is employed).†
- b) When it would be merely a sign of relation, e. g. Ps. xxxii. 2, **לֹא יִחַשֵׁב יְהוָה לִי עוֹן** *to whom Jehovah imputeth not sin*; Job iii. 3, Ex. xviii. 20. Frequently in specifications of time, where it would have the signification *when*; 2 Chron. xxix. 27, **בְּעֵת הַחֹל חַעֲזִיָּה** *at the time (when) the offering began*; Ps. iv. 8, **עַתָּה דִּגְנָם וְתִירֹשָׁם רַבִּי** *in the time (when) their corn and must are abundant*; Jer. xxxvi. 2.
- c) When there is also an omission of the personal or demonstrative pronoun (No. 2); e. g. Is. xli. 24, **תּוֹעֵבָה יִבְחַר בָּכֶם** *an abomination, (he who) makes choice of you*; Job xxiv. 19,

\* The examples are very rare, in which the preposition before **אִשֶּׁר** refers, as with us, to the relative itself; as **עִם אִשֶּׁר** Gen. xxxi. 32, for **אִשֶּׁר עִמּוֹ** *with whom* (xliv. 9, 10); perhaps **בְּאִשֶּׁר** Is. xlvii. 12, for **אִשֶּׁר בָּהֶם** *in which*. Comp. also **אִשֶּׁר דִּקְרוּ אֹתוֹ** Zeck. xii. 10, for **אִשֶּׁר דִּקְרוּ אֹתוֹ**.

† The Arabic omits the relative when the substantive to which it refers is indeterminate, as above; but inserts it when the substantive is determinate. In the latter case, the Hebrew commonly inserts it in prose (see Jer. xxiii. 39, Ex. xiv. 13 *et al.*); though it is sometimes omitted, Ex. xviii. 20, 2 Sam. xviii. 14, especially in poetry, Ps. xviii. 3, xlix. 13, 21, Deut. xxxii. 17, Job iii. 3.

*Sheol* [sweeps away] הָטָאוּ (those who) *sin*; comp. ver. 9. The pronoun thus omitted may include the idea of place or time, as 1 Chron. xv. 12, לֹא-הִכְנוֹתִי לוֹ *to* (the place which) *I have prepared for it*; comp. Ex. xxiii. 20.

Rem. 1. When the pronoun to be supplied would be in the genitive, the preceding noun takes the *constr. state*. E. g. Ex. iv. 13. בְּיַד הַשֵּׁלֶחַ *by the hand* (of him whom) *thou wilt send*; Hos. i. 2, תְּחִלַּת הַדְּבָרִים הַזֵּהָ *beginning* (of that which) *Jehovah spake*; Ps. lxxxi. 6, שָׁפַר לֹא יָדַעְתִּי, *the speech* (of one whom) *I knew not*; lxv. 5, Lam. i. 14, Jer. xlviii. 36 Comp. § 116. 3.

2. Relative clauses are also attached by the *copula* (וְ), e. g. Job xxix. 12, הָאֵלֶּף עֲדָרָה לִּי, *and he that hath no helper*.

### § 124.

#### MODE OF EXPRESSING THOSE PRONOUNS FOR WHICH THE HEBREW HAS NO PROPER FORMS.

1. The reflexive pronoun in the oblique cases, *se, sibi, &c.*, is expressed—

- a) By the conjugations *Niphal* and *Hithpaël*.
- b) By the pronominal suffix of the third person; e. g. Judg. iii. 16, וַיַּעַשׂ לוֹ אֶחָד הָרֶבֶב *and Ehud made him (sibi) a sword*; Gen. xxii. 3, *Abraham took two of his servants* אִתּוֹ *with him, for with himself*; 1 Sam. i. 24, *she carried him up* עִמָּה *with her, for with herself*; Gen. viii. 9, Jer. vii. 19, Ez. xxxiv. 2, 8, 10.
- c) By periphrasis with a substantive, especially נָפֶשׁ, e. g. לֹא יָדַעְתִּי נַפְשִׁי *I should not know myself*, Job ix. 21; Jer. xxxvii. 9; בְּקִרְבָּהָ *within herself* (קֶרֶב *the inner part*), Gen. xviii. 12 Comp. Rem. 3.

The idea *self* is similarly periphrased, in Arabic by *eye, soul, spirit*, in Sanscrit by *soul, spirit* (*ātman*), in Rabbinic גִּידָה גִּידָה (bone), גִּידָה (body), in Amharic by ראש (head), in Egyptian by *mouth, hand\* et al.* Comp. in Engl. *my body* (*I myself*), in Middle High Germ. *mîn lip, dîn lip*.

2. The relative אֲשֶׁר commonly includes the personal and demonstrative pronoun (in the combinations *he who, that who, those who*, § 123, 2) in all cases of the singular and plural. Very seldom it is expressed by the interrogative pronoun, as מַה־שֶּׁ *that which*, Eccl. i. 9, iii. 15.

\* M. G. Schwarze, kopt. Gramm. Berlin, 1850, S. 346, 351.

Rem. 1. *Each, every one*, when a person is meant, is expressed by *אִישׁ* *a man*, sometimes repeated *אִישׁ אִישׁ* Ex. xxxvi. 4, *אִישׁ וְאִישׁ* Ps. lxxxvii. 5; with reference either to persons or things, by *כָּל*, commonly without the article (§ 111, 1); by repetition, *בְּבֹקֶר בְּבֹקֶר* *every morning*; and by the plural, *לְבֹקֶרִים* *every morning* Ps. lxxiii. 14.

2. *Any one, some one*, is expressed by *אִישׁ* Ex. xvi. 29, Cant. viii. 7; and by *אֶדָם* Lev. i. 2; *any thing, something* (especially with a negation), by *כָּל-דָּבָר* without the article. Comp. also § 122, 3.

3. *Self* (besides the above forms in No. 1, c), is expressed, in reference to *persons* and *things*, by *הוּא*, *הִיא*; as *הוּא אֲדֹנָי הוּא* *the Lord, he for the Lord himself*, Is. vii. 14; *הַיְהוּדִים הֵמָּה* *the Jews themselves*, Esther ix. 1.—*The same* is expressed by *הוּא*, *הִיא* with the article; as *הָאִישׁ הַהוּא* *the same man*, *בְּעֵת הַהִיא* *in the same time* (but also, *that man, in that time*, § 122, 1). In reference to *things*, the noun *בָּצֶעַם* (*bone, body*, in this case figuratively for *essence, substance*) is also used as a periphrasis for this pronoun; e. g. *בַּבֹּצֶעַם הַיּוֹם הַזֶּה* *on the selfsame day*, Gen. vii. 13; comp. Job xxi. 23, *בַּבֹּצֶעַם הַמּוֹי* *in his prosperity itself* = in his very prosperity.

4. *The one—the other* (*alter—alter*) is expressed by *וְהוּא* or *אֲחֵר* repeated, or by *אִישׁ* with *אָח* *brother* or *רֵעַ* *friend*, and where the feminine is required, by *אִשָּׁה* *woman*, with *אָחוֹת* *sister* or *רֵעִיָּה* *friend*; both the *masc.* and *fem.* forms are used also with reference to inanimate objects of the same gender. The same form is used to express *one another*, as Gen. xiii. 11, *וַיִּפְּדוּ אִישׁ מִצַּל אֲחֵרִי* *the one from the other*, i. e. *from one another*, Gen. xi. 3, *וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ* *to one another*; Ex. xxvi. 3, *וַיִּשְׂרֹט אֶל-אֲחוֹתָהּ* *to one another*.

5. *Some* is often expressed by the plural form alone, as *יָמִים* *some days* Dan. viii. 27, *שָׁנִים* *some years* Dan. xi. 6, 8; and sometimes by *אֲשֶׁר* *sunt qui*, Neh. v. 2-4.

## CHAPTER III.

### SYNTAX OF THE VERB.

#### § 125.

#### USE OF THE TENSES IN GENERAL.

FROM the poverty of the Hebrew language in the means of expressing the relations of time, absolute and relative (§§ 40 and 48), we should naturally expect some variety in the uses of the same form.

We are not to infer from this, however, that there was no well-defined and established use of the two existing tense-forms;

on the contrary, each has its own definite sphere, as already stated in general, in the Note on page 88. The *Perfect* serves for the expression of the *finished* and *passed*, what is come to pass or is gone into effect; whether it actually belongs already to past time, or lies properly in the present or even in the future, and is only represented as finished (i. e. expressed with the same certainty as if already done) or as relatively prior to another and later event. The *Imperfect* (*Infectum*, *Futurum*) expresses, on the contrary, the *unfinished*, and hence the *continuing* and *progressive* (even in past time), that which is coming into being, and the future. The *Imperfect*, moreover, in a modified form (§ 48), is also used to express the relations of the Optative, the Jussive, and the Subjunctive. To which is to be added another peculiarity of the Hebrew diction, already noticed in § 49, viz. the attachment of Imperfects to a Perfect, and *vice versa* of Perfects to an Imperfect, by means of the *Vav consecutive*. The details are given in the following sections.

It is a false view, which regards the so-called Perfect and Imperfect not as tenses, but as designed originally to express distinctions of *mood* rather than relations of *time*.\*

As examples of the Perfect and Imperfect used expressly to denote opposite relations of time, we refer to Is. xlv. 4, אָנֹכִי עָשִׂיתִי וְאֲנִי אֶשָּׂא *I have done it, and I will (still) bear (you)*; and ver. 11, הִבְרַחְתִּי אֵלָה אֲבִירָאָהּ, יִצְרַחְתִּי אֵלָה אֶעֱשֶׂנָּה *I have spoken it and will bring it to pass, I have purposed and will accomplish it*; Deut. xxxii. 21, Nah. i. 12, 1 K. ii. 38.

## § 126.

### USE OF THE PERFECT.

The form of the Perfect stands

1. In itself and properly, for *absolutely* and *fully* past time (*Præteritum perfectum*), e. g. Gen. iii. 10, 11, מִי הִגִּיד לָךְ *who hath showed to thee?* ver. 13, *why hast thou done this?* Comp. vs. 14, 17, 22. Hence it is used in narrating past events; Gen. i. 1, *in the beginning God created* (Perf.) *the heaven and the earth*; iv. 1, xxix. 17. Job i. 1, *there was* (Perf.) *a man in the land of Uz*; ii. 10.

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\* On the contrary, very nearly corresponds the distinction of *Actio perfecta* and *Actio infecta*, introduced after Varro into Latin grammar.

In continued narration, it is usually followed by the Imperfect, connected with it by *Vav consecutive*. § 129, 1.

2. For the *Pluperfect*. Gen. ii. 2, מְלֵאכְתּוֹ אֲשֶׁר עָשָׂה *his work which he had made*; ver. 5, *Jehovah had not yet caused it to rain*; vii. 9, xix. 27, xx. 18, xxvii. 30, xxxi. 20, Jon. i. 5.

3. For the abstract *Present* of our languages, where this denotes, *a*) a condition or property already long continued and still existing, as יָדַעְתִּי *I know*, Job ix. 2, x. 13; לֹא יָדַעְתִּי *I know not*, Gen. iv. 9; שָׂנְאֵתִי *I hate*,\* Ps. xxxi. 7; צַדִּיקָתִי *I am righteous*, Job xxxiv. 5; גְּדֹלָתְךָ *thou art great*, Ps. civ. 1; קְטַנּוּתִי *I am little*, Gen. xxxii. 11; or *b*) an already existing, but still recurring (habitual) action or state (frequent in expressing general truths); as, אָמַרְתִּי *I say, I think*, Job vii. 13, Ps. xxxi. 15.—Ps. i. 1; *happy the man, who walks not (הֶלֶךְ) in the counsel of the wicked, nor stands (עֹמֵד) in the way of sinners, nor sits (יֹשֵׁב) in the seat of scoffers*; x. 3, cxix. 30, 40.

Here, in the sphere of our Present, the Perfect and Imperfect meet. The one or the other is used, according as the speaker regards the action or state expressed by the verb as one that before existed, but still subsisting, or perhaps just then completed; or, as then about coming to pass, continuing, perhaps happening at the moment (comp. § 127, 2). We accordingly find, in about the same sense, לֹא רָלַכְתִּי Ps. xl. 13, and לֹא אֶרְכַּל Gen. xix. 19, xxxi. 35. Often, in such cases, Perfects and Imperfects are intermingled; e. g. Is. v. 12, Prov. i. 22, Job iii. 17, 18.

4. The Perfect refers even to *future* time; namely, in *asseverations* and *assurances*, where the will of the speaker views the act as done, as the same as carried into effect. Our Present also, in such cases, is readily used for the Future. So in contracts, or promises of the nature of a contract; e. g. Gen. xxiii. 11, *I give (יָתַתִּי) thee the field*; ver. 13, *I give (יָתַתִּי) money for the field*; especially when it is God who makes the promise (Gen. i. 29, xv. 18, xvii. 20): and also where one expresses himself with confidence, especially when declaring what God is about to do; e. g. Ps. xxxi. 6, קְדִיֶּתָה אֹתִי *thou, O God, deliverest me*. Hence it is frequent in animated description of the future, and in prophecies; e. g. Is. ix. 1, *the people, that walk in darkness, see (רָאוּ) a great light*; v. 13, *therefore, my people goes into cap-*

\* As in Latin, *novi, memini, odi*, in Gr. οἶδα, μύνημαι.

*tivity* (נָלָה); vs. 14, 17, 25, 26; xi. 1, 2, 4, 6, 10. In these cases, also, it alternates with the Imperfect; e. g. Is. v.—Comp. No. 6.

In Arabic also, the Perfect, strengthened indeed by the particle *qā*, is employed in the emphatic expression of a promise, and the like. Thus it is said: *I have already given it thee*; i. e. *it is as good as done*. Similar to this is the use of the Lat. *perii*, and the Gr. *ὅλωλα, διέφθορας* Il. 15, 128.\*

5. Of the *relative tenses*, those are expressed by the Perfect in which *the past* is the principal idea, viz. a) the *Imperfect subjunctive* (which is also expressed by the Imperfect, § 127, 5); e. g. Is. i. 9, בָּסֶדֶם הָיִינוּ לְעִמּוֹרָה דְּמִינִי *we should have been [essemus] as Sodom, we should have been like Gomorrha*; Job iii. 13; b) the *Pluperfect subjunctive*; e. g. Is. i. 9, לֹא יָדָעְנוּ הָיוּ אִם לֹא מָתוּ *if he had not left*; Num. xiv. 2, לֹא מָתוּ אִם לֹא מָתוּ *if we had but died!* (לֹא) with the Imperfect would be, *if we might but die!* § 136, 2); Judges xiii. 23; Job x. 19, כִּי אִם לֹא הָיִיתִי אֶהְיֶה *I should be as if I had never been*; c) the *Future perfect* (*futurum exactum*); e. g. Is. iv. 4, אָם יִרְחַץ *when he shall have washed away*, prop. *when he hath washed away*; vi. 11.—Gen. xliii. 14, כִּי אִם שְׂכַלְתִּי *if I am bereaved* (for *shall be, ubi orbus fuero*), then *am I bereaved* (expression of hopeless resignation).

6. In the cases hitherto considered, the Perfect stands by itself, independently, and without any immediate connection with verbs that precede it. But its uses are no less various, when it is connected by וְ (Vav consecutive of the Perfect) with a preceding verb; it then connects itself also (in signification) with the tense and mood of that verb. The tone, in this case, is thrown forward; see § 49, 3. It is thus used—

a) Most frequently with reference to *future time*, when preceded by the Imperfect. E. g. Gen. xxiv. 40, *Jehovah will send his angel וְהִצְלִיתִי דְרָכָה and prosper thy way* (prop. and then he

\* The assurance, that something shall take place, can also serve for the expression of a wish that it may take place. So in Gen. xl. 14, וְהִצְלִיתִי דְרָכָה *and deal kindly with me* (prop. and thou dealest kindly with me, I hope) and make mention of me, &c. The addition of וְ puts this sense of the Perfect here beyond doubt. The Arabic also employs the Perfect, in the expression of a wish and of earnest entreaty. In Hebrew, see also Job xxi. 16, *the counsel of the wicked רָחֵקָה מִנִּי be far from me!* xxii. 18. Comp. the use of the Perfect consecutive, after the Imperative No. 6, c.

*prosper*); Judg. vi. 16, 1 Sam. xvii. 32. Here the *Future*, as the discourse proceeds, passes over into the narrative form of the *Præterite*; and this use of the Perfect is connected, in signification, with that explained in No. 4.

b) For the *Present subjunctive*, when that is the meaning of the preceding Imperfect (§ 127, 3). E. g. Gen. iii. 22, פָּן יִשְׁלַח, *lest he put forth his hand and take and eat*; prop. *and so takes and eats*. xxii. 12, xix. 19, Num. xv. 40, Is. vi. 10.

c) For the *Imperative*, when this form precedes. Gen. vi. 21, תִּקַּח לָהּ קָה *take for thyself, and gather*; prop. *and then thou gatherest*. xxvii. 43, 44, 1 K. ii. 36. As under letter *a*, the expression of *command* here passes over into plain *narration* of what is to be done. The Perfect is sometimes separated from the *Vav*; Ps. xxii. 22.

d) For *pass* or *present* time, when this is expressed by a preceding Perfect or Imperfect.

*Rem. 1.* The *Perf.* with *Vav consec.* has also reference to future time, when preceded by any indication of futurity; as Exod. xvi. 6, 7, וַיִּבְרַח וַיִּדְעוּם *at even, then ye shall know*; xvii. 4, וְעַתָּה *yet a little while* and they will stone me; 1 Sam. xx. 18, 1 K. ii. 42, Ex. xxxix. 27; after a participle referring to future time, 1 K. ii. 2.

But also, without any previous indication of futurity, after antecedent clauses implying, *a*) a cause, or *b*) a condition, the *Perf.* with *Vav consec.* is employed in the sense of the *Future* (and *Imperative*). For letter *a*, comp. Num. xiv. 24, *because another spirit is with him* וַהֲבִיאֵהוּ *therefore will I bring him*; and without the causal particle, Gen. xx. 11, *there is no fear of God in the land,* וַהֲרָגוּ *and therefore they will kill me* (for, because there is none, therefore); xlv. 12, 13, Ex. vi. 6. Comp. Ps. xxv. 11, *for thy name's sake,* וְסִלַּחָהּ *therefore forgive* (or, wilt thou forgive). For letter *b*, comp. Gen. xxxiii. 10, *if I have found grace,* וְלָקַחְתָּ *then take*; and without the conditional particle (§ 155, 4, a), xlv. 22, *leaves he (if he leaves) his father,* וְנָחָה *then he dies*. xxviii. 29, xlii. 38, Is. vi. 7, *lo, touches this (if this touches) thy lips,* וְסָר *then departs &c.* 1 K. iii. 14.—Also with various other references to the present, there is connected the expression, by means of וְ with the *Perfect*, either 1) of futurity (Judges xiii. 3, *thou art unfruitful* וְלָדָהּ וְהָרִיתָ *but thou shalt conceive and bear*; 1 Sam. ix. 8, *here is a quarter shekel,* וְנָחָה *that will I give*); or 2) of a wish (Ruth iii. 9, *I am Ruth* וּפָרַשְׁתָּהּ *therefore spread out &c.*); or 3) of an interrogation (Ex. v. 5, *the people are numerous in the land,* וְהִשְׁבַּתָּם אֹתָם *and would ye let them rest?* Gen. xxix. 15, 1 Sam. xxv. 10, 11).

2. A very frequent formula of the prophetic style (like וְהָיָה *and it came to pass*, in narration) is וְהָיָה *and it will come to pass*, either with

■ preceding Future, or without it (see Rem. 1), especially when a specification of *time* is added ; as Is. vii. 18, וְיָהְיֶה בַּיּוֹם הַהוּא יִשְׂרָאֵל.

## § 127.

## USE OF THE IMPERFECT.

The significations of the Imperfect are even more various, perhaps, than those of the Perfect. But here, the language can give a more definite expression to certain modal relations, by lengthened and shortened forms of the Imperfect (see § 48), namely the *Jussive* and the *Cohortative* (§ 128). Here also, the *Vav consecutive* has a very comprehensive and important application (§ 129). The shortening, however, as already stated (§ 48, 4), is not apparent in all forms, at least in the mode of writing them ; and, aside from this, usage is not constant, the common Imperfect being also employed in almost all the relations for which the shortened one was formed.

The Hebrew Imperfect is, in general, directly the opposite of the Perfect, and accordingly expresses the unfinished, what is coming to pass, and is future ; but also what is continuing and in progress at any period of time, even in the past. See p. 88, Note.

Accordingly the Imperfect stands—

1. For the proper *future* ; Gen. ix. 11, לֹא יִהְיֶה עוֹד מַבּוּל there shall not again be a flood ; 1 K. i. 13, 24, 30, יִמְלֹךְ אַחֲרַי he will (or shall) reign after me ; also, in narration for the future with reference to some point of time in the past, as 2 Kings iii. 27, the first-born who was to reign (*regnaturus erat*).

2. As often also for *present* time ; 1 Kings iii. 7, לֹא אֵדָע I know not ; Is. i. 13, לֹא אֶחְבֵּל I cannot bear. Gen. xxxvii. 15. It is employed especially in the expression of permanent states and conditions, which are now and always will be (where the Perfect also is used, but more rarely, § 124, 3, *a, b*), and hence in the expression of general truths. E. g. Gen. xliii. 32, the Egyptians may not eat with the Hebrews ; Job iv. 17, is man just before God ? ii. 4 ; Prov. xv. 20, בֶּן חָכָם יִשְׂמַח אָב a wise son rejoices his father. This is very frequent in Job and in Proverbs.

In the same formula is used sometimes the Perfect, and sometimes the Imperfect, but not necessarily without any difference of meaning, e. g. Job i. 7, מֵאֵינָן תָּבֵא whence comest thou ? Gen. xvi. 8, מֵאֵימָהָ בָּאתָ whence didst thou come ?

3. For a number of relations which in Latin are expressed by the Subjunctive, especially by the Present Subjunctive ; namely the future, or what is to be, according to a subjective view or in some other conditional relation. Thus it stands—

- a) For the Subjunctive after particles signifying *that, that not* (*ut, ne*), as **אֲשֶׁר**, especially **לִמְעַן אֲשֶׁר**, and **לִמְעַן** (without **אֲשֶׁר**), also **אֲשֶׁר יֵעַן** *that, in order that.\** E. g. Gen. xi. 7, **אֲשֶׁר לֹא יִשְׁמְעוּ** *that they may not understand* ; Num. xvii. 5, **לִמְעַן יִקְרַב** *that he may not come near* ; Deut. iv. 1, **לִמְעַן תֵּחִיִּי** *in order that ye may live* ; Ez. xii. 12, **יֵעַן אֲשֶׁר לֹא יִרְאֶה** *in order that he may not see* ; and also after **כֵּן** *that not, lest*, e. g. **פֶּן יִשְׁלַח יְדוֹ** Gen. iii. 22.
- b) For the Optative ; Job iii. 3, **יָאבֵד יוֹם** *pereat dies* ; vs. 5, 6, 8 ; vi. 9. In this signification, the lengthened or shortened form is properly employed (§ 128, 1, 2), often with the particle **נָא** ; † e. g. **יִגְמַר-נָא**, Ps. vii. 10, *O that might cease* — ! **יִדְבַּר-נָא** Gen. xlv. 18, *thy servant would speak*, i. e. let thy servant speak. Ver. 33, **יִשְׁבֹּר-נָא** *let him, I pray, remain*. Sometimes, however, the common Imperfect occurs in place of the shortened one, even when the latter is distinctly formed ; e. g. **אֵל תֵּרָאֶה** *let there appear*, Gen. i. 9 ; comp. xli. 34 ; **אֵל יִרְאֶה** Job iii. 9.
- c) For the Imperative, for which, in *negative* commands (prohibitions), it always stands ; when prohibitory, with **לֹא**, as : **לֹא תִגְנֹב** *thou shalt not steal*, Ex. xx. 15 ; when in the sense of dissuasion, of a wish or opinion that something should not be done, with **אַל**, as : **אַל תִּירָא** *do not fear* Gen. xlvi. 3, Job iii. 4, 6, 7. Here too, especially in connection with **אַל**, the proper form is the *Jussive*, viz. the shortened Imperfect. It is also used for the Imperative when the third person is required, and for the Imperative in the passive conjugations, where this form does not exist (see § 46). E. g. **יְהִי אֹרֶךְ** *let there be light*, Gen. i. 3 ; **יִרְמֹת** *let him be put to death*, Ex. xxxv. 2. Comp. § 128, 2.
- d) For the so-called Potential, where we use *may, can, might, could, &c.* E. g. Gen. ii. 16, **אָכַל תֹּאכַל** *thou mayest eat*,

\* When these particles have a different signification, the Imperfect is not used ; e. g. **יֵעַן** *because*, with the *Perf.* Judg. ii. 20, **אֲשֶׁר** *because*, Gen. xxxiv. 27.

† The particle **נָא** (§ 105) gives to the verb the form of a request and of a wish. On the use of it with the first person, see § 128, 1.

Prov. xx. 9, מִי יֹאמַר *who can say?* Gen. xliii. 7, הֵיכָדָע נָדַע *could we know?* Gen. xx. 9, אֲשֶׁר לֹא יַעֲשֶׂה *which may not (or should not) be done.*

4. The idea of the Imperfect falls even within the sphere of the *past*; and, chiefly, in the following cases:

- a) After the particles *אָז* *then*, \* *טָרַם* *not yet*, *בְּטָרַם* (*when not yet*) *before*.† E. g. Josh. x. 12, *אָז יִרְבֵּר יְהוֹשֻׁעַ* *then spake Joshua*; Gen. ii. 5, *טָרַם יְהִיָּה* *there was not yet*; Gen. xxxvii. 18; *בְּטָרַם תֵּצֵא* *before thou camest forth*, Jer. i. 5. Compare the use of the Perf. and Impf. in the same sentence, 1 Sam. iii. 7.
- .) Often also of continuous, constantly repeated acts, of customary and habitual action, like the Imperfect of the Latin and French languages. Repeated or customary action involves the idea of continued renewal, the incomplete, the unfinished, which lies in the conception of the Imperfect. 1 K. iii. 4, *a thousand burnt-offerings did Solomon offer* (רָעָלָה). Job i. 5, *thus did* (רָעָשָׂה) *Job continually*; xxii. 6, 7, 8, xxix. 12, 13, Judg. xiv. 10, 1 Sam. i. 7, 1 Kings v. 25, Is. x. 6, Ps. xxxii. 4, xlii. 5. But also—
- c) Of singly occurring, transient events, where the Perfect might be expected.‡ So at least in the poets, as we use the Present tense in lively description of the past. Job iii. 3, *perish the day* *אֲבָלָר בּוֹ* *wherein I was born*; ver. 11, *לָמָּה לֹא מֵרַחֵם אִמּוֹת* *wherefore died I not from the womb?* iv. 12, 15, 16, x. 10, 11.

5. For the Imperfect Subjunctive, especially in conditional sentences (the *modus conditionalis*) both in the protasis and apodosis. Ps. xxiii. 4, *לֹא אֵרָא . . . כִּי-אֶלֶךְ* *even if I should*

\* But when *אָז* signifies *then* with reference to futurity, the Imperfect has a future sense (Ex. xii. 48).

† The term *not-yet*, implying something yet to be, not yet existing, could not be followed, in the Hebrew's conception, by the expression of the *finished* and *past*. He must therefore use the *Imperfect* tense, with reference to the point of time indicated by *טָרַם*.—So of *אָז*; the act following it is conceived as something *proceeding onward* from that point of time, not as a thing then completed and past.—Tr.

‡ This would seem irreconcilable with the idea of the *Imperfect*; but it certainly lies in the examples adduced. In Job iii. 3, the wish is predicated of the day, when he was *yet to be born*; (in the verses following, treated as a past reality.) Ver. 11 belongs, properly, to letter *a*; *from the womb* (= from birth) being the point of time, at which the act is conceived as belonging to the future. In iv. 12, 15, 16, the *instantaneous* is excluded by the nature of the case. Still more clear is x. 10, 11.—Tr.

go... *I should not fear*; Job v. 8, *I would apply unto God* (were I in thy place); ix. 21, *I must be ignorant of myself* (should I speak otherwise); x. 18, *I had died, and no eye had seen me*; iii. 16, vi. 14. In this case, also, the shortened form of the Imperfect is appropriate (§ 128, 2, c).

### § 128.

#### USE OF THE LENGTHENED AND SHORTENED IMPERFECT (COHORTATIVE AND JUSSIVE).

1. The Imperfect with the ending הַיִּ (Cohortative), found almost exclusively in the first person, is expressive of *purpose* or *endeavor* (§ 48, 3); and hence is employed, *a*) to express excitement of one's self, or a determination, with some degree of emphasis. Ps. xxxi. 8, אֲנִי־לֵא וְאֶשְׂמְחָהּ *let me be glad and rejoice!* ii. 3; בִּנְתָּקָהּ *come! let us break asunder*. Also, with less emphasis, in soliloquy; Ex. iii. 3, אֶכְרֶה־נָּא וְאֶרְאֶה *I will go now and see*; Gen. xxxii. 21; *b*) to express a wish, a request (for leave to do something); Deut. ii. 27, אַעֲבֹרָה *let me pass through*; Num. xx. 17, נַעֲבֹרָה־נָּא *let us pass through, I pray thee*; *c*) to express an object or design, when it is commonly joined by וְ to a preceding Imperative; Gen. xxvii. 4, *bring it hither*, וְאֶכְלָה *and I will eat* = that I may eat; xxix. 21, xlii. 34, Job x. 20. More seldom, *d*) it stands in conditional sentences with *if, though*, expressed or implied, Job xvi. 6, xi. 17, Ps. cxxxix. 8. It also stands, *e*) frequently after *Vav consecutive* (§ 49, 2).

In Jeremiah. it is used to give force and emphasis of almost every kind; iii. 25, iv. 19, 21, vi. 10.

2. The shortened Imperfect (the *Jussive*) is used principally, *a*) in the expression of command, wish, as תִּזְצֵא *proferat* Gen. i. 24 (on the contrary, Indicative, תִּזְצֵרָה *proferet* Is. lxi. 11); יָקֻם *sistat* Jer. xxviii. 6; לֵרִי יֹהִי *utinam sit* xxx. 34; and joined to an Imperative by וְ (comp. No. 1, c), Ex. viii. 4, *entreat Jehovah* וְיִסָּר *and let him take away* = that he may take away; x. 17, Judg. vi. 30, 1 Kings xxi. 10, Esth. vii. 2 (וְתִעָשׂ);\* *b*) in prohibition and negative entreaty, as לֹא תָבִיב *thou shalt not bring back*, Gen. xxiv. 8; אַל־תִּשְׁחָת *do not destroy*, Deut. ix. 26; in the tone of request, אַל־תִּשָּׁב אֶת־פָּנֶיךָ *do not turn me away* [1-K.

\* On these two cases (*a* and *b*), see § 127, *b* and *c*.

ii. 20]; of warning, **אַל תִּצְטָח** *ne confidat* Job xv. 31, xx. 17; c) often in conditional clauses (the usage of the Arabic) both in the protasis and apodosis. E. g. Ps. xlv. 12 (**וְיִחָצֵר**), civ. 20 (**תִּשָּׁחַת** and **וְיִחָצֵר**), Hos. vi. 1 (**וְיָדָה**), Is. i. 2 (**תִּחַמֵּת**), Gen. iv. 12 (**תִּסָּקֶה**), Lev. xv. 24 (**אִם... תִּהְיֶה**), Job x. 16, xiii. 5, xvii. 2, xxii. 28, 1 Sam. vii. 3 (**וְיִצָּל**); d) after *Vav consecutive* (§ 49, 2).

As the distinction of the *Jussive* from the common form of the *Imperfect*, by its orthography, is very far from universal (§ 48, 4, and § 127, 3, b, c), it is sometimes uncertain how this tense should be understood; especially as, in the poets, the shortened form occurs, now and then, where the common one might be used without essential difference in the sense; e. g. Ps. xxx. 9. The *Jussive* then expresses rather a subjective view, *it may be, it might, should, could be*, as the sense and connection in each passage require.

### § 129.

#### USE OF THE IMPERFECT WITH VAV CONSECUTIVE.

1. The Imperfect with *Vav consecutive* (**וַיִּקְטֹל** and *then killed he*, § 49, 2), stands only in close connection with what precedes. Most usually, a narration begins with the Perfect, and is then continued by Imperfects with *Vav consecutive*. This is the usual way of relating past events. E. g. Gen. iv. 1, and *Adam knew* (**וַיֵּדַע**) *Eve his wife, and she conceived and bare* (**וַתַּהַר וַתֵּלֶד**) *Cain*; vi. 9, 10, &c., x. 9, 10, 15, 19, xi. 12, 13–15, 27, 28, xiv. 5, &c., xv. 1, 2, xvi. 1, 2, xxi. 1, &c., xxiv. 1, 2, xxv. 19, 20, &c., xxxvi. 2–4, xxxvii. 2.\*

But where there is a connection with earlier events, the *Impf.* with *Vav consecutive* may commence the narration, or a division of it. Very often, it begins with **וַיְהִי** (*καὶ ἐγένετο*) and *it happened* Gen. xi. 1, xiv. 1, xvii. 1, xxii. 1, xxvi. 1, xxvii. 1;† **וַיֹּאמֶר יְהוָה** and *Jehovah said*, xii. 1.

\* Sometimes, the preceding *Perfect* is only implied in the sense; e. g. Gen. xi. 10, *Sen (was) a hundred years old* **וַיִּזְכֹּר** and *then he begat*; x. 1. So also in the following sentence: *on the third day* **וַיִּשָּׂא אֶת־עֵינָיו** *then he lifted up his eyes*; fully expressed: *it happened on the third day, and then* —; Gen. xxii. 4, Is. xxxvii. 18, vi. 1.

† This connection is the usual one, when a designation of time is to be introduced; e. g. Gen. xxii. 1, **וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּחְלֶה אֱלֹהִים** and *it happened after these things, that God tried*; xxvi. 8, **וַיְהִי כִּי אָרְכוּ לוֹ שָׁם הַיָּמִים וַיִּשָּׁקֶה**; xxxix. 13, 15, 18, 19, Judg. xvi. 16, 25. See the numerous passages in *Gesenius*, *Thes. Ling. Hebr.* p. 372. In like manner we find **וַיְהִי** used of the future; § 126, Rem. 2.

It stands also, especially, *a*) after the protasis; e. g. after *because*, as in 1 Sam. xv. 23, *because thou hast rejected the word of Jehovah*, וַיִּמְאַסֶּה therefore he rejects thee; Gen. xxxiii. 10; after *since* (כִּי) Job iv. 5; *b*) after an absolute substantive, e. g. 1 Kings xii. 17, *as for the children of Israel*, וַיִּמְלֹךְ עֲלֵיהֶם רְחָבְעָם Rehoboam reigned over them; ix. 21, Dan. viii. 22.\*

In such sentences as the following, הֵן may be rendered *that*: Ps. cxliv. 3, *what is man* וַיִּדְרֹכֵהוּ *that thou regardest him!* (comp. Ps. viii. 5 where כִּי is used); Is. li. 12, *who art thou* וַיִּתְּרָא *that thou shouldest fear?* But here, the thought is properly: *c* how little account is man; and yet, thou dost regard him.

2. As to the relations of time denoted by it, the *Imperfect of consecution* refers, according to the tense which precedes it, either—

*a*) To present time; namely, in continued description of it, with a preceding *Perfect* (as a *Present*; Gen. xxxii. 6, Is. ii. 7, 8, Job vii. 9, xiv. 2); or *Imperfect* (as a *Present*; Job xiv. 10, 1 Sam. ii. 29); or *Participle*; Nah. i. 4, 2 Sam. xix. 2, Amos ix. 6.

*b*) Or, less frequently, to futurity; with a preceding *Perfect* (as a *Future*; Is. v. 15, 16, xxii. 7, 8, Joel ii. 23, Micah ii. 13, Ps. cxx. 1); or *Jussive* (Joel ii. 18, 19); or *Imperative*, Ps. l. 6; also, when joined to a clause without a verb, Gen. xlix. 15; or to an absolute substantive, Is. ix. 11; or leading back to the future, Is. ii. 9, ix. 13.

In the apodosis after לֵאמֹר stands וַיְהִי Is. xlviii. 18, 19, *for then had been*; and וְאָמַר in a conditional clause, Ps. cxxxix. 11, *for and (if) I should say*; comp. the common Imperfect § 127, 5.

## § 130.

### OF THE IMPERATIVE.

1. The Imperative expresses not only command in the proper sense, but also exhortation (Hos. x. 12), entreaty (2 Kings v. 22, and with אֲנִי, Is. v. 3), wish (Ps. viii. 2, and with לִי Gen. xxiii. 13), permission (2 Sam. xviii. 23, Is. xlv. 11). It is employed especially in *strong assurances* (comp. *thou shalt have it*, which expresses both a command and a promise); and hence in pro-

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\* On the sentences which begin with the *Infinitive* or *Participle* and then proceed with this *Future of consecution*, see § 132, Rem. 2, and § 134, Rem. 2.

phetic declarations, as Is. vi. 10, *thou shalt make the heart of this people hard for thou wilt make*. These may be either *a*) promises, Ps. cxxviii. 5, *thou shalt see* (רָאִה) *the prosperity of Jerusalem*; Is. xxxvii. 30, lxxv. 18, Ps. xxii. 27, Gen. xx. 7; or *b*) threatenings\* Is. xxiii. 1, *wail, ye ships of Tarshish, for ye shall (will) wail*; vs. 2, 4, x. 30, xiii. 6. In all these cases the use of the Imperative approaches very near to that of the Imperfect, which may therefore precede (Gen. xx. 7, xlv. 18) or follow it (Is. xxxiii. 20) in the same signification.

A more lively expression is given to the Imperative, in almost all its senses, by the addition of the particle **נָא** *age!* (§ 105); particularly, in *command*, as well its milder form (do now, this or that) Gen. xxiv. 2, as that of rebuke and menace, Num. xvi. 26, xx. 10; and in *entreaty*, **נָא אֶמְרִי** Gen. xii. 13. Tauntingly permissive is **נָא עֲמְדִי**, Is. xlvii. 12, *persist now!*

2. We may, from the above, explain the peculiar use of two Imperatives usually connected by *and*: *a*) where they are employed in a good sense, the first containing an admonition or exhortation, and the second a promise made on the condition of obedience implied in it (like *divide et impera!* Engl. *do well and have well*). E. g. Gen. xlii. 18 **זֶאת עֲשֵׂה וְחַיִּי** *this do, and (ye shall) live*; Prov. xx. 13, *keep thine eyes open* (be wakeful, active), *and thou shalt have plenty of bread*; Ps. xxxvii. 27 (comp. ver. 3), Prov. vii. 2, ix. 6, Job xxii. 21, Is. xxxvi. 16, xlv. 22, Hos. x. 12, Amos v. 4, 6; *b*) where a threat is expressed, and the first Imperative tauntingly permits an act, while the second declares the consequences; Is. viii. 9, **רָעוּ עַמִּים וְחִתּוּ** *rage ye people, and ye shall soon be dismayed*; xxix. 9. In the second member, the Imperfect also may be used; Is. vi. 9, viii. 10, 1 Sam. xvii. 44.

*Rem.* 1. How far the *Perf.* and *Impf.* may also be employed to express command, has been shown in § 126, 6, c, and § 127, 3, c, § 128, 2.

2. It has been incorrectly asserted by some grammarians, that the form of the Imperative is used, in certain passages, for the *third* person (*let him kill*). E. g. Gen. xvii. 10, **לְכָם בְּלִי-זָכָר** *let every male among you be circumcised*. (In verse 12 **יִמּוּל** is used. But **יִמּוּל** is the Infinitive, which gives the same sense. § 131, 4, b). Ps. xxii. 9 (**לֵב** *Infin.*); Gen. xxxi. 50, Judges ix. 28, Is. xlv. 21 (in the last three passages are actual Imperatives of the 2d person).

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\* Analogous is the form of contemptuous menace in the comic writers, *vapula*, Terent. Phorm. V. 6, 10, *vapulare te jubeo* Plaut. Cureulio, IV. 4, 12.

## § 131.

## USE OF THE INFINITIVE ABSOLUTE.

The Infinitive absolute is employed, as has been remarked in § 45, 1, when there is occasion to express the abstract idea of the verb by itself, neither in connection with what follows, nor in dependence on a preceding noun or particle.\* The most important cases in which it is used, are :

1. When it is governed by a transitive verb, and consequently stands as an accusative. Is. xlii. 24, לֹא אָבִי הָלֹךְ *they would not go* ; vii. 15, לִדְרֹשׁוֹ מֵאֵס בָּרָע וּבָחַר בְּטוֹב *until he learn to refuse the evil and to choose the good* ; Jer. ix. 4. Here, however, the *Inf. constr.* is oftener used, either with or without a preposition, according to the construction of the preceding verb, § 142, 1, 2.

In the same construction is Is. xxii. 13, *behold ! joy and gladness* הָרוּג בָּקָר וְשָׁחַט צֹאן וְגו' *the slaying (prop. to slay) oxen, the slaughtering sheep, the eating flesh, the drinking wine* (where the *Inf.* is a mere accusative governed by *behold !*) ; v. 5, *I will tell you what I will do to my vineyard, the taking away* (to take away) הָסֵר מְשִׁיכָתוֹ... פָּרוֹץ גְּדֵרֹו *its hedge and the tearing down its wall*,—q. d. that will I do.

2. When it is in the accusative and used *adverbially*† (the Latin *gerund in do*) ; e. g. הֵיטֵב הָיִטֵּב *bene faciendo*, for *bene*, הַרְבֵּה *multum faciendo*, for *multum*. Hence,

3. When it is used emphatically, in connection with a *finite verb*.

a) It then stands most commonly *before* the finite verb, to which it adds, in general, an expression of intensity. 1 Sam. xx. 6, נִשְׁאַל נִשְׁאַל מִמֶּנִּי *he urgently besought of me* ; Gen. xliii. 3, הֵעִיר הָעִיר *he strictly charged us*. A very clear example is in Amos ix. 8, *I will destroy it from the surface of the earth*,

\* Where the *Inf. constr.* is always used. But when several successive infinitives are to have a preposition, it is often written only before the first, and the second (before which it is to be mentally supplied) stands in the absolute form ; as לֶאֱכַל וּלְשָׂבֵל *to eat and (to) drink*, Ex. xxxii. 6 ; comp. 1 Sam. xxii. 13, xxv. 26. Jer. vii. 18, xlii. 17. This case is analogous with that explained § 121, 3. Comp. also No. 4, a, of this section.

† On the Accusative as a *casus adverbialis*, see § 118. In Arabic, in this case, it takes expressly the accusative ending. In most cases (see Nos. 1, 2, 3, of this section), the *Inf. absol.* answers clearly to the Accusative of the Infinitive, and to this No. 4 also is to be referred.

*except that I will not utterly destroy* (לֹא הִשְׁמִיד אֶשְׁמִיד). Judg. i. 28. Its effect is often merely to give a certain prominence to the thought contained in the finite verb,—which in other languages is done chiefly by the expression of the voice or by particles,—as in assurances, questions (such especially as express excitement in view of something strange and improbable), contrasts; Gen. xliii. 7, *could we* (then) *know?* xxxvii. 8, הַמְלֹכָה תִּמְלֹךְ עָלֵינוּ *will thou* (haply) *rule over us?* [is that likely to happen!] xxxi. 30, *if thou wouldst needs be gone\** (הָלוֹךְ הָלַכְתָּ), *because thou so earnestly longest* (נִכְסָהּ); Judg. xv. 13, *we will bind thee, but we will not kill thee*; 1 Sam. ix. 6, 2 Sam. xxiv. 24, Hab. ii. 3.

- 5) When the Infinitive stands *after* the finite verb, this connection generally indicates *continued* or *lasting* action. Is. vi. 9, שָׁמְעִי שָׁמְעִי *hear on continually*; Jer. xxiii. 17; Gen. xix. 9, וַיִּשְׁפֹּט שָׁפֹט *and he must be always playing the judge!* Two Infinitives may be thus used; 1 Sam. vi. 12, הָלַכְוּ הָלוֹךְ *they went going on and lowing, for they went on lowing as they went*; 1 Kings xx. 37. Instead of a second Infinitive is sometimes used a finite verb (Jos. vi. 13), or a participle (2 Sam. xvi. 5).

*Rem. 1.* This usage in regard to the position of the *Infinitive* is certainly the *common* one, though not without exceptions. It sometimes follows the finite verb to which it gives emphasis and intensity, where the idea of *repetition* or *continuance* is excluded by the connection. Is. xxii. 17, Jer. xxii. 10, Gen. xxxi. 15, xlv. 4, Dan. x. 11, 13. In Syriac, the *Infinitive* when it expresses intensity stands regularly *before*, and in Arabic always *after*, the finite verb.—The place of the negative is commonly between the two (Ex. v. 23), seldom before them both (Gen. iii. 4).

2. With a finite verb of one of the derived conjugations may be connected not only the *Infinitive absol.* of the same conjugation (Gen. xvii. 13 xl. 15), but also that of *Kal* (e. g. שָׂרָה טָרָה Gen. xxxvii. 33; Job vi. 2), or of another of the same signification (Lev. xix. 20. 2 Kings iii. 23).

3. In expressing the idea of *continuance* (letter *b*), the verb הָלַךְ is frequently employed, with the signification *to go on, to continue on*, and thus denotes also *constant increase*. E. g. Gen. xxvi. 13, וַיִּגְדַּל הָלוֹךְ וַיִּגְדַּל *and he became continually greater and greater*. 2 Sam. v. 10; Gen. viii. 3, וַיִּשְׁבּוּ הַמָּיִם וַיִּשְׁבּוּ *and the waters flowed off continually*. (The participial construction is also frequent here: e. g. 1 Sam. ii. 26, הַיָּלֵךְ הַיָּלֵךְ *the child Samuel went on increasing in stature and*

\* That is, I understand why thou art *gone*, namely because of thy earnest longing. Vulgate: *esto, ad tuos ire cupiebas*.

*in goodness*; 2 Sam. iii. 1). A similar mode of expression is found in the French: *le mal va toujours croissant, la maladie va toujours en augmentant et en empirant, grows worse continually.*

4. When it stands in place of the *finite verb*. We have here the two following cases, viz.

- a) When it is preceded by a *finite verb*. This is frequent, especially among the later writers, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to *tense* and *person*, the others being in the *Infinitive* with the same distinctions implied. (Comp. § 121, 3.) E. g. with the *Perf.* Dan. ix. 5, מְרַדְּנִי וְסוֹר *we have rebelled and (we have) turned away*; Gen. xli. 43, he caused him to ride in the second chariot, וְנָתַח אֹתוֹ *and placed him*; 1 Sam. ii. 28, Jer. xiv. 5. With the *Impf.* Jer. xxxii. 44, they will buy fields for money (*Impf.*), and write and seal bills of sale, and take witnesses (three *Infinitives*); Num. xv. 35.
- b) It may stand at the beginning of the sentence, without a preceding *finite verb*; for the *Infinitive* (the pure abstract idea of the verb), serves as a short and emphatic expression for any tense and person which the connection requires. E. g. it stands α) for the *Perf.* in lively narration and description, like the Latin *infinitivus historicus*; Is. xxi. 5, עֹרֶךְ שֹׁהַה הַשְׁלִיחַן צָפָה הַצִּפּוֹת אֲכוֹל שֹׁהַה *to prepare the table, to set the watch, to eat, to drink* (sc. this they do), for *they prepare, &c.* lix. 4, Hos. iv. 2, Ez. i. 14, Job xv. 35; also β) for the *Impf.* in the sense of the *Future*; 2 Kings iv. 43, אֲכוֹל וְהוֹרֵר *to eat and to leave thereof* (sc. this ye shall do); γ) most frequently for the emphatic *Imp.* (as in Greek); Deut. v. 12, שְׁמוֹר *to observe* (sc. thou art to, ye are to); so Ex. xx. 8, זָכֵר *to remember* (oughtest thou); hence, with the full form, שְׁמוֹר תִּשְׁמְרוּן, Deut. vi. 17; זָכֵר תִּזְכֹּר, vii. 18. For the *Cohortative* Is. xxii. 13, אֲכוֹל וְשָׁתוּ *to eat and to drink!* (sc. let us eat and drink.) 1 Kings xxii. 30 *to disguise myself and go* (I will disguise, &c.).

*Rem.* 1. Very seldom is the *Inf.* for the *finite verb* found in connection with the subject, as in Job xl. 2; Ez. i. 14.

2. The examples are also few of the *Inf.* *constr.* employed in these cases. Such are Is. lx. 14, where it is used adverbially like the *gerund* in *do*; Neh. i. 7 (הַבֵּל), Ps. l. 21 (הִירִיחַ), Ruth ii. 16 (שֶׁל), Num. xxiii. 25 (כִּי), where it is connected with a *finite verb*.

## § 132.

## INFINITIVE CONSTRUCT.

1. The *Infinitive construct*, as a verbal substantive, is subject to the same relations of case with the noun, and the modes of indicating them (§ 117) are also the same. Thus it is found, a) in the nominative as the subject of the sentence, Gen. ii. 18, *לֹא טוֹב הָיְתָה הָאָדָם לְבָדּוּ* *it is not good, (lit. the being of man in his separation) that man should be alone*; b) in the genitive, Gen. xxix. 7, *עֵת הָאֶסְפָּה* *tempus colligendi*; here belongs also the case of an *Infinitive* depending on a preposition, as originally a noun, see No. 2; c) in the accusative, 1 Kings iii. 7, *לֹא יָדַעְתִּי מִיָּדָא וְכֹזֵא* *I know not (how) to go out and to come in, prop. I know not the going out and coming in*. In this case the *Inf. absol.* may also be used, § 131, 1.

2. For the construction of the *Inf.* with a preposition, as in the Greek *ἐν τῷ εἶναι*, the German and English languages generally employ a finite verb with a conjunction which expresses the import of the preposition. E. g. Num. xxxv. 19, *בְּמִקְוֵי-בָּו* *when he meets with him, prop. in his meeting with him*. Jer. ii. 35, *עַל אֲמַרְךָ* *because thou sayest, prop. on account of thy saying*. Gen. xxvii. 1, *מֵרְאוֹת* *so that he could not see* (comp. the use of *מִן* before a noun to express distance from, and the absence or want of a thing). The lexicon must be consulted, for particular information on the use of the different prepositions.

3. As to the relations of time expressed, the *Infinitive* may refer also to the past (comp. on the Participle, § 134, 2), e. g. Gen. ii. 4, *בְּהִבְרָאם* *when they were created* (prop. *in their being created*).

*Rem.* 1. *הָיָה לַעֲשׂוֹת* (or *לַעֲשׂוֹת* with the omission of *הָיָה*) signifies, 1) *he is about to do, intends or purposes to do, and he is intent upon, is eager to do* (comp. Eng. *I was to do something*). Gen. xv. 12, *וַיְהִי וַיֵּשֶׁב הַשָּׁמֶשׁ לְבוֹא* *and the sun was about going down*. Hence it serves for a periphrasis of the *Impf.* 2 Chr. xxvi. 5, *וַיְהִי לְרַשֵּׁשׁ אֱלֹהִים* *and he served God*; without *הָיָה*, Is. xxxviii. 20, *יְהוָה לְהוֹשִׁיעַנִי* *Jehovah saveth me*; xxi. 1, Eccles. iii. 15, Prov. xix. 8, comp. xvi. 20. 2) *It is to do for it must be done* (comp. Eng. *I am to give for I must give*). Jos. ii. 5, *וַיְהִי לִשְׁגוֹר הַשַּׁעַר* *and the gate was to shut for was to be shut*. More commonly *יְהִי* is omitted; 2 Kings iv. 13, *מָה לַעֲשׂוֹת* *what is to be [can be] done*

2 Chr. xix. 2. Also 3) *He was able to do* (comp. the Lat. *non est solvendo*). Judges i. 19, לֹא לְהוֹרִישׁ *he could not drive out*.\*

2. The Hebrew writers frequently pass from the Infinitive construction (described in No. 2) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive. Thus the *Perf.* is connected with the *Inf.* Amos. i. 11, וְנִשְׁחַת רַחֲמָיו עַל דָּרְפֵּי—*because he pursued—and stifled his compassion*; Gen. xxvii. 45; the *Impf.* with *Vav. consec.* Gen. xxxix. 18, וַאֲקַרָּא כִּי הִרְמִיתִי קוֹלִי וַאֲקַרָּא *when I raised my voice and cried*; Is. xxx. 12, xxxviii. 9. Most usually the *Impf.* with the simple *ו* prefixed, as in Is. v. 24, x. 2, xiii. 9, xiv. 25, xxx. 26. Comp. the similar succession of the participle and finite verb, § 134, Rem. 2.

### § 133.

#### CONNECTION OF THE INFINITIVE CONSTRUCT WITH SUBJECT AND OBJECT.

1. The Infinitive may be construed directly with the proper case of the verb, and hence, in transitive verbs, with the accusative of the object. E. g. Num. ix. 15, הָקִים אֶת־הַמִּשְׁכָּן *to set up the Tabernacle*; 1 Sam. xix. 1, לְהַמִּית אֶת־דָּוִד *to kill David*; Gen. xviii. 25, לְהַמִּית צַדִּיק *to kill the righteous*; 1 Kings xii. 15, xv. 4, 2 Kings xxi. 8, Ez. xlv. 30; Lev. xxvi. 15, עֲשׂוֹת אֶת־כָּל־מִצְוֹתַי *to do all my commands*; Gen. xix. 29, בָּהֶפֶךְ אֶת־הָעָרִים *when he overthrew the cities*; Prov. xxi. 15, עֲשׂוֹת מִשְׁפָּט *to do justice*; † with the accusative of the pronoun, הָקִים אֹתָהּ *in order to establish thee*, Deut. xxix. 12; הָשִׁיבֵנִי *to bring me back*, Jer. xxxviii. 26; לְהַרְגֵנִי *to slay me*, Ex. ii. 24; לְבַקֶּשְׁנִי *to seek me*, 1 Sam. xxvii. 1, v. 10, xxviii. 9, 1 Chron. xii. 17; בָּלְדָהּ אֹתָם *quum (mater) eos pareret*. So if the verb governs two accusatives, as : אֶתְּהִי הַיּוֹדֵעַ אֵלֶּהֶם אֹתָהּ *since God hath caused thee to know all this*, Gen. xli. 39.

The Verbal Noun, analogous to the Infinitive, retains the

\* The connection shows this to be the true sense, expressed in the parallel passage (Josh. xvii. 12) by לֹא יָכֹל לְהוֹרִישׁ. Comp. moreover, the Hebrew אֵין לִי *non licet mihi*, and the Syr. לִית לִי *non possum* (Agrell. Suppl. Synt. Syr. pp. 9, 10).

† In examples like this, we might regard מִשְׁפָּט as genitive of the object (§ 114, 2), a construction common in Arabic; but as אֹתָהּ is used in other examples, and as there never occurs in such a connection a form like הָקִים (which would decidedly indicate the *constr. state* and consequently the genitive relation), we must suppose that, as a general rule at least, the Hebrews regarded *the object of the Inf.* as an *accusative*. (Comp. Nos. 2 and 3.)

same construction ; e. g. דָּעָה אֶת־יְהוָה *knowledge of Jehovah* (prop. *the knowing Jehovah*) ; Is. xi. 9 ; לִירְאָה אֹתִי *to fear me*, Deut. v. 26 ; Is. xxx. 28, lvi. 6.\*

2. The subject of the action is usually placed immediately after the Infinitive, sometimes in the genitive (where the Inf. is regarded rather as a substantive), sometimes, and for the most part, in the nominative. E. g. 2 Chron. vii. 3, רָדָה הָאֵשׁ *the coming down of the fire* ; Ps. cxxxiii. 1, שָׁבַת אֲחֵים גַּם יַחַד *the dwelling of brethren together* ; Ex. xvii. 1, *there was no water for the people to drink* (prop. *for the drinking of the people*). That the subject is in the genitive, is very clear after Infinitives with a feminine ending ; as in Gen. xix. 16, בְּחַמְלָה בְּיְהוָה *on account of Jehovah's compassion for him* ; Is. xlvii. 9, בְּעֶצְמַת חֲבִירוֹתָי מְאֹד *though thy enchantments are very many* ; and also when it is a suffix, as in בִּקְרָאִי *when I call*, Ps. iv. 2, 4 (but also incorrectly, בְּשׁוּבִי *when I return*, Ez. xlvii. 7, for בְּשׁוּבִי). On the contrary, the relation of genitive is excluded, and the subject is rather to be regarded as the nominative, in Ps. xlvi. 3, בְּהִמְרֵי אֶרֶץ (not בְּהִמְרֵי) *when the earth shakes* ; Deut. xxv. 19, בְּהִנִּיחַ יְהוָה לָהּ *when Jehovah gives thee rest* ; 2 Sam. xix. 20, לָשׂוּם הַמֶּלֶךְ אֶל־לִבּוֹ *that the king should lay it to heart* ; also where the Inf. and its subject are separated, as in Judg. ix. 2, הַמְּשֹׁל בָּכֶם אִישׁ אֶחָד *whether that seventy men rule over you, or that one man rules over you ?* Job xxiv. 22, לְהַסְתֵּר שָׁם פְּעָלֵי אֲוֶן *that the workers of iniquity may hide themselves there* ; Ps. lxxvi. 10. See farther in No. 3.

3. When the object of the Infinitive, as well as its subject, is to be expressed, the subject is regularly placed next after the Inf. and then the object. The latter is here manifestly the accusative ; but the subject stands, as in No. 2, sometimes in the genitive, but most commonly in the nominative. The genitive (prevalent in the Arabic) shows itself, e. g. in Deut. i. 27, בְּשִׂנְאָה יְהוָה אֹתָנוּ *because Jehovah hates us* ; Is. xiii. 19, בְּמַהֲפֹכֶת אֱלֹהִים *as God overthrew Sodom* ; Deut. vii. 8, 1 Kings x. 9 ; Is. xxix. 13, יִרְאָתָם אֹתִי *their (eorum) reverence for me* ; Gen. xxxix. 18, כְּהִינֵה שֹׁבֵט אֶת־מִרְיָו *when I lifted up my voice*. But the nominative occurs, e. g. in Is. x. 15, כְּהִינֵה שֹׁבֵט אֶת־מִרְיָו *as if the rod could shake him that lifts it up* (where the form would

\* For examples of an accus. of the object with the Inf. passive, see § 143, 1, a.

be *בְּהִנִּיחַ*, if *שָׁבַט* were the genitive); and so, commonly, the subject is to be regarded as the nominative, e. g. 1 Kings xiii. 4, *כַּשְׁמֶלֶךְ הַמֶּלֶךְ אֶחָד־דָּבָר אִישׁ הָאֱלֹהִים* *when the king heard the word of the man of God*. Gen. xiii. 10, Josh. xiv. 7, 2 Sam. iii. 11, Jer. xxi. 1, Ez. xxxvii. 13.—If the finite verb governs a double accusative, the same construction is employed also with the Infinitive, as in Gen. xli. 39, *אֶחָד־הַדְּרִיעַ אֱלֹהִים אֹתָהּ אֶת־פְּלִיאָתָהּ* *since God hath caused thee to know all this*.

It is an unusual order of the words, when the object is placed first after the Infinitive, and then the nominative of the subject is added by way of complement; e. g. Is. xx. 1, *בְּשִׁלַּח אֹרְזוֹ סָרְגֹן* *when Sargon sent him*; Ezra ix. 8, *לְהַאֲרִי עֵינֵינוּ אֱלֹהֵינוּ* *that our God may enlighten our eyes*; 2 Chron. xii. 1, *מְלִכֻתָּהּ רְחֹבָאָם* *when Rehoboam had established the kingdom*. Josh. xiv. 11, Is. v. 24, xxix. 23, Ps. lvi. 1.

### § 134.

#### USE OF THE PARTICIPLE.

1. The only existing form of the Participle is used to express all the relations of time, as *מָוֶה* *dying* (Zech. xi. 9); *he who has died, dead* (so very often); *he who is to die* (Gen. xx. 3); *נָפַל* *he who falls, has fallen, will fall*; *עָשָׂה* *facturus* (Gen. xli. 25, Is. v. 5); though it most frequently has the signification of the Present. The passive participles may therefore stand for the Latin Participle in *-ndus*, e. g. *נֹרָא* *metuendus, terrible*, Ps. lxxvi. 8; *מְהֻלָּל* *laudandus, worthy to be praised*, Ps. xviii. 4.

2. The Participle, standing in place of the finite verb as predicate of the sentence, denotes :

a) Most frequently the *Present*.\* Eccles. i. 4, *דֹּר הַלֵּךְ וְדֹר בָּא* *one generation goes, another comes*; ver. 7, *כָּל־הַנְּחָלִים הֹלְכִים* *all the rivers flow* . . . ; Gen. iv. 10. If the subject is a *personal pronoun*, it is either written, in its full form, in immediate connection with the participle, as *אֲנִי נֹרָא* *I fear* Gen. xxxii. 12, *אֲנַחְנוּ יִרְאִים* *we are afraid* 1 Sam. xxiii. 3; or it is appended as a suffix to the word *יש* (*is*), as Judges vi. 36, *אִם יֵשׁ מוֹשִׁיעַ* *if thou savest*. In the same manner it is appended, in negative sentences, to *אין*; e. g. *אִם אֵינָהּ מְשַׁלַּח* *if thou send him not*, Gen. xliii. 5.

Hence b) the *Future* (conceived as present, comp. § 126. 4). Is. v. 5, *אֲנִי אֶשֶׁר אֶעֱשֶׂה* *what I do, for what I will do*. Gen. xix. 13, xli. 25, 1 K. i. 14.

\* In Syriac and Chaldee it is more frequently used thus than in its proper signification as a participle.

Also *c*) the *Past*, especially when it stands connected with the statement of past and contemporaneous circumstances. Job i. 16, צֹרֵחַ הָיָה הַיּוֹם *the one (was) still speaking when another came*; ver. 17. Gen. xlii. 35, Ex. ii. 6, Judges xiii. 9, 1 Sam. xvii. 23, 1 K. i. 5, 22. But it is also used with reference to past time, and even for the *perfect Preterite*, without any such connection; e. g. Deut. iv. 3, עֵינֶיכֶם הִרְאוּ *your eyes which have seen*.\*

With the verb הִיךָ it serves as a periphrasis of the Imperfect.† Job i. 14, הִבְכֵּךְ הָיָה חֲרָשָׁה (as in English) *the oxen were ploughing*; Gen. xv. 17, Judges i. 7, xvi. 21.

Rem. 1. In all the three cases, *a, b, c*, הִיךָ is employed before the participle for awakening special attention. E. g. (*a*) where the *Part.* stands for the *Present*, הִנֵּה הִיךָ *behold! thou (art) with child* Gen. xvi. 11, xxvii. 42, Ex. xxxiv. 11; (*b*) for the *Future*, Gen. vi. 17, Is. iii. 1, vii. 14, xvii. 1; (*c*) for the *Past*, Gen. xxxvii. 7, xli. 17.

2. Often, the construction is changed, from the participial form to that of the finite verb; the pronouns *who*, or *which*, &c. (אֲשֶׁר) implied in the participle, must then be mentally supplied before the verb. E. g. the *Part.* and *Perf.* in Is. xiv. 17, *who made* (שָׁם) *the earth a wilderness, and (who) destroyed* (הָרַס) *the cities thereof*; xliii. 7; *Part.* and *Impf.* (*Present*), with or without וְ before the second clause, e. g. Is. v. 8, וְהָיָה בְּיָמֵי הַיּוֹם הַזֶּה *woe to those who connect house with house, and (who) join field to field*; vs. 11, 23, xxxi. 1, 1 Sam. ii. 8, הָצֵר צִיד וְנָבֵא *who hunted game and brought it*; xxxv. 3; Ps. xviii. 33. (Compare the strictly analogous change from the Infinitive-construction, § 132, Rem. 2.)

## § 135.

## CONSTRUCTION OF THE PARTICIPLE.

When participles are followed by the object of the action which they express, they are construed in two ways: 1) as verbal adjectives having the same regimen as the verbs to which they belong; e. g. 1 Sam. xviii. 29, אֹיֵב אַחֲדָדָד *David's enemy* (prop. *one that hated David*); 1 Kings ix. 23, הַרְוִים בָּעָם *they who rule over the people*; Ez. ix. 2, לְבוּשׁ בָּדִים *clothed with linen garments*: 2) as nouns followed by a genitive (§ 112, 2); e. g. Gen. xxii. 12, יִרְאֵה אֱלֹהִים *one that fears (a fearer of) God*; Ps. lxxxiv. 5, יֹשְׁבֵי בֵיתְךָ *they that dwell in (inmates of) thy house*; Ez. ix. 11, לְבוּשׁ הַבָּדִים *the one clothed with linen gar-*

\* For the use of the article here before the predicate, see § 110, 3, Rem.

† In Syriac, the Present and Imperfect are expressed, directly, by *interficiens* *ego* (comp. letter *a*), and *interficiens fui* = *interficiebam*.

*ments*; בְּגָדָיו קָרַע־י those whose garments are rent, 2 Sam. xiii. 31; הַשּׁוֹי עָיִן he whose guilt is forgiven, Ps. xxii. 1.

This latter construction with the genitive is properly confined to active verbs (§ 138). The participle of the verb בָּיָא, *to enter in*, is also construed thus, as this verb is followed by the accusative (comp. *ingredi portam*); e. g. Gen. xxiii. 10, בָּאֵי שָׂעִר those who enter in at the gate. But there are also examples of the participle followed by a genitive, in cases where the verb to which it belongs is construed only with a preposition. E. g. קָמַי קָמִי, קָמִי those who rise up against him,—against me, for עָלַי קָמִים עָלַי Ps. xviii. 40, 49, Deut. xxxiii. 11; שָׁבִי פָשַׁע they who turn away from transgression, Is. lix. 20.

2 The two constructions, explained in No. 1, are found also in connection with *suffixes*. The first is followed in עֲשֵׂנִי *he who made me*, the second in עֲשֵׂי *my maker*.

### § 136.

#### EXPRESSION OF THE OPTATIVE.

We have already seen (§ 127, 3, *b*) that the Imperfect, especially the cohortative form with the ending ה־, and with the particle נָא, is employed to express the Optative. It remains to mention two other forms under which it is expressed by periphrasis, namely:

1. By questions expressive of desire. E. g. 2 Sam. xv. 4, מִי יִשְׁמַנֵּנִי שׁוֹפֵט who will make me judge? i. e. *would that I were made judge!* Judg. ix. 29, מִי יִתֵּן אֶת־הָעָם הַזֶּה בְּיָדִי would that this people were placed under my hand! Ps. lv. 7, Job xxix. 2. In the phrase מִי יִתֵּן the proper force of the verb is often wholly lost, and nothing more is expressed than *would that!* (*utinam!*) *God grant!* It is followed *a*) by an accusative, as Deut. xxviii. 67, מִי־יִתֵּן עָרֶב would it were evening! prop. *who will give (will make it) evening?* *b*) by an Infinitive, as Ex. xvi. 3, מִי־יִתֵּן מוֹתֵנוּ would we had died! *c*) by a finite verb (either with or without ׀), Deut. v. 26, מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָּהֶם *O that they had this heart!* Job xxiii. 3.

2. By the particles אִם *si*, *O si!* לוֹ *O si!* especially by the latter, Ps. cxxxix. 19. The particle is followed by the *Impf* Gen. xvii. 18, by the *Part*. Ps. lxxxix. 14, seldom by the *Imp* Gen. xxiii. 13. When it is followed by the *Perf.* the desire expressed has reference to past time; as Num. xx. 3, כִּי נָרַעְנוּ would we had died!

## § 137.

## PERSONS OF THE VERB.

1. In the use of the persons of the verb there is sometimes a neglect of the distinctions of gender : especially are the masculine forms (as most readily occurring to the mind) employed with reference to objects which are feminine. E. g. יָרַעְתָּם Ez. xxiii. 49 ; עָשִׂיתָם Ruth i. 8 ; וַתִּכְרֹתְךָ thou (fem.) *hast made a league* Is. lvii. 8 ; comp. Cant. ii. 7. Compare the analogous use of the pronoun, § 121, Rem. 1.

2. The third person (most commonly its *masc.* form) is very often employed impersonally. E. g. וַיִּהְיֶה and *it happened* ; צָר לוֹ and וַיִּצָּר לוֹ (lit. *it was strait to him*) *he was in trouble* ; חָם לוֹ and וַיִּחָם לוֹ *he became warm*. It is also employed thus in the *fem.*, e. g. 1 Sam. xxx. 6, וַתִּצָּר לְדָוִד and *David was in trouble* ; Ps. l. 3, Jer. x. 7.

The Arabic and Æthiopic commonly employ here the *masc.*, and the Syriac the *fem.* form.

3. The indeterminate third person (Germ. *man*, Fr. *on*, Engl. *they, one*, or simply the *passive voice*) is expressed, *a*) by the 3d pers. singular, e. g. קָרָא *they called* Gen. xi. 9, xvi. 14, 1 Sam. xix. 22, xxiv. 11 ; *b*) by the 3d pers. plural, as Gen. xli. 14, וַיָּבִיאוּהוּ and *they brought him in haste*, for *he was brought* ; *c*) by the 2d person, e. g. Is. vii. 25, לֹא־יֵחָבֹא שָׁמָּה *there shall no one go thither* ; so in the common phrase עַד בֹּאֶה or בֹּאֶה *until one comes* ; *d*) by the passive voice, as Gen. iv. 26, וַאֲזַי הָיְתָה לְקָרָא *then they began to call upon* —.\*

Rem. 1. In the first case (letter *a*) the force of אִישׁ (impersonal, as we use *one, men, they*) is implied. The full construction occurs in one instance, 1 Sam. ix. 9, וְאָמַר הָאִישׁ כֹּה אָמַר בְּיִשְׂרָאֵל *formerly they said thus in Israel*. Sometimes the *Part.* of the verb is added, as its nominative ; e. g. Is. xvi. 10, לֹא־יִדְרֹךְ הַלִּירֶךְ *the treader shall not tread*, for *they shall not tread* = *there shall be no treading* ; xxviii. 4, Ez. xxxiii. 4, Deut. xxii. 8. The last is not unfrequent in Arabic.

2. When the pronoun is to be expressed with emphasis, it is written separately before the corresponding verbal form. E. g. אַתָּה נָתַתָּ *thou*

\* Sometimes on the contrary the impersonal *dicunt* must be understood as strictly the passive *dicuntur*. Job vii. 3, *nights of pain have they appointed me*, for *are appointed me* (sc. by God) ; iv. 19, xvii. 12, xxxii. 15, xxxiv. 20. So in Chaldee very frequently (Dan. ii. 30, iii. 4, v. 3) and in Syriac.

has given Judges xv. 18. 1 Kings xxi. 7, Ps. cxxxix. 2; also after the verbal form, Judges xv. 12, which, in the later writers, is done without any special emphasis, as דִּבְרָתִי אָנִי Eccles. i. 16, at the beginning; ii. 11, 12, 13, 15, 20, viii. 15.

3. In the poets and prophets, especially, there is often, in the same construction, a sudden transition from one person to another. Is. i. 29, פָּחַדוּ מִן־הַגִּבּוֹרִים אֲשֶׁר הֵמָּנָהם *for they shall be ashamed of the groves in which ye delight*, where both the third and second persons are employed with reference to the same subject; lxi. 7, Deut. xxxii. 15, 17, Mic. ii. 3. —In Job xiii. 28, the *third* person is probably employed δεικνύς for the first; compare also vi. 21 (according to the reading לו).

### § 138.

#### CONSTRUCTION OF THE VERB WITH THE ACCUSATIVE.

All transitive verbs govern the accusative (§ 118). On this general rule we remark:

1. Many verbs are construed both *without* an object (absolutely), and *with* one (the latter use commonly indicated in German by a prefix-syllable [in Engl. *moan*, *bemoan*]). E. g. בָּכָה *to weep*, and *to weep for*, *bewail*; רָשָׁב *to dwell*, and *to dwell in*, *inhabit*; יָצָא *to go forth*, and also like *egredi* in the form *egredi urbem*, Gen. xlv. 4.

Here notice further:

*Rem. 1.* Several verbs of this kind take after them the substantive from the same root and with a corresponding signification, as פָּחַד פָּחַד Ps. xiv. 5, רָעַץ רָעַץ 1 K. i. 12, like βουλεύειν βουλός Il. 10. 147; most frequently (as in Greek) as a specification, or a limitation of the general idea of the verb; e. g. Gen. xxvii. 34, וַיִּצְעַק צִעָקָה גְּדֹלָה וַיִּמְרָה *he cried a loud and bitter cry*; ver. 33; Zech. i. 14; 1 Chr. xxix. 9. Comp. ροσσειν ροσσειν &c.

2. Verbs which signify *to flow*, *to stream*, take in the poets an accusative of that which is represented as *poured forth in a stream*. Lam. iii. 48, פָּלַגְי-מֵיִם הָרַד עֵינִי *my eye flows down streams of water*. Joel iv. 18, *the hills flow milk*. So נוֹל *to run*, *to flow*. Jer. ix. 17, נָסָה *to distil*, Joel iv. 18, and נִשָּׁה *to gush forth*, *to flow abundantly* (hence *to bear along as does a torrent*), Is. x. 22; similar, but more bold, is Prov. xxiv. 31, וַהֲמָה עָלָה בְּלוֹ קַשְׁטָנוֹתַי *and behold it (the field) has all gone up to thorns*, — *in spinas abit*. Is. v. 6. Compare in Greek, ποσέειν ἰδωρ, Hymn. in Apoll. 2, 202; δάκρυα σιάζειν; [in Eng. “which all the while ran blood.”]

3. It is also to be regarded as a mere poetic usage, when verbs which signify *to do*, *to speak*, *to cry*, and the like, take an accusative of the instrument or member with which the act is performed. Most clear is this, for our view of the subject, in צָעַק קוֹל גָּדוֹל *to cry a loud voice*

(comp. Rem. 1), for *to cry with a loud voice*, Ezek. xi. 13; *to speak* (with) *a false tongue* (Ps. cix. 2), hence Ps. iii. 5, קִילִי אֶת־רִאִי *with my* (whole) *voice I cry*; קָרָאתִי לִי lxvi. 17, *with my* (with full) *mouth I cry*; so, *to speak* with the mouth, Ps. xvii. 10, with the lips, xii. 3; *to labor* with the hand, Prov. x. 4; *to help* with the right hand, with the hand, with the sword, Ps. xvii. 13, 14, xlv. 3, lx. 7, 1 Sam. xxv. 26, 33; in which cases the *accusativus instrumenti* is employed. In the same cases בְּ instrumenti is also used, e. g. *to praise* with the mouth Ps. lxxxix. 2, cix. 30; *to entreat* with the mouth Job xix. 16. The same use of the accusative is found in Greek; e. g. *προβαλὼν πῶδα, παῖεν ἑλφος* (see Porson and Schfer ad Eurip. Orest. 1427, 1477, Bernhardt Synt. Gr. Sprach. S. 110); and that the accusative is actually dependent on the verb in these cases, is clear from a comparison with those given under Rems. 1 and 2. In like manner\* in German the instrument is sometimes construed as the object of the verb, as in the following examples, which are strictly analogous to those given above: *Schlittschuhe laufen*; *eine herrliche Stimme singen*; *eine tüchtige Klinge schlagen* [so in English, *to play the harp, to sound the trumpet*].

2. Many verbs govern the accusative in consequence of a peculiar turn given to their signification, when the corresponding verbs in Greek, Latin, and German are construed with other cases. E. g. עָנָה *to reply to* (like ἀμείβομαι τινα, prop. *to acquaint, to inform one*); רִיב causam alicujus agere (prop. *to defend him before the judge*); בָּשַׂר *to bring joyful news to one, to cheer him with glad tidings*; נָאָה *to commit adultery with one* (prop. *to embrace adulterously*); עָרַב *to become surety for one* (*to bail him*).

Rem. 1. In the same manner are construed even the passive and reflexive conjugations Niph. Hoph. and Hithpa., the verb sometimes assuming under these forms a signification which requires the accusative. Exs. נָבֵא *to prophesy*, Jer. xxv. 13; נָסַב *to surround* (prop. *to place themselves around*), Judges xix. 22; הִתְלַחֵתִי *I am made to possess*, i. e. *have taken in* (unwilling) *possession*, Job vii. 3; הִתְנַבֵּל *to plot against*, Gen. xxxvii. 18; הִתְבונֵן *to consider* Job xxxvii. 14.

2. In very common formulas, the accusative after such verbs may be omitted without injury to the sense (elliptic form), as בָּרַח, for בָּרַח בְּרִיתָהּ

\* On the contrary, the Hebrew employed the בְּ instrumenti where we use the accusative. Equally common, as in German also, are the constructions *to shake the head* (Ps. xxii. 8), and *to shake with the head* (Job xvi. 4); *to gnash the teeth* (Ps. xxxv. 16), and *to gnash with the teeth* (Job xvi. 9), where head and teeth could be treated either as the object of the verb or as the instrument. But the form of expression differs from ours in the phrases: פָּתַח בִּפְהוֹ *to open the mouth* (Job xvi. 10, prop. *to make an opening with the mouth*), פָּרַשׁ בְּיָדָיו *to spread out the hands* (Lam. i. 17, prop. *to make a spreading with the hands*), comp. נָתַן קוֹל וְנָתַן בְּקוֹל.

to make a covenant, 1 Sam. xx. 16; שָׁלַח to stretch forth, sc. יָד the hand, Ps. xviii. 17.

3. Classes of verbs which govern the accusative are: a) those which signify to clothe and und clothe, as לָבַשׁ to put on a garment, פָּשַׁט to put off a garment, עָדָה to put on as an ornament; e. g. לָבְשׁוּ כְרִים הַצֹּאֵן the pastures are clothed with flocks; Ps. lxxv. 14, cix. 29, civ. 2; b) those which signify fulness or want, as מָלֵא to be full, שָׂרַץ to swarm with (Gen. i. 20, 21), שָׂבַע to be satiated, פָּרַץ to overflow (Prov. iii. 10), חָסַר to want, שָׁכַל to lose (children); e. g. וַתִּמָּלֵא הָאֲרֶץ אֹתָם and the land was filled with them, Ex. i. 7; אוֹלֵי יְחִסְרוֹן הַמִּשִּׁים הַצְדִּיקִים חָמֵשָׁה lit. perhaps the fifty righteous will want five, i. e. perhaps there will be lacking five of the fifty, Gen. xviii. 28; אֲשַׁכַּל גַּם שְׁנֵיכֶם (why) should I lose you both together, Gen. xxvii. 45; c) most verbs of dwelling, not merely in a place (to inhabit, Judg. v. 17, Is. xxxiii. 16, Gen. iv. 20), but also among a people, with one, as שָׁכַב, גִּיר; e. g. אֲשַׁכְּבָה לִהְיוֹתִים I dwell among those that breathe out flames, Ps. lvii. 5, v. 5, cxx. 5; d) those which express going or coming to a place (petere locum); hence בּוֹא, with the accus. to befall one. Here belongs the accus. loci, § 118, 1.

### § 139.

#### VERBS WHICH GOVERN TWO ACCUSATIVES.

Such are:

1. The causative conjugations (*Piël* and *Hiphil*) of all verbs which in *Kal* govern one accusative. E. g. מָלֵאתִיו רוּחַ חָכְמָה I have filled him with the spirit of wisdom, Ex. xxviii. 3; וַיְלַבֵּשׁ אֹתוֹ בְּגָדֵי יָשָׁם and he clothed him in (caused him to put on) garments of fine cotton, Gen. xli. 42. And further, אָדָר to gird one with Ps. xviii. 33, בָּרַךְ to bless one with Deut. xv. 14, עִטָּר to crown one with, and חָסַר to cause one to lack something Ps. viii. 6.

2. A numerous class of verbs whose signification in *Kal* is causative; such e. g. as, to cover or clothe one with any thing (Ps. v. 13, Ez. xiii. 10; hence also to sow, to plant Is. v. 2, xvii. 10, xxx. 23, Judg. ix. 45; to anoint Ps. xlv. 8); to fill (with), to bestow (upon), to deprive (of), Ez. viii. 17, Gen. xxvii. 37; to do one a favor or an injury, 1 Sam. xxiv. 18; to make

*one something* (Gen. xvii. 5), e. g. וַעֲשִׂיתָ אֹתוֹ שֶׁמֶן מְשִׁיחַת קֹדֶשׁ *and make it a holy anointing oil*,\* Ex. xxx. 25.

In such combinations as the one last mentioned, we often adopt another construction, viz. *and make of it a holy anointing oil*, i. e. we treat the first noun as an accusative of material, 1 Kings xviii. 32, וַיִּבְנֶה אֶת־הָאֲבָנִים מִזֵּבֶחַ *and he built of the stones an altar*, prop. *built (formed) the stones into an altar*; Lev. xxiv. 5. More striking examples of this construction are those in which the accusative of material is placed last; as Ex. xxxviii. 3, כָּל־כֵּלָיו עָשָׂה נְחֹשֶׁת *all its vessels he made of brass*; Gen. ii. 7, Ex. xxv. 39, xxxvi. 14.

There is another use of two accusatives after the same active verb, viz. when the second serves to limit the first, by expressing more definitely the object of the action. This nearly resembles the adverbial use of the accusative (§ 118). E. g. הִכָּה פ' לְחִי *to smite one on the cheek*, for *to smite upon his cheek*. Ps. iii. 8 (comp. Deut. xxxiii. 11, 2 Sam. iii. 27); נִפְּשׁ פ' הִכָּה *to smite one as to his life*, i. e. *to smite him dead*, Gen. xxxvii. 21; so also with טָרַף, Gen. iii. 15.

#### § 140.

#### CONSTRUCTION OF VERBS WITH PREPOSITIONS.

The Hebrew language has no verbs compounded with prepositions. Those modifications of the verbal idea, which other languages indicate by composition with prepositions, are expressed in the Hebrew either *a*) by appropriate verbal stems, as בִּיא *in-trare*, יָצָא *ex-ire*, שָׁבַע *to re-turn*, קָדַם *to pre-cede*, קָרָה *oc-currat*; or *b*) by prepositions written after the verb [as in English], e. g. קָרָא *to call*, with לְ *to call to*, with בְּ *to call upon*, with אַחֲרַי *to call after*; נָפַל *to fall*, with עַל *to fall upon*, and also [with or without עַל] *to fall off—to* (i. e. *to desert from one to another*), with לְפָנַי *to fall down before*; הָלַךְ with אַחֲרַי *to go after, to follow*.

It belongs to the Lexicon to show the use of the several prepositions with each particular verb. Of classes of words, construed with this or that particle, we shall most properly treat in § 151, on the meaning and construction of the different prepositions.

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\* On the passives of these verbs, see § 143, 1.

## § 141.

## CONSTRUCTIO PRÆGNANS.

The so-called *constructio prægnaus* occurs in Hebrew, chiefly when a verb not implying motion is construed with a particle of motion; and consequently, in order to complete the sense, a verb must be mentally supplied, corresponding to the idea of motion implied in this connection. E. g. *מָלָא אֶחָדִי יְהוָה* *to turn* (or *look*) *with astonishment to one*, Gen. xliii. 33; *מָלָא אֶחָדִי יְהוָה לֵלֶכֶת אַחֲרַי יי* *to follow Jehovah fully*, Num. xiv. 24; Ps. xxii. 22, *מִקְרָנֵי רַמִּים עֲיִתָּנִי* *hear (and save) me from the horns of the wild bulls*; Is. xiv. 17, *אֲסִירָיו לֹא פָתַח בֵּיתָהּ* *his prisoners he did not release (and let go) to their homes*; Ps. lxxxix. 40, Gen. xlii. 28, Is. xli. 1.

## § 142.

## UNION OF TWO VERBS FOR THE EXPRESSION OF ONE IDEA.

When one verb has another for its complement, the second (in sense the leading verb), is construed as follows:

1. It stands in the Infinitive, either *absolute* (§ 131, 1) or (more commonly) *construct*, after the other verb. E. g. Deut. ii. 25, 31, *אָחַל תָּחַ* *I begin to give*; Gen. xxxvii. 5, *וַיֹּסִיפוּ שׂוֹא* *and they went on to hate*; Ex. xviii. 23, *וְנִכְלָתָ עִמָּד* *thou canst endure*; Is. i. 14, *נָאֵתִי נָשָׂא* *I am weary with bearing*. Still more frequently—

2. It stands in the Infinitive preceded by *ל*, as Deut. iii. 24, *וַיַּחֲדֹלוּ לְבָנוֹת* *thou hast begun to show*; Gen. xi. 8, *וַיִּתְּקֵנוּ לְבָנוֹת* *and they ceased to build*; xxvii. 20, *וַיִּמְצָא מְהֵרָה* *thou hast hastened to find*, i. e. *hast quickly found*, &c.

These are the usual constructions in prose after verbs signifying *to begin* (הֵחֵל), *to continue* (הוֹסִיף), *to hasten* (מָהֵר), *to cease* (הִדָּל), *to be finished* (הִסֵּם); so also, *to make good* = *to do well* (הִיטִיב), *to make much or many* (הִרְבֵּה), and the like modes of action expressed, for the most part, by Hiphil; *to be willing* (אָבָה), *to be unwilling*, *to refuse* (מָאֵן), *to seek*, *to strive for* (בָּקֵשׁ), *to be able* (יָדַע), *the latter signifying to know (how) to do*, *to learn*, (לָמַד), *to permit*.\* It is to be

\* *To permit one to do a thing* is expressed by *נָתַן פ' לַעֲשׂוֹת*, and *נָתַן פ' עָשָׂה*, prop. *to give or grant one to do a thing*. Gen. xx. 6, *לֹא נָתַתִּיךָ לְנֹגֵץ* *I have not permitted thee to touch*.

remarked, however, that in poetry the  $\text{ל}$  is often omitted where it is used in prose, as  $\text{אָזְכָּה}$  *to be willing*; with  $\text{ל}$ , Ex. x. 27, with the mere *Inf.* Job xxxix. 9; Is. xxx. 9, xlii. 24.\*

3. It has, like the first, the form of the finite verb; they are then construed—

a) With  $\text{ו}$  before the second verb, agreeing with the first in tense, gender, and number, both forming one idea, as in Nos. 1 and 2. [Comp. in Engl. “*make haste and come down*” = *make haste to come down.*] Judg. xix. 6,  $\text{הוּא־לָנָא וְלַיְלָא}$  *be pleased now and tarry all night*; Jos. vii. 7. Gen. xxvi. 18,  $\text{וַיָּשָׁב וַיִּחְפֹּר}$  *and he returned (repeated) and dug, for he dug again*; xxxvii. 7, 2 Kings i. 11, 13; Gen. xxv. 1, *he added and took a wife, for he again took a wife.* Esth. viii. 6,  $\text{אֵיכָנָה אֵיכָל וְרָאִיתִי}$  *how should I be able and witness, for how should I be able to witness.* Cant. ii. 3, Eccles. iv. 1, 7.

The construction may also begin with the *Impf.* and be continued by the *Perf.* with  $\text{ו}$  (according to § 126, 6); as in Esther (above quoted); Deut. xxxi. 12, *that they may learn (Impf.) and fear (Perf.), for to fear*; Hos. ii. 11, Dan. ix. 25; and *vice versa*, it may begin with the *Perf.* and be continued in the *Impf.* with  $\text{ו}$ , as in Job xxiii. 3.

b) Without  $\text{ו}$  and ( $\alpha\sigma\upsilon\nu\delta\acute{\epsilon}\tau\omega\varsigma$ ), the second verb connecting more nearly with the preceding one, and the first (as in letter a) agreeing with it in tense. Deut. ii. 24,  $\text{רָשׁ הָחֵל}$  *begin, take possession, for begin to take*; Hos. i. 6,  $\text{לֹא אוֹסִיף אֲרַחֵם}$  *I will not go on and pity, i. e. I will no longer pity*; 1 Sam. ii. 3,  $\text{אֶל תִּרְבֵּה תִרְבֵּה תִדְבֹּר}$  *multiply not and speak = speak not much*; Lam. iv. 14,  $\text{בְּלֹא יוּכְלוּ רִגְשִׁי}$  *so that they could not touch*; Job xix. 3, Hos. v. 10.

This construction is more poetical than the one under letter a. Comp. e. g.  $\text{הוֹסִיף}$  followed by  $\text{ו}$  in Gen. xxv. 1, xxxviii. 5; but without it in Hos. i. 6. Is. lii. 1.—It occurs, however, in common prose, as in Josh. iii. 16, Neh. iii. 20, 1 Chron. xiii. 2, Jos. iii. 16, Deut. i. 5.

c) Also  $\alpha\sigma\upsilon\nu\delta\acute{\epsilon}\tau\omega\varsigma$ , but with the second verb in the Imperfect, as being more strictly dependent on the first, which we may express by the conjunction *that*. Job xxxii. 22,  $\text{לֹא יָדַעְתִּי אֲכַבֵּה}$  *I know not how to flatter* (prop. I know not what to do, *that* I

\* So after words which include an analogous verbal-idea. E. g.  $\text{אֵין לָבוֹא}$  *it is not permitted to enter in*;  $\text{אֵין לָרֶה}$  (poet.) *there is nothing to be compared to thee*, Ps. xl. 6;  $\text{כָּהֵר}$  *ready, prepared*, commonly with  $\text{ל}$ , without it in Job iii. 8.

may flatter = I cannot flatter). 1 Sam. xx. 19, וְשִׁלַּשְׁתָּ יָרֵד, *and cause on the third day, (that) thou come down, for on the third day come down.* Is. xlii. 21.

In Arabic and Syriac this construction is very common; \* in Hebrew rare, but was necessary at least in those cases, where the second verb was to be distinguished from the first in person or number. Is. xlvii. 1. לֹא הוֹסִיפִי רִקְרְאֵי-לָךְ *thou shalt not add (that) they shall call thee, for thou shalt not continue to be called*; Num. xxii. 6, וְאַנְרִשְׁנֵנוּ *and I shall drive him out.*

All three constructions (letters a, b, c) and still another nearly like that under letter c, are found together in some verbs in the Syriac. *He could go* may be expressed by *potuit et ivit* (letter a), *potuit ivit* (letter b), *potuit et iret* (not in Hebrew), *potuit iret* (letter c). See Agrell. Suppl. Synt. Syr. p. 33.

4. It takes the form of the *Participle*; Is. xxxiii. 1, כְּהַתְימָה, שׁוֹרֵד† *when thou shalt cease as a destroyer, i. e. to be a destroyer* — *to destroy*; ‡ 1 Sam. xvi. 16.

In the same manner is construed also the *verbal adjective*, 1 Sam. iii. 2, *his eyes began (to grow) dim.* Of this construction is Gen. ix. 20, וַיִּהְיֶה נֹחַ אִישׁ הָאָדָמָה *and Noah began (to be) a husbandman.*

Rem. 1. In very many of the above examples, the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an adverb. Compare also Gen. xxxi. 27, לָמָּה נִחְבֵּאתָ לְבָרְךָ *wherefore hast thou secretly fled*; xxxvii. 7, *your sheaves stood around and bowed, for bowed around*; 2 Kings ii. 10, הִקְשִׁיתָ לְשֹׂאֵל *thou hast dealt hardly in asking, i. e. hast made a hard demand.* The verb which qualifies the other may also occupy the second place, but never without special cause; e. g. Is. liii. 11, וְרָאָה וַיִּשְׂבַּע *he shall see and be satisfied (with the sight)*, and lxvi. 11, *that ye may suck and be satisfied (thereby)*; xxvi. 11.—Jer. iv. 5, קְרִיאֵי מְלָאִי *means, call ye (and that) with the full voice = call aloud.*

2. Of a different construction are those verbs, which take after them (in place of an accusative) a sentence or clause depending on כִּי or אֲשֶׁר *that* (§ 155, 1); such e. g. as *to see* (Gen. i. 4, 10), *to know* (Gen. xxii. 12), *to believe, to remember, to forget, to say, to think, to happen.* On the omission of the conjunction before such clauses, see § 155, 4, c.

\* The Arabian says *volebat dilaceraret* (*he was inclined, that he should rend*), *for he would rend*; and so the Syrian כָּלָא נִמְנָא *volebat tolleret* (Luke xviii. 18), *he would lift up*, but oftener with the conjunction *כִּי, וְכִי, וְכִי*, *he would come.* The Latin also may omit the conjunction in this case: *Quid vis faciam?* Ter. *Volo hoc oratori contingat*, Cic. Brut. 84. So in German, *Ich wollte, es wäre*; *Ich dachte, es ginge, I would it were, &c.*

† For כְּהַתְימָה (§ 20, Rem.) *Inf. Hiph. of הָמַם.*

‡ This construction also is common in Syriac (see Hoffmann's Gram. Syr. p. 343, b), where it is by no means to be taken (as by J. D. Michaelis) for a Græcism.

## § 143.

## CONSTRUCTION OF PASSIVE VERBS.

1. When a causative conjugation (*Piël*, *Hiphil*) has two accusatives (§ 139), its passive retains only one of them (viz. the second, or more remote object), taking the other (the immediate object) as a nominative, or including its subject in itself. Ps. lxxx. 11, כְּסֵי הָרִים צִלָּהּ *the mountains are covered with its* (the vine's) *shade*; 1 Kings xxii. 10, מְלֻבָּשִׁים בְּגָדִים *clothed with garments* (prop. *made to put on garments*); Ex. xxv. 40, אֲשֶׁר-אַתָּה מְרַאֶה *which was shown thee* (prop. *which thou wast made to see*).

Several striking phenomena in the construction of the Passive are readily explained, if we regard it as an impersonal Active (*dicitur* = *they say*), just as, on the contrary, the impersonal Active often supplies the place of the Passive (see § 137, Note). We may thus explain those cases, in which—

a) It takes the object of the action in the accusative. Gen. xxvii. 42, וַיַּגֵּד לְרִבְקָה אֶת־דִּבְרֵי יַעֲקֹב *and they made known to Rebecca the words of Esau*; iv. 18, וַיִּנְגֵּד לְחַמְצָה אֶת־עִירָד *one bore (for his wife bore) to Enoch Irad*; xxi. 5, בְּהַנְגִּיד לִי אֶת־יִצְחָק *at the time of bearing (ἐν τῷ τεκεῖν) to him Isaac*; xl. 20, הַיּוֹם הַזֶּה אֶת־פַּרְעֹה *the day on which Pharaoh was born*; xvii. 5, אֲבָרָם אֶת־שְׁמִי אֲבָרָם *no longer shall they call thy name Abram*. Ex. x. 8, וַיָּבִיאוּ אֶת־מֹשֶׁה אֶל־פַּרְעֹה *and they brought Moses back to Pharaoh*. Lev. xvi. 27, Jos. vii. 15, 1 K. ii. 21.

b) It does not agree (as often happens) in gender and number with the noun, even when preceded by it (comp. § 147); for it is not, in the Hebrew conception, the subject of the passive verb, but is governed by it in the accusative as its object. Is. xxi. 2, חֲזוֹן קָטָה הָגִיד־לִי *visionem diram nunciarunt mihi* (the noun in the accus.); Dan. ix. 24, septuaginta septimanas destinarunt (נִתְּחַתָּה); 1 K. ii. 21, Is. xiv. 3, Gen. xxxv. 26, Hos. x. 6.\*

2. The efficient cause, after a passive verb, most frequently takes ל, and is therefore in the dative (as in Greek); as בְּרִיךְ לַאֲל *blessed of God* (τῷ Θεῷ), Gen. xiv. 19, Prov. xiv. 20. More rare, but entirely certain, is the same use of מִן (prop. *out from*, by which *origin, source*, in general, is often denoted); Ps. xxxvii. 23, Gen. ix. 11, Job xxiv. 1, xxviii. 4; מִמֶּנִּי *a parte*, Gen. vi. 13; בִּי *by*, Num. xxxvi. 2, Is. xlv. 17; and sometimes of the *accusat instrumenti* (comp. § 138, 1, Rem. 3) without a preposition, Is

\* Comp. *Olshausen*, Emendationen zum A. T., S. 24. 25.

i. 20, חֶרֶב תֹּאכְלוּ *by the sword shall ye be devoured*, comp. Ps xvii. 13.

*Rem.* Many neuter verbs are sometimes used as Passives, in consequence of a peculiar application of their original meaning. E. g. יָרַד *to go down*,—spoken of a forest, *to be felled*; נָקְלָה *for to be brought up, to be laid upon* (the altar) Lev. ii. 12, *to be entered* (in an account) 1 Chron. xxvii. 24; יָצָא *to be brought out of*, Deut. xiv. 22.

## CHAPTER IV.

### CONNECTION OF THE SUBJECT WITH THE PREDICATE.

#### § 144.

#### MANNER OF EXPRESSING THE COPULA.

THE union of the substantive or pronoun, which forms the subject of the sentence, with another substantive or adjective as its predicate, is most commonly expressed by simply writing them together without any copula. 1 Kings xviii. 21, יְהוָה הֶאֱלֹהִים *Jehovah (is) the true God*; Gen. ii. 4, אֵלֶּה הַיְלֻדוֹת *this (is) the history*; ii. 12, זָהָב הָאֶרֶץ הַהִוא טוֹב *the gold of that land (is) good*; Is. xxxi. 2, גַּם הוּא חָכָם *he too (is) wise*.—The frequent use, in this connection, of a pronoun of the third person referring to the predicate, for marking more distinctly its union with the subject, has already been noticed, § 121, 2.

More seldom the copula is expressed by the substantive-verb הָיָה. Gen. i. 2, *and the earth was* (הָיָה) *waste and empty*; iii. 1, *the serpent was* (הָיָה) *cunning*; ver. 20. Also by יָשׁ and אָיֵן (which include the idea of the substantive-verb) when the subject is the pronoun and the predicate is a participle (see § 134, 2, a).

On the gender and number of the copula see § 147.

*Rem.* Instead of the adjective the Hebrew often employs the abstract substantive as a predicate (§ 106, 1, Rem. 2); especially when there is no adjective of the signification required (§ 106, 1). e. g. קִירוֹתָיו עֵץ *his walls (are) wood = of wood, wooden*. The sense is here the same, as if the substantive, which stands as subject of the sentence, were repeated in the constr. state before the predicate (קִירוֹתָיו עֵץ). This full construction occurs Job vi. 12, אֲנִי בְּחַיִּים אֲבִיָּים *is my strength the strength of stones?* Similar examples are: Cant. i. 15, תִּינִיךָ יוֹנִים *thy*

*eyes* (are) *doves'-eyes*; Ps. xlv. 7, אֵלֶיהֶם בְּסִמָּךְ *thy throne* (is) a throne of God = a divine throne; \* second member (with the full construction) מִלְכוּתְךָ יְבֻשֶׁת מִיִּשְׂרָאֵל יְבֻשֶׁת *a righteous sceptre is the sceptre of thy dominion*. This occurs, especially, with בְּ of comparison; as Ps. xviii. 34, רַגְלִי כְּאַחֲלֹת *my feet after the manner of hinds* = like feet of hinds; Is. lxiii. 2, בְּגָדֶיךָ כְּגֵזֶת *thy garments (are) like the garments of one who treads the wine-press*; xxix. 4; Jer. i. 9, חֲצִירֵי כְּנָבִיר *his arrows like the arrows of a mighty man*.

## § 145.

ARRANGEMENT OF THE PARTS OF SPEECH IN A SENTENCE;  
CASE ABSOLUTE.

1. The most natural order of words, in the simple sentence in calm discourse, is this: *subject, copula, predicate*; or, when the predicate consists of the verb with its object, *subject, verb, object*. Adverbial qualifications (of time, place, for example) may stand either before or after the verb; a negative always immediately before it.†

But the Hebrew can, at pleasure, render either of these members prominent, by giving it the first place in the sentence; e. g.

- a) The verb: Prov. xxviii. 1, *there flee, when there is no pursuer, the wicked*. Gen. xlii. 30. This is its common position, when there is implied in it an indeterminate subject (the impersonal construction, § 137, 3), as Gen. i. 14, יְהִי מְאֹרֹת *let there be lights*, עָנָה אֲדָמָה *they howl* (to wit) *the jackals*, Is. xiii. 22 (comp. *il vient des hommes*); and also wherever the sentence or clause is connected with a preceding one by וְ (of course where the *Impf. cons.* is employed), אֲשֶׁר or כִּי; as Gen. iii. 1, *all beasts* יֵרָאֵשׁ אֲשֶׁר עָשָׂה *which Jehovah had made*; ii. 5, *for Jehovah had not caused it to rain* כִּי לֹא הִמְטִיר יְיָ.
- b) The adjective: this, when it is the predicate, is commonly placed first as the most important member of the sentence. Jer. x. 6, *great art thou, and great is thy name* גָּדוֹל אַתָּה וְגָדוֹל שְׁמֶךָ.
- c) The object of the verb: the verb then immediately follows, as Prov. xiii. 5, *lying words hates the righteous man*; [Judges

\* Philology requires, however, no other than the simple and natural construction, "Thy throne, O God!"—Tr.

† Rarely is the object interposed between the negative and the verb (Job xxii. 7, xxxiv. 23, Eccles. x. 10), or the subject (2 Kings v. 26), or an adverbial qualification (Ps. vi. 2).

v. 25, מִים שָׁאַל חֶלֶב נָתַתָּה *water he asked ; milk she gave.*]

Very rare is the arrangement in 2 Kings v. 13, *some great thing had the prophet commanded thee.* Ex. xviii. 23.

- d) The adverbial qualification, which is then immediately followed by the verb. Gen. i. 1 ; Jos. x. 12, אִזְּךָ יִדְבַּר יְהוֹשֻׁעַ ; Judg. v. 22.

Another arrangement, viz. *subject, object, verb*, which is common in Aramæan (Dan. ii. 6, 7, 8, 10), is seldom found in Hebrew, and only in poetry. Ps. vi. 10, יְהִי נִפְלְאוֹתֶיךָ יְיָ ; xi. 5 ; Is. xiii. 18 ; xlix. 6. See Gesenius, Comm zu Jes. xlii. 24.

2. But the greatest prominence is given to any substantive in the sentence (whether it is the genitive, or accusative of the object, or employed by way of limitation, or qualification of any kind) by permitting it to stand, absolutely, at the beginning of the sentence, and then representing it, in its proper place, by a pronoun ; (compare *c'est moi, qu'on a accusé.*) E. g. the genitive, Ps. xviii. 31, הָיָל תָּמִים דְּרָכֶךָ *God — perfect is his way*, for *the way of God is perfect* ; xi. 4, civ. 17 ; the accusative, Ps. lxxiv. 17, *winter and summer — thou hast made them*, for *thou hast made winter and summer* ; Gen. xlvii. 21, אֶת־הָעָם הָעִבְרִי אֶת־הָאֱלֹהִים *the people — he transferred them* ; xxi. 13, comp. Jer. vi. 19.\* The suffix may also be omitted, Ps. ix. 7, and the connection indicated by ׀ (as sign of the apodosis). Ps. xviii. 41 (comp. 2 Sam. xxii. 41). Job xxxvi. 26, מִסְפַּר שָׁנָיו וְלֹא חֶקֶר, sc. לָהֶם *the number of his years — there is no searching (to them)* ; iv. 6, xxiii. 12, xxv. 5, Gen. iii. 5, 1 Sam. xxv. 27, 2 Sam. xv. 34.

The participle, when placed thus at the beginning of the sentence, resembles the Latin *ablative absolute*. Prov. xxiii. 24, יוֹלֵד בָּנִים וְיִשְׂמַח *he who begets a wise son (i. e. when one begets, &c.) then he may rejoice.* 1 Sam. ii. 13, כַּל־אִישׁ זָבַח וְזָבַח וְיָבֹא וְגַר הַכֹּהֵן *when any one brought an offering, then came the priest's servant* ; ix. 11, Gen. iv. 15.

### § 146.

#### RELATION OF THE SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

The predicate (verb, adjective, substantive with copula) conforms, regularly, to the subject in gender and number. From this rule, common to all languages, there are many deviations,

\* Such an absolute case may also be introduced by לְ (in respect to). e. g. Gen. xvii. 20, Ps. xvi. 3, Is. xxxii. 1.

partly occasioned by regard to the sense rather than the grammatical form of words (*constructio ad sensum*), partly by the position of the predicate before the other members of the sentence.

In respect to the first cause, we remark :—

1. Collective nouns, e. g. עַם, *people*, בֵּית, *family*, and nouns used as such, as אִישׁ *men* (see § 108, 1), are usually construed (*ad sensum*) with the plural. Judg. ix. 55, וַיִּרְאוּ אִישׁ-יִשְׂרָאֵל and the men of Israel saw; xv. 10. 1 Kings xx. 20, וַיִּנָּסוּ אֲרָם; Prov. xi. 26. So when the collective is itself *fem.* but represents individuals which are of the *masc.* gender; e. g. 2 Sam. xv. 23, כָּל-הָאָרֶץ בְּיָדָם the whole land (i. e. its inhabitants) *wept*;<sup>\*</sup> 1 Kings x. 24, Gen. xlviii. 6, 1 Sam. ii. 33, xvii. 46; and *vice versa*, Job i. 14, הַבָּקָר הָיוּ חֹרְשׁוֹת the cattle (kine) *were ploughing*. For examples of the predicate with the singular form in such cases, see Gen. xxxv. 11, Is. ii. 4 (comp. Mic. iv. 3).

Often the construction begins with the singular (especially when the verb is placed first, § 147, a), and then, when the collective is introduced, proceeds with the plural. Ex. xxxiii. 4, וַיִּשְׁמַע הָעָם... וַיִּתְאַבְּלוּ and the people heard... and mourned; i. 20.

2. On the other hand, plural nouns with a singular signification (§ 108, 2) are construed with the singular, especially the so-called *pluralis excellentiæ*. Gen. i. 1, 3,† Ex. xxi. 29, בְּעֵלָיו his owner shall be put to death. So feminine forms with a masculine signification are construed with the masculine; Eccles. xii. 9, הָיָה קְהֵלָה חָכָם the preacher was wise.

3. Plurals which designate beasts or things (but not persons), whether they are masculine or feminine, prefer the construction with the feminine singular‡ (comp. the feminine form with the

\* Sallust. Jugurth. 14, *pars in cruce[m] acti, pars bestiis obiecti*.

† אֱלֹהִים is construed with the *plur.* only here and there in the older biblical books, and in certain forms of expression which perhaps had their origin in polytheism. Gen. xx. 13, xxxv. 7, Ex. xxii. 8, Ps. lviii. 12. The later writers studiously avoid this construction as polytheistic; comp. Ex. xxxii. 4, 8, with Neh. ix. 18; 2 Sam. vii. 23, with 1 Chron. xvii. 21. See the lexicon.

‡ Perfectly analogous is the Greek construction τὰ πρόβατα βάλειν, where the Attics admit the plural only when persons are designated: τὰ ἀνδράποδα ἔλαβον. In Arabic, such a plural is called *pluralis inhumanius* (i. e. not used of men) and is construed chiefly with the *feminine singular*, like all its so-called *pluralia fracta* (collective forms).

collective signification in § 107, 3, *d*). Joel i. 20, בְּהִמּוֹת שָׂדֵה תִּשְׁרֹג the beasts of the field pine for —. Job xiv. 19, תִּשָּׁטֵף סְפִיחֶיהָ its floods wash away. Jer. xlix. 24, חֲבָלִים אֶחְזָקָה pains have seized upon her. Ps. xxxvii. 31, Job xii. 7. The same principle applies to pronouns in connection with their antecedents; Job xxxix. 15, Is. xxxv. 7, 2 Kings iii. 3.

4. Moreover, those plurals also which designate persons are construed with the singular, when, instead of the whole sum of individuals spoken of, the attention is directed to each one of them (comp. כָּל for *omnes* and *omnis*). Num. xxiv. 9, מְבָרֵכְךָ אֲרֹר who bless thee, let him be blessed; who curse thee, let him be cursed. Gen. xxvii. 29, Ex. xxxi. 14. Prov. iii. 18, תֹּמְכֶיהָ מְאֻשֶּׁר happy (is every one of) those who retain her; xxvii. 16, צַפְנֶיהָ צִפְּדֶרְיָה; xxviii. 1.

5. Dual substantives have their predicates in the plural, as verbs, adjectives, and pronouns have no dual form (§ 88, 1). Gen. xxix. 17, וְעֵינֵי לֵאָה רַכּוֹת and the eyes of Leah were weak; Ps. xviii. 28, Is. xxx. 20, 2 Sam. xxiv. 3. 1 Sam. i. 13, שִׁפְתֶּיהָ נָעִיתָ her lips moved; 2 Chron. vii. 15, וְאֶזְנֵי קְשָׁבוֹת; vi. 40; Micah vii. 10, עֵינֵי תִרְאֶנִּיהָ my eyes shall see. Jer. xiv. 7, Is. i. 16, Job x. 8, xx. 10, xxvii. 4, Ps. xxxviii. 11. Seldom is the rule in No. 3 of this section extended also to the dual; e. g. Mic. iv. 11.

### § 147.

#### SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER (CONTINUED).

A frequent cause of deviation from the general rule, is the position of the predicate at the beginning of the sentence. The subject, to which it would regularly conform, not being yet expressed, it often takes its simplest and readiest form, viz. the *masculine singular*, even when the subject, which comes after, is *feminine* or *plural*. The predicate in this case is not subject to inflection. E. g.

- 2) The verb: Is. xlvii. 11, בָּא עָלֶיךָ רָעָה there comes upon thee evil; Mic. ii. 6, וְסָג כְּלָמוֹת לֹא יִסָּג reproaches shall not depart. Ps. lvii. 2, Deut. xxxii. 35; Esther ix. 23, וְקָבַל הַיְּהוּדִים and the Jews adopted; 2 Kings iii. 26, הָיָה חֲזָק הַמִּלְחָמָה hard was the battle; 1 Sam. xxv. 27. Often, the verb may here be regard-

ed as impersonal, as in *il vient des hommes, il a paru deux volumes* (§ 145, 1, a). More seldom before the *plur. fem.* we find (at least) the *masc. plural*; Judg. xxi. 21, אִסְרֵי-בָנוֹת שִׁילֹה *when the daughters of Shiloh come forth*.

- b) The adjective: Ps. cxix. 137, יָשָׁר מִשְׁפָּטֶיךָ *righteous are thy judgments*; ver. 155, יְשׁוּעָה... רָחוֹק *far away (is) salvation*. (The German also neglects, in this case, the inflection of the adjective: *gerecht (sind) deine Gerichte*.)
- c) The participle as substantive: Gen. xlvii. 3, רֹעֵה צֹאן עֲבָדֶיךָ *shepherds (are) thy servants*. Also
- d) The copula belonging to the predicate-substantive, when it precedes the subject.\* Is. xviii. 5, בֹּסֵר גִּמְלָה יִהְיֶה נֶצֶחַ *the blossom becomes a ripening grape*; Gen. xxvii. 39, xxxi. 8.

If the construction is continued after the introduction of the subject, the verb must conform to it in its gender and number. Ez. xiv. 1, וַיָּבִיֵא אֵלַי אֲנָשִׁים גִּשְׁבֵּי לִפְנֵי; Gen. i. 14, Num. ix. 6.

*Rem. 1.* In general, the language is sometimes sparing in the use especially of the feminine forms (comp. § 112, 1, Rem. 2), and, when a feminine substantive has more than one predicate, contents itself with giving to the nearest one the appropriate feminine form. This is well illustrated by the following examples: Is. xxxiii. 9, אֲבָל אֶמְלֶלָה אֶרֶץ *the land mourneth and languisheth*; xiv. 9, עֹרֶר לָהּ רָפָאִים... שְׂאֵל מִתַּחַת רִגְזָה *Sheol beneath is moved... it stirreth up the shades to (meet) thee*. Examples of the *masc.* form in remote predicates, Gen. xxxii. 9, xlix. 15, Lev. ii. 1. v. 1, xx. 6; in such as stand in dependent sentences, Job vi. 10, לֹא יִחַמֵּל (אֲשֶׁר); xx. 26; after בִּי, vi. 20.

On the same principle pronouns, which refer to plural nouns, take the form of the singular when they stand remote from their antecedents. Job xxxviii. 32; Deut. xxi. 10.

2. The cases where the predicate *follows* the subject without conforming to it in gender and number, are mostly those in which a passive verb must be conceived as impersonal, and as construed with the accusative (§ 143, 1, Rem.) or where the predicate is a participle used as a substantive; e. g. Gen. iv. 7, לִפְתָּח חַטָּאת רֹבֵץ *at the door (is) sin, a lurker* (as it were, a lurking lion).—Eccles. ii. 7, בְּיַרְבֵּיתָהּ הָיָה לִי *vernæ mihi sunt* (where הָיָה לִי is to be understood as *I have*). Gen. xv. 17, וַעֲלָזָה הָיָה *and darkness, there became* (with a special emphasis on the noun,—the verb standing impersonally).

\* Independently of this arrangement, the pronoun הוּא, representing the *copula*, is retained between the *plur.* and the *fem.* unchanged. Josh. xiii. 14, אֲשֶׁר יְיָ הוּא... *the offerings of Jehovah... that is his inheritance*. Comp. Jer. x. 3:

## § 148.

## CONSTRUCTION OF THE COMPOUND SUBJECT.

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive instead of the governing noun, viz. when the word in the genitive expresses the principal idea. E. g. Job xxxii. 7, *הַכְּמָה רַב שָׁנִים יְדִיעֵי הַכְּמָה* *the multitude of years (i. e. many years) should teach wisdom*; Gen. iv. 10; 2 Sam. x. 9, *הַיְחָה אֵלָיו פָּנָי* *the front of the battle was against him*. Is. vi. 4, Job xxix. 10, xxxviii. 21.

With the substantive *כָּל* *the whole*, and the numerals, this construction is almost universal; e. g. Gen. v. 5, *וַיְהִי כָל־יְמֵי אָדָם* *and all the days of Adam were* —; Ex. xv. 20, Gen. viii. 10.

2. When *several* subjects are connected by the conjunction *and*, their common predicate usually takes the plural form, especially when it follows them; Gen. viii. 22, ... *זֶרַע וְקָצִיר וְקָר וְחֹם* *seed-time and harvest, and cold and heat... shall not cease*; if the subjects are of different gender, it takes the *masc.* form; Gen. xviii. 11, *אַבְרָהָם וְשָׂרָה זָקֵנִים* *Abraham and Sarah (were) old*. Deut. xxviii. 32, 1 K. iii. 17. When it precedes, it often conforms in gender and number to the first (as being the nearest) subject. Gen. vii. 7, *וַיָּבֹאוּ נֹחַ וּבָנָיו* *there went in Noah and his sons*; Ex. xv. 1; Num. xii. 1, *וַיִּתְּנוּ מִרְיָם וְאַהֲרֹן* *there spake Miriam and Aaron*; Gen. xxxiii. 7, xlv. 14. More rare is the singular form, after more than one subject; Prov. xxvii. 9, *שֶׁמֶן וְקֻטְרֹת יְשַׂמְחֵלֵב* *ointment and perfume rejoice the heart* (where the *masc.* also is preferred). If the construction is continued, it is always under the plural form; e. g. Gen. xxi. 32, xxiv. 61, xxxi. 14, xxxiii. 7.

## CHAPTER V.

## USE OF THE PARTICLES.

## § 149.

OF the particles, as connected with the system of forms and inflections (§§ 99–105), we have already treated in their relation to the other parts of speech. We are now to consider the signi-

fication and use of these words, which are so necessary to the exact perception of the sense, and hold so important a place in the philosophical treatment of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, as well as the necessary proofs, to the lexicon.

## § 150.

## OF THE ADVERBS.

The most important adverbs, classed according to their signification, are :—

1. Adverbs of place: שם *there*; כה, כן, וזה and בזה, *hic, here*, הנה and הנה *hither*, the latter also *here* (from the Chald. הן *this*), הלאה *thither, farther on* (prop. *to a distance*), hence ממה והנה (from *thence hither*) *on this side of thee*, and ממך והלאה (from *thee farther on*) *beyond thee*, 1 Sam. xx. 21, 22, 37, Is. xviii. 2; על, more commonly מעל *above*, מתחת *below*, מלעיל *upwards*, מטה *downwards*, חוץ *outside*, מחוץ *on the outside*, מבחוץ and פנימה *within*, מקדם, קדם, *before, on the east*, אחור *behind*, אחורנית *backwards*, נגד *over against*, ימין *to the right*, מימין *on the right*, מן *on the west* (prop. *on the side towards the sea*), סביב and מסביב *around*, קוממיות *upright*.

To many of these adverbs מן is prefixed, or the accusative ending ה- appended, indicating respectively the relations *from* and *towards*. E. g. שם *there*, משם *thence*, שמה *thither*; חוץ *outside*, חוצה *outwards*. There are several which occur only with ה- appended, as מטה, הלאה.

But these additions, however, express also the relation of *rest in a place*, as שמה sometimes *there* (not merely *thither*), מימין *on the right* (not *from the right*). The ה- is in both cases the accusative ending (§ 90, 2), and מן properly denotes *hanging off from* an object, and hence *being upon the side of it*, like *a dextra et sinistra, a latere, a tergo*, and in French *dessous, dessus, dedans, dehors*.\*

2. Adverbs of time: these are in part the same with those which have been mentioned as adverbs of place, and which, by an easy transition, are made to express relations of time; as שם *then*, like *εἰς*; כה *now*; הלאה *forward*, הלאה, עד and contr. עדנה *hitherto*.

Exclusively such are: עתה *at the time*, hence, *now, at this time* (also besides the pure designation of time, like *νῦν, νῦν*), and *presently, soon*; היום (this day) *to-day*; כהיום, כיום *at this day, now*; תמול, אתמול *before, yesterday*; אמש *yester-evening, last night*; שלשום (from שלש *three*, and יום) *three days since*; מחר *to-morrow (cras)*; ממהרה *on the*

\* Cant. iv. 1, גִּלְעָד מְהֵרָה יִשְׁכְּנוּ *they lie along the declivity of Mount Gilead, e monte quasi pendentes*. Comp. Soph. Antig. 411, καθήμεθ' ἄρκων ἐκ πάγων; Odys. xxi. 420, ἐκ δὲ ποταμοῖο καθήμενος.

*tomorrow*; *בְּיוֹם* by day; *לַיְלָה* by night; *בֹּקֶר* and *הַשֶּׁכֶם* in the morning early; *כָּל-הַיּוֹם* the whole day, then, all the time, always; *תָּמִיד* perpetually, always, *עוֹלָם, לְעוֹלָם* for ever, *נָצַח, נְצַח* continually; *אָז* then, with reference to both past and future time, *מֵאָז* long since, formerly, *לַפָּנִים* do., *כָּבֵר* (length) long since; *כּוֹר* (repetition) again, repeatedly, commonly *יַעַבְדִּי* with a negative *no more*; *בְּאַחַד* (as one) at once, together; *יֵדְיוֹ* do., *רִאשׁוֹנָה* at first, *בְּן, אַחֲרֵי כֵן* (after it was so) afterwards, *מִיָּהֳרָה* speedily, *מִתְאָם* instantly.

3. Adverbs for other modal ideas, as a) of quality: *כִּזְכָּה, כִּפֹּחַ* and *כֵּן* so; *מְאֹד* very, *יָחַר* exceedingly, very, *יָחַר* more, too much, *כֻּלָּה*, *נָצַח* wholly. *כְּאַיִן, כְּמִצֵּט* (about or near nothing, about i. e. within a little = wanting little) almost, *אֲפֹא* so, so then (Job ix. 24), hence often used intensively in questions (see § 153, 2, Rem.), *טוֹב* and *הֵיטִיב* well, *כָּל* (in connection with other adverbs) wholly, just, as *כָּל-כּוֹר* wholly (just) so long, Job xxvii. 3.

b) Of quantity: *הַרְבֵּה* much, *לְרֵב* abundantly, *הוֹן* (riches) plentifully, *יֵי* followed by the genitive (prop. sufficiency), enough, as *הֵנָּה* what is enough for thee, *רַבִּיב* much, enough; *לְבָדָּר, לְבָדָּר* (in separation) alone, the former also with suffixes, as *לְבָדִי* I alone; *יַחַד* together.

c) Of affirmation: *אֲמֵן, אֲמֵנִים* truly, *אֲכֵן* certainly, indeed, and by apocope *אֵה* also (corrective) nay rather, immo Gen. xvii. 19; 1 Kings i. 43; *אֲוִלַי* perhaps.\*

The expression of affirmation may easily pass over into that of *contrariety* (comp. *verum, vero*) and of *limitation*; and hence some of the above-mentioned affirmative particles are partly *adversative* and *restrictive*, as *אֲדָּה* only, *אֲכֵן, אֲכָל* (especially in later usage) *but*. Most strongly adversative is *אֲוִלָם* on the contrary (the LXX. *οὐ μὴν ἀλλὰ*), thus used almost exclusively in the Pentateuch and Job. Restrictive also is *רַק* (used before adjectives like *אֲדָּה*) merely = only.

d) Of cause: *לְהֵינָן, לְהֵינָן, לְהֵינָן*, on that account, therefore. e) Of accession: *גַּם* also, and (more poetical, and expressive of gradation) *אֵה* adeo, yea more, even—both which, however, often take the character of conjunctions.

4. Adverbs of negation: on these see § 152.

5. Interrogative adverbs include all the former classes: thus the question may relate to *place*, as *אֵי, אֵי, אֵי* where? the first with *suff.* *אֵי, אֵי* where (is) he? so *אֵי, אֵי, אֵי, אֵי* where?—*מֵהָ, מֵהָ* whence? *אֵי, אֵי* (from *אֵי, אֵי*) whither?—to *time*, as *מֵתִי, מֵתִי* until when? how long? *כַּד, אֵי, אֵי*, the same;—to *quality*, as *אֵי, אֵי* how?—to *quantity*, as *כַּמָּה, כַּמָּה* how much? how often?—to *cause*, as *לָמָּה* and *מֵדוּעַ* (§ 99, 3) wherefore?—Respecting the pure interrogative particles *הֵ, אֵ, אֵ, אֵ*, see § 153.

\* Compounded, probably, of *אֵה* and *לֹא* = *לֹאֵה*, comp. Aram. *הֵלֵמָּה* whether not, perhaps, *μή ποτε*. It is used once in the sense of *לֹאֵה* if not, Num. xxii. 33; then whether not, (who knows) whether not, hence perhaps, expressing doubt, solicitude, and also hope.

Most of these interrogative particles are formed by prefixing **אִי**, **אֵי** which in itself signifies *where* (comp. Germ. *wovon?* *wohin?*), but by usage becomes also a mere sign of interrogation before particles of place, time, &c.

In this manner, and by the application of the ending **הָ**, of the prefix **בֵּן**, and of the relative **אֲשֶׁר**, are formed whole classes of correlative adverbs, as **זֶה** *here*, **מִזֶּה** *hence*, **זֶה אִי** *where?* **מִזֶּה אִי** *whence?* **אֲשֶׁר מִזֶּה** *whence* (relative); **שָׁם** *there*, **שָׁמָּה** *thither*, **מִשָּׁם** *thence*, **שָׁם אֲשֶׁר** *where*, **שָׁמָּה אֲשֶׁר** *whither*, **מִשָּׁם אֲשֶׁר** *whence*.

## § 151.

## CONSTRUCTION OF ADVERBS.

1. Adverbs not only express, in general, the qualifying circumstances of a sentence, but also qualify single words, as adjectives, e. g. **טוֹב מְאֹד** *very good*, and even substantives (like **הַיָּחִיד הַזֶּה** *ἡ μὲν ἰσχυρία*). They are placed either a) in apposition (after the word qualified, as **מְעַט אֲנָשִׁים** *a few men* Neh. ii. 12, **חִכְמָה מְאֹד** *very much wisdom* 1 Kings v. 9; or b) in the genitive, **חִכְמָה קְלָלָה** *a causeless curse* Prov. xxvi. 2, **עֵד חֵסֶד** *a witness without cause* xxiv. 28, where the adverb is treated *substantively*, as in *sponte sua*.

The adverbs also appear in the nature of the substantive, when, as in the later writers, they take a preposition; e. g. **בְּכֵן** *in the* [whilst it is] *so* = **כֵּן**, Esth. iv. 16; **אֶל-חֵסֶד**, prop. *for in vain* Ez. vi. 10.

2. The repetition of an adverb sometimes denotes intensity, and sometimes continual accession; e. g. **מְאֹד מְאֹד** *exceedingly* Num. xiv. 7; Gen. vii. 19, **מִטָּה מִטָּה** *lower and lower* Deut. xxviii. 43, **מְעַט מְעַט** *by little and little* (peu à peu) Ex. xxiii. 30.

On the use of verbs with the effect of adverbs, see § 142, Rem. 1.

## § 152.

## OF WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are: **לֹא** = οὐκ *not*, **אֵל** = μὴ *not* (subjective), **אֵין** (opposite of **יֵשׁ**) *there is not*, **טְרַם** *not yet*, **אֶפְסָא** *no more*. Almost exclusively poetic are **בֹּלַי**, *not*; negative conjunctions, **אֵל**, **כֵּן**, **לְבַלְתִּי**, *that not*.

We subjoin a more particular view of the use of these words:

**לֹא**, like οὐ, οὐκ, is used principally for the *objective, unconditional* negation, and hence is commonly connected with the Perfect or Imper-

fect (as Indicative), and with the Imperfect (as a Future) to express *prohibition* (§ 127, 3, c).—In connection with **לֹא**, when the latter is not followed by the article and therefore means *any one, any thing*, it expresses the Lat. *nullus, none* (comp. Fr. *ne—personne*). Ex. xii. 16. **לֹא-יִעָשֶׂה** *no labor shall be done*; x. 15, xx. 4, 2 Chron. xxxii. 15, Prov. xii. 21, xxx. 30. (The negative stands here in immediate connection with the verb: *there happens-not any thing* = *there happens nothing*). So also **אֵין** with **לֹא**; Eccles. i. 9, **אֵין כְּלִי-חֲדָשׁ** *there-is-not any thing new, for there is nothing new*. But the case is different when **לֹא** is made definite, where it means *all, the whole*. Num. xxiii. 13, **לֹא תִרְאֶה** *all of him (his whole) thou shalt not see* (but only a part). On the use of **לֹא** in interrogative sentences, see § 153, 1.

On the position of **לֹא** in the order of words, see § 145, 1, and Note.

**אַל**, like **מִן** and *ne*, for the *subjective and dependent negation*, is used with the Imperfect (as *Jussive*); hence **אַל יָבֹא** *ne veniat, let him not come*, may also mean *he would not come*; see above, § 127, 3, c, and § 128, 2.

Sometimes it stands absolutely, without the verb (like **מִן** for **מִן רוּחַ יִשְׁתָּחֲוֶה**), *nay I pray, not so, i. e. let it not be*; e. g. Ruth i. 13, **אַל בָּנָי** *not so, my daughters*. On the interrogative use of it, see § 153, 1.

**אֵין** (prop. constr. state of **אֵין** nothingness) is the negative of **יֵשׁ** (*he, she, it*) *is*, and includes the verb *to be* in all its tenses; e. g. Gen. xxxvii. 29, **אֵין-יֹסֵף בְּבֹר** *Joseph was not in the pit*; Num. xiv. 42, **אֵין יְהוָה בְּקִרְבָּם** *Jehovah is not among you*. The same formulas are expressed positively with **יֵשׁ** and negatively with **אֵין** as Gen. xxxi. 29, **יֵשׁ-לִאֵל יָדִי** *it is in my power* (in the power of my hand); Neh. v. 5, **אֵין לֵאֵל יָדֵנוּ** *it is not in our power*. It follows, moreover, α) that the personal pronouns, when they are the subject of the sentence, are appended to **אֵין** as suffixes; as **אֵיןִי** *I am not, I was not, I shall not be*, **אֵיןְךָ**, &c. β) When the predicate is a verb, it almost universally takes the form of a participle, the verb *to be* being implied in **אֵין**; Ex. v. 16, **תִּתֵּן אֵין נֶחֱו** *straw is not given*; ver. 10, **אֵיןִי נֶתֵן** *I will not give*; viii. 17, Deut. i. 32, γ) As **יֵשׁ** signifies *being, existence*, so **אֵין** expresses the opposite, viz. *not being, non-existence*; **אֵיןְךָ** *he was not (no longer) existing* = *was no more*, Gen. v. 24.

From **אֵין** is abbreviated the privative syllable **אֵי**, employed in a few compounds as a prefix, as in Job xxii. 30, **אֵי-נָקִי** *not guiltless*. In Æthiopic it is the most common form of negation, and is there prefixed also to verbs. On the origin of the interrogative **אֵי** from **אֵין**, see § 153, 1.

**לֹא-יֵשׁ** (prop. constr. state with the ending **יֵשׁ**, § 90, 3, a, from **בָּלָה** *want, non-existence*, stem-word **בָּלָה**) is most frequently employed before the *Inf.* when it is to be expressed negatively with a preposition; as **לֹא-יֵשׁ לִי אֵל** *to eat, Gen. iii. 11*. Rarely with a finite verb, for *that not*, Jer. xxiii. 14.

**פָּן** (*turning away, removing*) means *that not, lest*, especially after the mention of an act by which an apprehended evil is to be prevented or

shunned (Gen. xi. 4, xix. 15); or after verbs signifying *to fear, to beware* (like *δειδω μή, vereor ne*) xxxi. 24, 31; and at the beginning of the sentence, especially in the expression of apprehension or fear, as Gen. iii. 22, *פֶּן-יִשְׂלַח יָדוֹ* and now, lest he stretch forth his hand.

2. Two negatives in the same sentence, instead of destroying each other as in Latin, make the negation stronger, like *οὐκ οὐδέτις, οὐκ οὐδαμῶς*. 1 Kings x. 21, *אֵין כֶּסֶף לֹא נִחְשָׁב לְמֵאִמָּה*, silver was regarded as nothing; (in the parallel passage, 2 Chr. ix. 20, *לֹא* is omitted.) Ex. xiv. 11.—Zeph. ii. 2, *בְּטָרִם לֹא-יָבוֹא*, before there shall not come, [so in Lat. *priusquam... non.*] Is. v. 9, *מֵאֵין יֹשֵׁב* prop. without no inhabitant.

3. When one negative sentence follows another, especially in the poetic parallelism, the negation is often expressed only in the first, while it is implied also in the second. 1 Sam. ii. 3, *multiply not words of pride,—let (not) that which is arrogant come forth from your mouth*. Ps. ix. 19, xlv. 19, Job iii. 10, xxviii. 17, xxx. 20. Compare the same usage in respect to prepositions, § 154, 4.

### § 153.

#### OF INTERROGATIVE WORDS AND SENTENCES.

1. Interrogation may be expressed merely by the tone of voice in which it is uttered; e. g. 2 Sam. xviii. 29, *שְׁלוֹם לְנָעַר* is it well with the young man? Gen. xxvii. 24, *אַתָּה זֶה בְּנִי עֵשָׂו* art thou my son Esau? 1 K. i. 24. This is somewhat more frequent when the sentence is connected with the previous one by *וְ*; Jon. iv. 11, *וְאֵפֶי לֹא אֶחָדֶם* and should I not spare? Job ii. 10, x. 8, 9, 13, Judges xi. 23, xiv. 16; and when it is introduced by the particle *גַּם* (Zech. viii. 6) or *אַף* (Job xiv. 3). But negative sentences still more readily take, in utterance, the interrogative form; e. g. with *לֹא*, when an affirmative answer is expected (*nonne?*), Job xiv. 16, *לֹא תִשְׁמֹר עַל-חַטָּאתִי* dost thou not watch for my sin? Jon. iv. 11, Ex. viii. 22, Lam. iii. 36, 38; once with *אֵל*, in expectation of a negative answer, 1 Sam. xxvii. 10, *אֵל-יִפְשְׁטֶתֶם הַיּוֹם* ye have not then made an excursion in these days?\*

\* In the same manner are used *οὐκ* (*nonne?*) and *μή*; the former (Hom. Il. II. 165, iv. 242) in expectation of an affirmative, the latter (Odyss. vi. 200) of a negative answer.

Even the few interrogative particles originally expressed either affirmation or negation, and gradually acquired by usage their interrogative power.\*

The interrogative הָ is originally demonstrative, and related to the article; see § 100, 4.

On the contrary, אַי where? probably sprung from a negation; the full form being אֵינָן (hence אֵינָן מֵאֵינָן whence?), prop. *not there, is not there*,—uttered interrogative אַי, *is not there? = where is?* אַיִּי *is he not there?* for *where is he?* Job xiv. 10, *man dies וַאֲיוֹ and where is he? = וַאֲיוֹנָהּ and he is no more.* In Arabic אַי has become an interrogative pronoun = מי *who?* (comp. the German *wo* (*where*), and Eng. *who*); but this is not its original use. On the abbreviation of אֵינָן into אַי see § 152.

2. Most commonly the simple question begins with *He interrogative* הָ,—the disjunctive question with הָ followed in the second clause by אִם (אִם—הָ = *utrum—an?*); 1 Kings xxii. 15, אִם־הֵלֵךְ... אִם־נִחַם־הֵלֵךְ *shall we go... or shall we forbear?* The indirect form of inquiry differs only in having אִם more frequently in the simple question, and in the first member of the disjunctive question.

More particularly:—

The הָ is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer may or should be given. Job ii. 3, *hast thou considered (הִשְׁמַתָּ לְבָרְךָ) my servant Job?* Often the inquirer expects [or implies] a negative answer (*num?*), which may be expressed in the tone itself; e. g. Gen. iv. 9, אֲנִי הַשֹּׁמֵר אָחִי אָדָם *am I the keeper of my brother?* Job xiv. 14, *when man dies, הֲיִחְיֶה will he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. vii. 5, הֲבִנֵּה־לִּי בַּיָּת הַזֶּה *shalt thou build a house for me?* (in the parallel passage, 1 Chron. xvii. 4, לֹא אֶבְנֶה וְגו' *thou shalt not build a house for me:*) and, *vice versa*, the negative form of the question has the effect of an affirmation; הֲלֹא *nonne? is it not so?* the same as הִנֵּה *behold!* 2 Kings xv. 21, xx. 20, comp. 2 Chron. xxvii. 7, xxxii. 32.† On the other hand, the question may be so uttered as to show that the speaker expects affirmation and assent; where we are obliged to insert *not*, whilst the Greek says in the same sense ἢ γὰρ and ἢ γὰρ οὐ, and the Latin says *ne* also for *nonne?*‡ Job xx. 4, הֲיָדָעְתָּ הַזֹּאת *dost thou (not) know this?* This simple question is *very* seldom introduced by אִם, and

\* So in Greek and Latin, originally affirmative and then interrogative are ἦ, *num* (= *nunc*), *an* (probably, perhaps); originally negative, and then interrogative, are οὐκ, μή, *ne*, in German *nicht wahr?* (*not true?*) *nicht?* (*not?*)

† In a similar manner מַה *what?* [*why?*] indignantly uttered, expresses prohibition under the form of reproachful expostulation. Cant. viii. 4, מַה־תִּזְרֶה *why should ye rouse?* Job xvi. 6, xxxi. 1. In Arabic, its negative force is very frequent.

‡ See Heindorf ad Plat. Phædr. 266. D. Heusinger ad Cic. de Off. iii. 17.

then only when there is implied in it a disjunctive relation to something that precedes, *or haply*, the Lat. *an*; Is. xxix. 16, 1 K. i. 27, Job vi. 12.

The *disjunctive* question (*utrum — an?*) is usually expressed under the form  $\text{אִם} — \text{הֲ}$ , also  $\text{אִם־} — \text{הֲ}$ , Job xxi. 4; with emphasis on the first question  $\text{אִם־} — \text{הֲאִם}$ . xxxiv. 17, xl. 8, 9; but also with  $\text{וְ}$  or before the second clause (as in German and English); Job xvi. 3, Eccles. ii. 19. This construction of the two particles  $\text{אִם} — \text{הֲ}$  does not require opposition of meaning in the clauses to which they belong, but often presents, in the poetic parallelism and elsewhere (Gen. xxxvii. 8, Hab. iii. 8) merely the repetition of the same question in different words; the variation in the second question lying more in the form of expression than in the thought itself. E. g. Job iv. 17, *is man just before God*, or ( $\text{אִם}$ ) *is a man pure before his Maker?* vi. 5, 6, viii. 3, x. 4, 5, xi. 2, 7, xxii. 3. Hence, in the same relation, the second member may be introduced by  $\text{וְ}$  (Job x. 3, xiii. 7, xv. 7, 8), or without any particle (xxii. 4).—Rarely,  $\text{הֲ}$  occurs again in the second member (Judges xiv. 15) where actual contrariety is expressed; more commonly in a continued, twofold interrogation (1 Sam. xxiii. 11). Also rare is  $\text{אִם}$  in the first member.

The form of the *indirect* question is, in general, the same. After verbs of inquiring, doubting, examining, the simple question takes  $\text{הֲ}$  (*whether*), Gen. viii. 8, Ex. xvi. 4; and  $\text{אִם}$ , Cant. vii. 13, 2 Kings i. 2; the disjunctive question (*whether — or*) is expressed by  $\text{אִם} — \text{הֲ}$ , Gen. xxvii. 21, and also by  $\text{הֲ} — \text{הֲ}$ , Num. xiii. 18.—The formula  $\text{מִי יוֹדֵעַ אִם}$  (*who knoweth whether — not*, is also used affirmatively like the Latin *nescio* *h*, Esther iv. 14.

For interrogative adverbs of place, time, &c. see § 150, 5.

The words  $\text{וְעַתָּה}$  (§ 122, 2) and  $\text{אֲנִי־כֵּן}$  *wholly, then*, serve to give animation or intensity to a question (like *ποτέ, tandem*, Eng. *then, now*); as  $\text{אֲנִי־כֵּן מַה־לָּךְ עַתָּה}$  *what aileth thee now? quid tibi tandem est?* Is. xxii. 1;  $\text{אֲנִי־כֵּן אַיֵּה עַתָּה}$  *where now?* Job xvii. 15.

3. The affirmative answer is given, as in Latin, by repeating the predicate of the interrogative sentence; Gen. xxvii. 24, xxix. 6, Judges xiii. 11; the negative answer is  $\text{לֹא}$  *no*, Gen. xix. 2.

## § 154.

### OF THE PREPOSITIONS.

1. The *simple*\* prepositions, like the adverbs, originally denote for the most part physical relations, viz. those of space, and are then used tropically of immaterial relations, as those of time,

\* Among these we reckon such forms as  $\text{לְפָנַי}$ ,  $\text{לְפָנֶיךָ}$ , which in themselves considered are indeed compound words, but as prepositions they express only one idea, and are thus distinguished from the compounds under No. 2, e. g.  $\text{מִלְפָּנַי}$  *from before*.

cause, &c. Those of place originally denote either *rest* in a place, or *motion* from or to a place; but in each class there are some (more in the first than in the second), which take also the signification of the other.

a) The most important prepositions of *place* are:—

α) Of *rest* in a place, *ב* *in, by, at*, *על* *upon and over*, *תחת* *under*, *אחרי*, *אחרי* *behind, after*, *לפני* *before*, *נגד*, *נכח*, *מוגל* *before, opposite to*, *אצל*, *את* *with (apud), by, near*, *בצד*, *בצד* *(on the outside of, near by)* but especially *behind, about (àupl)*, *בין* *between*, *קבר* *on the other side of, beyond*.

β) Of *motion*, *מן* *from*, *אל* and *ל* *to, towards*, *עד* *unto*,—and also (from the former class) *ב* *to (usque ad)*, *על* *upon, towards*.

γ) Very many of the above-mentioned prepositions express also relations of *time*, as *ב* *in, within*, *מן*, *אל*, *עד*, &c.

δ) Of those which denote other relations we may mention, *כ* *as* (*כדי*, *כפי* *according to*), *עם* *together with, with*, *וזלזל*, *בליצד* *besides*, *בליצד* *without, besides*, *למזן*, *למזן* *on account of*, *עקב* (prop. *as a reward*) *for, because*.

2. The *composition* of these particles exhibits a great degree of dexterity, and accuracy of discrimination, in expressing those relations which are denoted by prepositions. Thus those of motion are set before others denoting rest, so as to express not only a *change* of relation, but also the *local* one which was existing previously to the change, or which follows as the result of it; (comp. in Fr. *de chez, d'après*.)\* E. g.

a) With *מן* : *מאחרי* *away from behind*, *מבין* *out from between*, *מעל* *away from upon or above*, *מעת*, *מעת* *de chez quelqu'un*, *מתחת* *away from under*.

β) With *אל* (more seldom) : *אחרי* *in behind or after*; *ל* *מחוץ* *without, i. e. on the outside of*, *ל* *מחוץ* *forth without*, Num. v. 3.

Adverbs, moreover, which are compounded of prepositions, take after them *ל* (more seldom *מן*), and thus again become prepositions. E. g. *מעל* (adv.) *above*, *ל* *מעל* (prep.) *above, over*, *מתחת* (adv.) *below*, *ל* *מתחת* (prep.) *below, under*, *ל* *מחוץ* (prep.) *without*, *לכד* (adv.) *separately, aside*, *מן* *לכד* (prep.) *aside from, besides*.

\* When the Hebrew says, *he took the offering מעל המזבח* *from upon the altar* (*away from the top of the altar*), he presents the idea fully; while it is but half expressed in the Fr. *il prend le chapeau sur la table*, the Germ. *er nimmt den Hut vom Tische weg*, and the Eng. *he takes his hat from the table*; the Fr. omitting one relation, the Germ. and Eng. another.

This accessory preposition may also precede the adverbial form e. g. מְלִבְרֵי = מִן לְבַד *besides*, מִבְּלִצְרִי *without*, Syr. مَلْبَرٍ; \* more rarely it is wholly wanting, as מִתְחַח for מִתְחַחָה, Job xxvi. 5.

3. We will now present a few prepositions,—such as occur most frequently and have the greatest variety of meaning,—with their principal significations, in order to explain their construction with verbs (§ 140), and the most important idioms connected with them.

a) כִּי, which has the greatest number and variety of significations, denotes, 1) prop. rest in a place (*ἐν*), hence *in* with reference to time, and to state or condition, as בְּאַרְבָּעָה, בְּרֵאשִׁית, בְּשָׁלוֹם,—with reference to a company or number of individuals, *among*, e. g. בְּגוֹרֹם,—with reference to bounds or limits, *within*, as בְּשַׁעְרֵים *within the gates*,—of high objects, *upon*, as בְּסוּסֵים *upon horses*, Is. lxvi. 20; rarely, it has these significations after verbs of motion = *eis* (like *ponere in loco*). The Hebrew says α) to drink *in* a cup (for, to drink what is in it), Gen. xlv. 5 (so in Arabic and Chald., Dan. v. 2, ἐν ποτηρίῳ, ἐν χορστῷ *nivai* Xen. Anab. vi. 1, 4, 3, Ezra iii. 6, *in ossibus bibere* in Florus, French *boire dans une tasse*); β) *in* the manner, *in* the model or rule, for *after* the manner or model (comp. ἐν τῷ νόμῳ, *hunc in modum*), as בְּדִבְרֵי פ' according to the command, בְּצַלְמֵנוּ בְּדְמוּתֵנוּ according to the counsel of any one, *in (after) our image, after our likeness* Gen. i. 26; ver. 27 and v. 1, 3, *Adam begat a son בְּדְמוּתוֹ בְּצַלְמוֹ*; somewhat differently, Gen. xxi. 12, *in Isaac בְּיִצְחָק*) = *after Isaac shall thy seed call themselves*. Deserving of special notice are the passages, where γ) the grammarians assume a so-called ב essential, to be translated by *as, tanquam* (Fr. *en*). Ex vi. 3, *I appeared to Abraham. &c. בְּאַל לַיהוָה as the mighty God*. Is. xl. 10, *the Lord will come בְּחֹזֶק as a strong one*. The most striking use of it is before the predicate-adjective after the verb to be (= *conduct or behave as*). Eccles. vii. 14, *in the day of joy בְּיוֹם בְּטוֹב be thou joyful; behave as*). Ex. xxxii. 22, *thou knowest the people בְּרַע הֵיאָה that they are evil*, Job xxiii. 13, *הֵיאָה בְּאֶחָד he is one alone*. (In Arabic this idiom is frequent; see *Thes. Ling. Heb.* p. 174.)

2. Nearness, vicinity (Lat. *ad, apud*), *at, by, on*; בְּנֶהָר = ἐν ποταμῷ, *by the river*, Ezek. x. 15; בְּעֵינָי *in the eyes of* = *before the eyes of one* (ἐν ὀφθαλμοῖς, Il. 1, 587). In this sense it frequently indicates motion (Lat. *ad*), *to, unto*; differing, however, both from אֶל *to, towards* (where the object is not necessarily reached), and from עַד *unto, usque ad* (with the attainment of the object), namely where the act of *touching upon, striking against, reaching unto* and the like, is meant. Gen. xi. 4, *a*

\* In the Syr. مَلْبَرٍ is a preposition, *over*, مَلْبَرٍ an adv., *above*; (see *Hoffmann*, Gram. Syr. p. 280 ima). The Hebrew in like manner says לְבִין *from* (a starting point) *onward*, precisely the Lat. *usque a, usque ex*, comp. also *inde*.

tower ראשו בַּשָּׁמַיִם *whose top may reach to heaven*. Hence it expresses the relation of verbs of motion (and others analogous to them) to their objects, where in Lat. and Germ. verbs compounded with *ad*, *in* and *an* are used. E. g. אָחַז בִּי to *lay hold on*, נָגַע בִּי to *touch*, שָׁאַל בִּי to *ask at, to consult*, קָרָא בִּי to *call upon*, רָאָה בִּי to *look upon*, שָׁמַע בִּי to *hearken to*. Verbs having the signification of the last two, often include the idea of the pleasure or pain with which one sees or hears any thing. Gen. xxi. 16, *I could not look upon the death of the child!* Hence, in a tropical sense, *in respect to, on account of*, our *over*, as שָׂמַח בִּי to *rejoice over*, i. e. to have joy in a thing.

With the idea of vicinity, nearness, that of *accompaniment*, and of *help, instrumentality (with)*, readily connects itself. Gen. xxxii. 11, *with my staff (בַּמִּקְלָי) I passed over this Jordan*. Ps. xviii. 30. *with thee (בְּךָ) have I rushed upon troops*. Verbs of *coming* and *going*, with בִּי (to come, or go, *with*) express the idea of *bringing*; e. g. Judg. xv. 1, *Samson visited his wife with a kid*, brought her a kid. Deut. xxiii. 5.

b) עַל, signifies *upon* (ἐπὶ) and *over* (ἐντὸς); very frequently of motion (down, up) *upon* or *over* a thing. In the sense of (resting) *upon*, (coming) *upon*, it is used after verbs signifying *to be heavy*, i. e. *burdensome, afflictive* (prop. *to lie heavily upon*), Is. i. 14, Job vii. 20,—*to set or appoint over* (commission), as עָקַר עַל,—*to pity, to spare*, as הוֹסֵם עַל (prop. *to look tenderly upon*). With the primary idea is connected that of *accession* (conceived as a *laying upon*) and of *conformity, after, according to* (with reference to the rule or pattern, *upon* which a thing is laid to be measured or modelled), and of *cause* (comp. the Lat. *ob*, the Germ. *darob*, and the Eng. *on account of*), *although*. In the signification *over*, it is often used with verbs of *covering, protecting*, עָשָׂה עַל, בָּסַח עַל (prop. *to make a covering, a shield, over*); and also with those of kindred meaning, as נִלָּחַם עַל to *contend for one* (prop. *in order to protect him*), Judg. ix. 17. It is used for *at, by*, chiefly in cases where there is an actual elevation of one of the related objects above the other, conceived as an impending *over*; e. g. הָיָה עַל הַיָּם *by the sea* [Eng. *on the sea*]; but also where this is not the case, as עַל יָד, like our *on the side*. Hence it expresses the relation of motion to the object *at* which it terminates.—*to, towards*, so that in the later Hebrew style and in poetry it is often used for אֶל and לִי; e. g. Job vi. 27, xix. 5, xxii. 2, xxxiii. 23.

c) מִן (§ 102) expresses *motion, removal, away from* any thing. Its fundamental signification is *separation from a whole, derivation, descent*. As *constr. state* of the noun מִן *part*, it properly means *part of*, hence *off from*, used at first with reference to the part which is taken from the whole,—as to give, to take *part of* = *from*. Most clear is this fundamental signification when it expresses *some* (more rarely *one*) *of*; e. g. מִן־זִקְנֵי יִשְׂרָאֵל (Ex. xvii. 5) *some of the elders of Israel*, מִן־דָּמָם (Ex. xxix. 12) *some of the blood* (Fr. *du sang*). It has the same signification when it is connected (apparently pleonastic) with the words *one, none*, in the often misapprehended idiom of the Hebrew and Arabic *non ab uno*, i. e. *not any one, not the least*, prop. *not even a part, a piece, the least bit, of one*. Lev. iv. 2, Deut. xv. 7, Ez. xviii. 10.

In its most common use, with reference to motion *away from*, it forms the opposite of  $\text{אֶל}$ ,  $\text{עַד}$ , and is employed not merely after verbs which express actual motion, as to depart (*from*), to flee (*from*), but also those of kindred signification, as *to be afraid, to hide, to beware*: comp. in Gr. and Lat. *καλύπτω ἀπό*, *custodire ab*. Transferred to time, it may mean either *from* (a time) *on*, in which case the reckoning is to be made from the beginning, not from the end of the period specified (like *ἀπὸ νυκτός*, *de nocte, from the coming on of night*), as  $\text{מִצִּמְרִיהָ}$ , Job xxxviii. 12, *from the beginning of thy days onward*; or *next from*, i. e. *immediately after* ( $\text{ἐξ ἀποστον}$ , *ab itinere*), as  $\text{מִהֶקֶץ}$ , Ps. lxxiii. 20, *from (the moment of) awaking*. Gen. xxxviii. 24,  $\text{בְּשָׁלֹשׁ חֳדָשִׁים}$  *after the lapse of three months*. Hos. vi. 2.

For the use of it to denote *rest on the side* of an object, where the idea is that of near distance, or being just *off from* (the *prope abesse ab*, *pendere ex aliqua re*), see § 150, 1. For its use in the expression of comparison, see § 119, 1.

d)  $\text{אֶל־}$  (prop. *regions, directions*, hence *towards*), denotes *motion*, and also merely *direction towards* (with reference both to material objects and the operations of the mind), whether one reaches the place towards which the motion is directed, and even passes into it, or not. In the former case it is equivalent to  $\text{עַד}$ , e. g.  $\text{אֶל־פִּיהוּ}$  *even unto his mouth* Job xl. 23; in the latter to  $\text{אֶל־הוֹרֶה}$ , e. g.  $\text{בֹּא אֶל־הַתֵּכָה}$  *to go into the ark*.

It is certainly an unfrequent and improper use of this particle (though sustained by unquestionable examples), when it is employed to denote rest in a place at which one has arrived. Jer. xli. 12, *they found him*  $\text{אֶל־מַיִם רַבִּים}$  *by the great waters in Gibeon*;  $\text{אֶל־הַמָּקוֹם}$  *at the place*, Deut. xvi. 6, 1 Kings viii. 30;  $\text{אֶל הָהָר}$  *by the mountain*, 1 Sam. xvii. 3. Compare the Gr. *eis*, *ἐς*, for *ἐν*, e. g. *ἐς δόμους μέναι*, Soph. Ajax. 80. In the Germ. *zu Hause, zu Leipzig*, this interchange has become the established usage of the language; [so in vulgar, but incorrect, Eng. *to home for at home*.]

e)  $\text{לְ}$  (an abbreviation of  $\text{אֶל}$ , but more commonly used in the tropical significations), *to, towards*; hence employed as a sign of the dative, and also of the genitive of possession (§ 115), and then in the signification *with respect to, on account of, in behalf of*. Such a *dativus commodi* is used pleonastically (chiefly in the language of common intercourse and in the later style) after many verbs, especially in the *Imperative*; e. g.  $\text{לְךָ לֵךְ}$  *go, get thee away*,  $\text{לְךָ בְּרַחֲלֶךָ}$  *flee (for thy safety)*; but also as  $\text{לְךָ דִּמְיָה־לָּהּ}$  *be thou like* Cant. ii. 17. It is a solecism of the later style (frequent in the Syriac), when active verbs are construed with  $\text{לְ}$  instead of the accusative, as  $\text{לְ אָבֵל}$ , Lam. iv. 5.

Very often also, especially in poetry, it denotes rest in a place,—hence *at, or in*, with reference to place and time; as  $\text{אֶל־יְמִינֶךָ}$  *on thy right*,  $\text{לְעֶרֶב}$  *at evening*; [and *condition*, see lex. B. 3.] On the use of it after passive and other verbs to denote the efficient cause or author, see § 143, 2.

f) כִּי (as an adverb, *about, nearly*), as a prep. *as, like to*, for denoting similarity; doubled, כִּי—כִּי *as—so*, and also *so—as* Gen. xlv. 18, in later writers וְכִי—כִּי; *according to, after*, from the idea of conformity to a model or rule; as a designation of time, *about (circa)*. Of the pleonastic כִּי, or *Kaph veritatis* as the grammarians called it, there is no certain example; it has, every where, the sense of comparison. It is true, indeed, that כְּמִצֵּט is = מִצֵּט *little*, but it is prop. *as a scrap*; Neh. vii. 2. *for he was כְּאִישׁ אֱמֵת as a faithful man* must be.

4. A preposition (like the negatives, § 152, 3) may be omitted when the relation which it expresses is repeated, as e. g. in the second member of the poetic parallelism. E. g. כִּי, Is. xlviii. 14, *he will execute his will on Babylon (בְּבָבֶל)*, and *his power on the Chaldeans (בְּכַשְׁדִּים for כְּשָׁדִים)*. Hab. iii. 15, Job xii. 12. So also לְ, Job xxxiv. 10, Is. xxviii. 6; מִן, Gen. xlix. 25, Is. xxx. 1; תַּחַת, lxi. 7.

### § 155.

#### OF THE CONJUNCTIONS.

1. The Hebrew language, considered with reference to the number of its conjunctions, frequently consisting of several words combined, and its ability to form still others from most of the prepositions by the addition of אֲשֶׁר and כִּי (§ 104, 1, c), exhibits no small degree of cultivation and copiousness compared with its usual simplicity. But writers often neglect these means for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connection;\* and hence the numerous significations which certain favorite conjunctions have in the Hebrew (particularly וְ, כִּי, אֲשֶׁר), or at least by which they must be translated in our western languages, where we are not permitted (see No. 3) to retain the loose and indefinite connections sometimes made by these particles.

Of the most extensive application is וְ, וּ (§ 104, 2):†

a) Properly and usually *copulative (and)*, connecting single words as well as whole sentences. When three or more words stand in connection, it is used either before every one after the first (2 Kings xxiii. 5) or before the last only (Gen. xiii. 2); rarely after the first only (Ps.

\* Comp. § 107, 1, Rem. § 147, Rem. 1.

† See Gesenius, Thes. I. p. 393 seqq. for a more complete view of the use of *Vav copulative*.

xliv. 9). In certain phrases it is commonly omitted, as *yesterday* (and) *the day before* = *heretofore*, Ex. v. 8. The tone of animated description or narration may also occasion the omission of it (*constructio asyndeta*); as Judg. v. 27, *at her feet he bowed, he fell, he lay*. Job xx. 19, Cant. ii. 11, v. 6, Is. xxvi. 17.

As a connective of words it is often *explicative* (like *isque, et quidem*). 1 Sam. xxviii. 3, *בְּרָמָה וּבְעִירָהּ* in *Ramah* and (= namely) *in his own city*, 2 Sam. xiii. 20, Amos iii. 11, iv. 10; even when the second idea is subordinate to the first, and would properly be expressed as the genitive after it (the *ἐν δὲ διὰ τοῦτο* of the grammarians); as Gen. iii. 16, *I will multiply* *וְהַרְבֵּיתִי וְהִצְבֵּנְךָ* *thy pain and thy conception*, i. e. *the pains of thy pregnancy*,—the pains connected with thy pregnancy.

When it connects sentences or parts of a sentence, it is either *continuative* (*so, then*), hence placed before the apodosis, and after absolute designations of time (Gen. iii. 5, Ex. xvi. 6, Prov. xxiv. 27) *אַחֲרֵי וּבֵנִיתָ בֵּיתְךָ* *afterward, then build thy house*; or it expresses *heightening, enhancement*, as Job v. 19 *in six troubles he will deliver thee, yea in seven there shall no evil befall thee*; or even comparison (*and so*), Job v. 7 *man is born to trouble, and so the sons of lightning soar on high*, for,—just as these (= birds of prey) fly up; xii. 11, xxxiv. 3, Prov. xi. 16, xvii. 3, xxv. 3, 25.

b) *Adversative* (*and yet, when yet*); Judg. xvi. 15, *how canst thou say I love thee* *וְלִבְךָ אֵין אִתִּי* and (*yet*) *thy heart is not with me* (i. e. *when yet*), Gen. xv. 2, xviii. 13, Ps. xxviii. 3.

c) *Causal* (*for, because*); Ps. v. 12, *let them ever shout for joy, because (when, since) thou dost defend them*. Is. xlii. 12, *ye are my witnesses* *וְאֲנִי-אֵל וְאֲנִי-יְהוָה* and *I (am) God, that I am God*. Gen. xx. 3.

d) *Inferential* (*then, so then, therefore*); Ez. xviii. 32, *I delight not in the death of him that dieth*—*וְהִשִּׁיבוּ* *therefore turn ye*. In this sense it may stand even at the beginning of a sentence, when it implies an inference of some kind from circumstances already mentioned; 2 Kings iv. 41, *and he said* *וְקַחוּ-קֶמֶחַ* *then take meal*; Ps. iv. 4, *וְיָדַעְתָּ* *know then*; ii. 6, 10, 2 Sam. xxiv. 3.

e) *Final* (*in order that, that*); in this sense chiefly with the cohortative or jussive (§ 127).

Of scarcely less extensive application are the two relative conjunctions *אֲשֶׁר* and *כִּי* = *ὅτι, quod, quum, that, because*,—running almost parallel with each other in their significations, except that *אֲשֶׁר* is at the same time and radically a relative pronoun and takes prefixes, while *כִּי* occurs as a conjunction far more frequently, and in a greater variety of senses.

Both are prefixed, like *quod*, to a whole clause, standing in place of an accusative, and governed by the preceding active verb as its object. Before *אֲשֶׁר*, indeed, is placed the accusative particle *אֵת*; Josh. ii. 10, *וְהוֹחַ שָׁמַעְנוּ אֵת אֲשֶׁר-הוֹדִיטָהּ יְהוָה* *we have heard it, that Jehovah hath dried up*,—more commonly *שָׁמַעְנוּ אֲשֶׁר*, and still oftener *כִּי שָׁמַעְנוּ*. Hence the following uses of *כִּי*; a) it is employed before words directly quoted, like the Gr. *ὅτι* (very seldom *אֲשֶׁר*, 1 Sam. xv. 20); b) it is *temporal* = *ὅτε*, prop. (at the time) *that*, (at the time) *when*, hence *as, when, some-*

times strongly distinguished from the conditional אם *if* (see, on this point, the very instructive chap. Ex. xxi.), sometimes nearly approaching to it, as in Job xxxviii. 5, comp. vs. 4 and 18 (אֲשֶׁר here also seldom, Lev. iv. 22, Deut. xi. 6); *c*) *causal, eo quod, because*, fully כִּי אֲשֶׁר, רָצוֹן כִּי אֲשֶׁר, *propterea quod*, also *for* = γὰρ; repeated (כִּי — כִּי, Is. i. 29, 30, וְכִי — כִּי *because—and because*, Job xxxviii. 20), when more than one cause for the same thing is assigned. Only כִּי is used, *d*) *adversatively* after a negation, *but* (on the contrary),—prop. but it is *because*; e. g. thou shalt *not* take a wife for my son from the daughters of the Canaanites—*but* thou shalt go to my native land, = *for* thou shalt go; and also where negation is only implied, e. g. after a question which involves denial (§ 153, 1, 2); when it may be rendered *nay but*,—*for surely* (אַללָהּ γὰρ), Mic. vi. 3. what (injury) have I done to thee? . . . *for surely* I brought thee up, &c., Job xxxi. 18. See on אם כִּי below in No. 2. i.

2. We will now arrange the remaining conjunctions in the order of their significations; but, as many of them have several meanings, the different uses of each will be given in connection with it, where it is first mentioned. We must here confine ourselves to a brief general notice, leaving the more complete view, with the references and proofs, to the lexicon.\*

*a*) *Copulative*: besides וְ, וּ, the properly adverbial forms גַּם *also*, and אַךְ, denoting *accession, yea more, also, even*, once combined גַּם וְאַךְ-גַּם *and even also*, Lev. xxvi. 44. The first is often used with plural forms emphatically, to include *all*, e. g. גַּם שְׁנֵיהֶם *both the two*, גַּם כֻּלָּם *all together*. It also merely gives emphasis to the following word, as Gen. xxix. 30, *and he loved גַּם אֶת-רָחֵל Rachel* (not, also Rachel) *more than Leah*; 1 Sam. xxiv. 12.—אַךְ כִּי is prop. *add that, hence not to mention, nedum*,—according to the connection, *much 'more, much less*.

*b*) *Disjunctive*: especially אוֹ *or* (etym. *free will, choice*, hence prop. *vel*, but also *aut* exclusive, 2 Kings ii. 16). Sometimes it stands elliptically for אוֹ כִּי *or* (be it, it must be) *that*, Is. xxvii. 5;—hence the transition to the conditional sense, *if, but if*, Ex. xxi. 36 (the LXX. ἐὰν δέ, Vulg. *sin autem*), *if haply*, 1 Sam. xx. 10, which has been contested without reason (comp. on אוֹלִי, § 150, 3, Note). Repeated, אוֹ — אוֹ, *sive — sive*, it is the same as אִם — אִם.

*c*) *Temporal*: כִּי אֲשֶׁר = ὅτε, *quum* (see above), for which more rarely is used the conditional particle אִם (Is. iv. 4, xxiv. 13); עַד אֲשֶׁר, עַד כִּי *until that*, also אִם עַד אֲשֶׁר אִם *until that when*, עַד אֲשֶׁר *also during*, *so long as*, בְּעוֹד, the same, אַחֲרֵי אֲשֶׁר *after that*, מֵאָז (for מֵאָז אֲשֶׁר) *since that*, בְּתוֹכָם *and* טָרָם *before*, קִדְמַת אֲשֶׁר *before* (Ps. cxxix. 6).

\* See especially the Hebrew and English Lexicon, translated from the Latin of Gesenius, by Dr. Robinson, fifth edition, 1854.—T<sub>R</sub>.

d) *Causal*: (besides **כִּי** and **אֲשֶׁר**, No. 1, e, c) **עַל כֵּן אֲשֶׁר** *because*, or merely **עַל כֵּן**, with the omission of **אֲשֶׁר** (§ 104, 1, c), Ps. xlii. 7, xlv. 3. **כִּי-עַל-כֵּן** (Gen. xviii. 5, xix. 8, 2 Sam. xviii. 20), and **אֲשֶׁר עַל-כֵּן** (Job xxxiv. 27), = **עַל-כֵּן אֲשֶׁר**, *for this cause that*, and emphatically **בְּעִבּוֹר אֲשֶׁר**, (prop. *on the account, that*), **וְעַל כֵּן אֲשֶׁר** *for this very cause that*, and **בְּעִבּוֹר אֲשֶׁר**, (prop. *on the account, that*), **וְעַל כֵּן אֲשֶׁר** *therefore that*, *eo quod, because*, **כִּי** the same (prop. *as a reward that*).

e) *Final*: **לְמַדְן אֲשֶׁר** *to the end that*, **בְּעִבּוֹר אֲשֶׁר** *in order that* (also causal). **לְ** *that = in order that* (No. 1, e), perhaps **לְ**, 1 Kings vi. 19. With a negative force: **אֵל כֵּן** *that not, lest* (§ 152).

f) *Conditional*: principally **אִם** and **לִי** (rarely **אִלּוּ**), *if*. The first (which is also a particle of interrogation, § 153, 2) is purely conditional, leaving it uncertain whether what is expressed by the verb is actually so, is actually done, or not (rather the former,—as, if I do—have done—shall do; on the contrary, **לִי** † expressly implies that it is not so, is not done (if I should do—had done), at least that it is very uncertain and even improbable. Hence **אִם** may properly stand where **לִי** might also be used (Ps. l. 12, cxxxix. 8, Hos. ix. 12), but **לִי** cannot be used for **אִם**. Especially in solemn asseveration, expressed under the form of conditional imprecation, **אִם** is always employed; as Ps. vii. 4-6, **אִם-עָשִׂיתִי** *if I have done this—then let the enemy persecute me*, &c. The speaker assumes it as possibly and even actually the case, that he has done this or that, in order that he may offer himself for the severest punishment, should it prove to be so. Ps. xlv. 21, lxxiii. 15, cxxxvii. 5.

These particles (**אִם** and **לִי**) retain their distinctive character when combined with negatives, as **לֹא אִם**, **לֹא לִי**. Of **אִם** it is to be remarked, moreover, that after forms of swearing, e. g. **חַי יְהוָה** *as Jehovah liveth*, it has the effect of a negative particle (hence **אִם לֹא** is affirmative); 1 Sam. xiv. 45, 2 Sam. xi. 11, xx. 20. There is here an ellipsis, which is sometimes actually supplied, as in 2 Sam. iii. 35; **אִם כֹּה יַעֲשֶׂה-לִּי אֱלֹהִים וְכֹה יוֹסִים אִם** *so do God to me, and more also, if—*. Hence, in general, after verbs of swearing, adjuring, **אִם** has the force of *not* (Cant. ii. 7, iii. 5), and elsewhere in the poetic style, Judges v. 8, Is. xxii. 14. Respecting **אִי**, **כִּי**, **אֲשֶׁר**, which sometimes assume the character of conditional particles, see No. 2, b, and No. 1, e, b.

g) *Concessive*: **אִם**, with the *Perf.*, even *if* (= *though*) *I am*, Job ix. 15, with the *Impf.* (*though one were*), Is. i. 18, x. 22; **עַל** (for **אֲשֶׁר**), *although*, Job xvi. 17; **כִּי** *even when, although*.

h) *Comparative*: **כַּאֲשֶׁר** *as, quemadmodum*, with **כֵּן** in the second member, *as—so*, Is. xxxi. 4, lli. 14, 15.—**כַּאֲשֶׁר** may be omitted in the

\* See on these much disputed groups of particles, Gesenius, Thes. II. p. 682.

† **לִי**, fully written **לִיָּא**, is originally not different from **לֹא**, *not*; hence, uttered as a question, it became first an optative particle (§ 136, 2), as **לִי יְחַיֶּה** *nonne vivat?* for *O that he were alive*, and then a conditional particle, *if he alive* (implying the contrary).

protasis, Is. lv. 9, Ps. xlviii. 6, and כֵּן in the apodosis, Obad. 15. Exact conformity is expressed by כָּל־קֶמַח שֵׁי in all points as. Eccles. v. 15.

i) *Adversative*: (see on the adverbs. § 150, 3). Decidedly belong here, כִּי אֲפָס only that = but, nevertheless, and the difficult combination כִּי אִם, prop. that if, for if, most frequently but if, in the sense of כִּי explained under No. 1, e, d, but united with אִם to form a connection with the verb. Ps. i. 1, happy the man who walks not (if he walks not) in the counsel of the ungodly . . . 2, but if (כִּי אִם) his delight is in . . . Then simply but, Ps. i. 4, Gen. xxxii. 29; but if, but when = unless, Gen. xxxii. 27, and merely but = except (after a negative), xxxix. 9, xxviii. 17.

k) On the *interrogative* particles, see § 153, and

l) The *optative* particles, above under letter f.

3. A certain brevity and incompleteness\* of expression (see No. 1) appears in this among other things, viz. that instead of the compound conjunction, by which the relation is fully expressed, may be used one or the other of those composing it. Thus instead of the full form וְעַל כֵּן אֲשֶׁר on the account, that = because, we have the shorter וְעַל or אֲשֶׁר; instead of כֵּן אֲשֶׁר as (conj.), Is. lxi. 11, and אֲשֶׁר Ex. xiv. 13, 1 Kings viii. 24.

4. This brevity of expression is sometimes carried so far, that the conjunction, which is required to show the relation of one sentence or part of a sentence to another, is omitted altogether. This occurs,

- a) In conditional clauses: Gen. xxxiii. 13, should one drive them hard, they would die,—for, if one should drive, &c. Job vii. 20, (if) I have sinned, what have I done unto thee? Gen. xlii. 38.
- b) Where comparison is expressed: Ps. xiv. 4, אֲכָלִי עַמִּי אֲכָלֵי לֶחֶם who devour my people (as) they would eat bread, prop. (as) those who eat bread. Job xxiv. 19, drought and heat bear off the snow-water, שְׂאוֹל הַטָּהוֹר (so) Sheol (those who) sin. Jer. xvii. 11.
- c) In members which are usually dependent on the relative conjunctions. Gen. xii. 13, say אַתְּ אֲחוֹתִי אַתְּ thou art my sister, commonly כִּי אֲחוֹתִי אַתְּ. Ps. ix. 21, [that] they may learn,

\* More rare is pleonasm, or an unnecessary fulness of expression; e. g. כִּי אִם, for if, Ex. xxii. 22, comp. old Germ. wenn dass (prop. if it is that) and old Eng. if that. On the contrary, a degree of pleonasm in the particles is quite characteristic of the Chaldee; e. g. כָּל־קֶמַח־דִּרְי (German alldieweil) wholly-for-that = because, כָּל־קֶמַח־דִּרְי just for this = therefore. Emphatic, not pleonastic, is the repetition of the conjunction in וְכֵן וְכֵן because, even because, Lev. xxvi. 43.

*they are men.* Is. xlviii. 8, *for I knew, thou art utterly faithless.* Ps. xvii. 3, *I have purposed, my mouth shall not sin.* In all these cases, the second member stands properly in the accusative ; comp. § 142, 4, Rem. 2.

## § 156.

## OF THE INTERJECTIONS.

The interjections which correspond to our *ah! oh! alas! woe!* expressing denunciation as well as lamentation (אָהִי, אָהִי, הִי), are connected with the object of the threatening or lamentation either by the prepositions עַל, אֶל, לְ, or without any intervening particle ; as אָהִי לָנוּ *woe to us!* הִי גֹיִר *woe to the people!* Is. i. 4 ; אָהִי אָחִי *alas, my brother!* 1 Kings xiii. 30.—On the construction of הִנֵּה with *suffixes*, see § 100, 5.

# A. THE PER-

NOMINATIVE OF THE PRONOUN, OR SEPARATE PRONOUN.	ACCUSATIVE OF THE VERBAL SUFFIX.
<p style="text-align: center;"><i>Singular.</i></p> <p>1. <i>com.</i> אֲנִי, in pause } אֲנִי; אֲנִי, in pause } <i>I.</i> אֲנִי</p> <p>2. { <i>m.</i> אַתָּה (אַתָּה), in } pause אַתָּה } <i>thou.</i> <i>f.</i> אַתָּה (אַתָּה, prop. } אַתָּה)</p> <p>3. { <i>m.</i> הוּא } <i>he.</i> <i>f.</i> הִיא } <i>she.</i></p>	<p style="text-align: center;">A. SIMPLE FORM.</p> <p>אֲנִי; אֲנִי; אֲנִי <i>me.</i></p> <p>אֲנִי, אֲנִי, in pause אֲנִי } (אֲנִי) } <i>thee.</i> אֲנִי; אֲנִי; אֲנִי (אֲנִי)</p> <p>הוּא, הוּא; הוּא (הוּא), הוּא; } <i>him.</i> הוּא } הִיא; הִיא; הִיא } <i>her.</i></p>
<p style="text-align: center;"><i>Plural.</i></p> <p>1. <i>com.</i> אֲנֵינוּ (אֲנֵינוּ), } (אֲנֵינוּ) } <i>we.</i></p> <p>2. { <i>m.</i> אַתֶּם } <i>f.</i> אַתֶּם, אַתֶּם } <i>ye.</i></p> <p>3. { <i>m.</i> הֵם, הֵם } <i>f.</i> הֵם, הֵם } <i>they.</i></p>	<p>אֲנֵינוּ; אֲנֵינוּ; אֲנֵינוּ (nos) <i>us.</i></p> <p>אַתֶּם, אַתֶּם } אַתֶּם, אַתֶּם } <i>you.</i></p> <p>הֵם, הֵם; הֵם, הֵם, } הֵם* (הֵם), } הֵם* (eos) } <i>them.</i> (הֵם), הֵם; הֵם (הֵם); הֵם (eas)</p>

■ The forms with an asterisk are exclusively po-

# SONAL PRONOUN.\*

PRONOUN, OR FIX.	GENITIVE OF THE PRONOUN, OR NOMINAL SUFFIX (PRON. POSSESSIVE).	
B.	A.	B.
WITH ב DEMON- STRATIVE.	WITH NOUNS SINGULAR.	WITH NOUNS PLURAL AND DUAL.
בִּי, בְּךָ	בִּי my.	בִּי my.
בְּךָ, (בְּךָ)	בְּךָ, בְּךָ, in pause } thy.	בְּךָ } thy.
not used.	בְּךָ, (בְּךָ)	בְּךָ }
בְּךָ, בְּךָ, (בְּךָ)	בְּךָ, בְּךָ; בְּךָ his [ejus & suus.	בְּךָ, בְּךָ, בְּךָ* his.
בְּךָ	בְּךָ; בְּךָ; בְּךָ her.	בְּךָ her.
בְּךָ	בְּךָ; בְּךָ; בְּךָ* our.	בְּךָ our.
not used.	בְּךָ, בְּךָ } your.	בְּךָ } your.
not used.	בְּךָ, בְּךָ } their.	בְּךָ, בְּךָ* } their.
	בְּךָ, בְּךָ, בְּךָ }	בְּךָ }

etical, and those in parenthesis are of rare occurrence.

# B. REGULAR

	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	קָטַל *	נִקְטַל *	קָטַל *
3. f.	קָטְלָה *	נִקְטְלָה *	קָטְלָה *
2. m.	קָטַלְתָּ *	נִקְטַלְתָּ *	קָטַלְתָּ *
2. f.	קָטַלְתְּ *	נִקְטַלְתְּ *	קָטַלְתְּ *
1. c.	קָטַלְתִּי *	נִקְטַלְתִּי *	קָטַלְתִּי *
Plur. 3. c.	קָטְלוּ *	נִקְטְלוּ *	קָטְלוּ *
2. m.	קָטַלְתֶּם *	נִקְטַלְתֶּם *	קָטַלְתֶּם *
2. f.	קָטַלְתֶּן *	נִקְטַלְתֶּן *	קָטַלְתֶּן *
1. c.	קָטַלְנוּ *	נִקְטַלְנוּ *	קָטַלְנוּ *
INF.	קָטַל *	הִקְטַל *	מָקַט *
INF. absol.	קָטוּל *	הִקְטַל, נִקְטַל	קָטַל, מָקַט *
IMP. m.	קָטַל *	הִקְטַל *	מָקַט *
f.	קָטְלִי *	הִקְטְלִי *	מָקְטְלִי *
Plur. m.	קָטְלוּ *	הִקְטְלוּ *	מָקְטְלוּ *
f.	קָטְלֶנָה *	הִקְטְלֶנָה *	מָקְטְלֶנָה *
IMPF. 3. m.	יִקְטַל *	יִקְטַל *	יִקְטַל *
3. f.	תִּקְטַל *	תִּקְטַל *	תִּקְטַל *
2. m.	תִּקְטַל *	תִּקְטַל *	תִּקְטַל *
2. f.	תִּקְטְלִי *	תִּקְטְלִי *	תִּקְטְלִי *
1. c.	אִקְטַל *	אִקְטַל *	אִקְטַל *
Plur. 3. m.	יִקְטְלוּ *	יִקְטְלוּ *	יִקְטְלוּ *
3. f.	תִּקְטְלֶנָה *	תִּקְטְלֶנָה *	תִּקְטְלֶנָה *
2. m.	תִּקְטְלוּ *	תִּקְטְלוּ *	תִּקְטְלוּ *
2. f.	תִּקְטְלֶנָה *	תִּקְטְלֶנָה *	תִּקְטְלֶנָה *
1. c.	נִקְטַל *	נִקְטַל *	נִקְטַל *
IMPF. shortened (Jussive.)			
PART.	קָטַל *	נִקְטַל *	מָקַט *
	קָטוּל *		

PUAL.	HIPIL.	HOPHAL.	HITHPAEL.
*קָטַל	*הִקְטִיל	*הִקְטַל	*הִתְקַטַּל
*קָטַלְהָ	*הִקְטִילְהָ	*הִקְטַלְהָ	*הִתְקַטַּלְהָ
*קָטַלְתָּ	*הִקְטִילְתָּ	*הִקְטַלְתָּ	*הִתְקַטַּלְתָּ
קָטַלְתָּ	הִקְטִילְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתִּי	הִקְטִילְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
קָטַלְתְּ	הִקְטִילְתְּ	הִקְטַלְתְּ	הִתְקַטַּלְתְּ
קָטַלְתֶּם	הִקְטִילְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קָטַלְתֶּן	הִקְטִילְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קָטַלְנוּ	הִקְטִילְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
	*הִקְטִיל	*הִקְטַל	*הִתְקַטַּל
*קָטַל	*הִקְטִיל		
wanting	*הִקְטִיל *הִקְטִילְהָ הִקְטִילְתָּ *הִקְטִילְתָּ	wanting	*הִתְקַטַּל *הִתְקַטַּלְהָ הִתְקַטַּלְתָּ *הִתְקַטַּלְתָּ
*יִקְטַל	*יִקְטִיל	*יִקְטַל	*יִתְקַטַּל
יִקְטַלְהָ	יִקְטִילְהָ	יִקְטַלְהָ	יִתְקַטַּלְהָ
יִקְטַלְתָּ	יִקְטִילְתָּ	יִקְטַלְתָּ	יִתְקַטַּלְתָּ
*יִקְטַלְתָּ	*יִקְטִילְתָּ	*יִקְטַלְתָּ	*יִתְקַטַּלְתָּ
יִקְטַלְתָּ	יִקְטִילְתָּ	יִקְטַלְתָּ	יִתְקַטַּלְתָּ
יִקְטַלְתִּי	יִקְטִילְתִּי	יִקְטַלְתִּי	יִתְקַטַּלְתִּי
*יִקְטַלְתְּ	*יִקְטִילְתְּ	*יִקְטַלְתְּ	*יִתְקַטַּלְתְּ
יִקְטַלְתְּ	יִקְטִילְתְּ	יִקְטַלְתְּ	יִתְקַטַּלְתְּ
יִקְטַלְתֶּם	יִקְטִילְתֶּם	יִקְטַלְתֶּם	יִתְקַטַּלְתֶּם
יִקְטַלְתֶּן	יִקְטִילְתֶּן	יִקְטַלְתֶּן	יִתְקַטַּלְתֶּן
יִקְטַלְנוּ	יִקְטִילְנוּ	יִקְטַלְנוּ	יִתְקַטַּלְנוּ
	*יִקְטַל		
*מִיִּקְטַל	*מִיִּקְטִיל	*מִיִּקְטַל	*מִיִּתְקַטַּל

# C. REGULAR VERB

SUFFIXES for	1 Sing.	2 Sing. m.	2 Sing. f.	3 Sing. m.
PERF. Kal. 3. m.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ קָטַלְתְּהוּ }
3. f.	קָטַלְתְּ	קָטַלְתָּה	קָטַלְתְּהוּ	קָטַלְתְּהוּ קָטַלְתְּהוּ }
2. m.	קָטַלְתָּ קָטַלְתָּ }	—	—	קָטַלְתָּהוּ קָטַלְתָּהוּ }
2. f.	קָטַלְתְּ	—	—	קָטַלְתְּהוּ קָטַלְתְּהוּ }
1. c.	—	קָטַלְתָּה	קָטַלְתְּהוּ	קָטַלְתְּהוּ
Plur. 3. c.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּםהוּ
2. m.	קָטַלְתֶּם	—	—	קָטַלְתֶּםהוּ
1. c.	—	קָטַלְתֶּםהוּ	קָטַלְתֶּםהוּ	קָטַלְתֶּםהוּ
INF. Kal.	קָטַלְתִּי קָטַלְתִּי }	קָטַלְתָּ קָטַלְתָּ }	קָטַלְתְּ	קָטַלְתְּ
IMP. Kal.	קָטַלְתִּי	—	—	קָטַלְתְּ
IMPF. Kal. 3. m.	יִקְטַלְתִּי	יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתָּהוּ
3. m. with Nun demonstrative.	יִקְטַלְתֶּם	יִקְטַלְתֶּם	—	יִקְטַלְתֶּםהוּ
Plur. 3. m.	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּםהוּ
PRET. Piel.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתְּ

WITH SUFFIXES. §§ 57—61.

3 Sing. f.    1 Plur.    2 Plur. m.    2 Plur. f.    3 Plur. m.    3 Plur. f.

קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ

קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ

קָטְלוּ    קָטְלוּ    —    —    קָטְלוּ    קָטְלוּ

קָטְלוּ    קָטְלוּ    —    —    קָטְלוּ    קָטְלוּ

קָטְלוּ    —    קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ

קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ

קָטְלוּ    קָטְלוּ    —    —    קָטְלוּ    קָטְלוּ

קָטְלוּ    —    קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ

קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ

קָטְלוּ } קָטְלוּ    —    —    קָטְלוּ    —

קָטְלוּ } קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ

קָטְלוּ    קָטְלוּ    —    —    —    —

קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ

קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ    קָטְלוּ

D. VERB PE GUTTURAL. § 63.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	עָמַד	נִעְמַד *	הִעְמִיד *	הִעְמִיד *
3. f.	עָמְדָה	נִעְמְדָה *	הִעְמִידָה	הִעְמִידָה *
2. m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ
2. f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הִעְמַדְתְּ
1. c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי
Plur. 3. c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמִידוּ
2. m.	עָמַדְתֶּם *	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם
2. f.	עָמַדְתֶּן *	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הִעְמַדְתֶּן
1. c.	עָמַדְנוּ	נִעְמַדְנוּ	הִעְמַדְנוּ	הִעְמַדְנוּ
INF.	עֹמֵד *	הִעְמֵד *	הִעְמִיד *	הִעְמֵד
INF. absol.	עֹמֵד	נִעְמֹד *	הִעְמִיד *	הִעְמֵד
IMP. m.	עֹמֵד *	חֲזֹק *	הִעְמֵד *	הִעְמֵד *
f.	עֹמְדִי	חֲזֹקִי	הִעְמִדִי	הִעְמִדִי
Plur. m.	עֹמְדוּ	חֲזֹקוּ	הִעְמִדוּ	הִעְמִדוּ
f.	עֹמְדָנָה *	חֲזֹקָנָה *	הִעְמִדָנָה	הִעְמִדָנָה
IMPF. 3. m.	יִעְמֹד *	יִחְזֹק *	יִעְמִיד *	יִעְמִיד *
3. f.	תִּעְמֹד	תִּחְזֹק	תִּעְמִיד	תִּעְמִיד
2. m.	תִּעְמֹד	תִּחְזֹק	תִּעְמִיד	תִּעְמִיד
2. f.	תִּעְמְדִי *	תִּחְזְקִי *	תִּעְמִדִי	תִּעְמִדִי *
1. c.	אֵעְמֹד *	אִחְזֹק	אֵעְמִיד	אֵעְמִיד
Plur. 3. m.	יִעְמְדוּ *	יִחְזְקוּ *	יִעְמִדוּ	יִעְמִדוּ
3. f.	תִּעְמְדָנָה	תִּחְזְקָנָה	תִּעְמִדָנָה	תִּעְמִדָנָה
2. m.	תִּעְמְדוּ	תִּחְזְקוּ	תִּעְמִדוּ	תִּעְמִדוּ
2. f.	תִּעְמְדָנָה	תִּחְזְקָנָה	תִּעְמִדָנָה	תִּעְמִדָנָה
1. c.	נִעְמֹד	נִחְזֹק	נִעְמִיד	נִעְמִיד
IMPF. shortened (Jussive.)			יִעְמֵד	
PART. act.	עֹמֵד	נִעְמֵד *	מִעְמִיד *	מִעְמֵד *
pass.	עֹמֵד			

## E. VERB AYIN GUTTURAL. § 64.

KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
שָׁחַט	נִשְׁחַט	* בָּרַח	* בָּרַח	* הִתְבָּרַח
* שָׁחַטָה	* נִשְׁחַטָה	בִּרְחָה	בִּרְחָה	הִתְבָּרַחָה
שָׁחַטָת	נִשְׁחַטָת	בִּרְחָת	בִּרְחָת	הִתְבָּרַחָת
שָׁחַטְתָּ	נִשְׁחַטְתָּ	בִּרְחָתָה	בִּרְחָתָה	הִתְבָּרַחְתָּה
* שָׁחַטְתִּי	* נִשְׁחַטְתִּי	בִּרְחָתִי	בִּרְחָתִי	הִתְבָּרַחְתִּי
שָׁחַטוּ	נִשְׁחַטוּ	בִּרְחוּ	בִּרְחוּ	הִתְבָּרְחוּ
שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בִּרְחַתְּם	בִּרְחַתְּם	הִתְבָּרַחְתֶּם
שָׁחַטְתִּין	נִשְׁחַטְתִּין	בִּרְחַתְּךָ	בִּרְחַתְּךָ	הִתְבָּרַחְתְּךָ
שָׁחַטְנוּ	נִשְׁחַטְנוּ	בִּרְחַנוּ	בִּרְחַנוּ	הִתְבָּרַחְנוּ
שָׁחַט	הִשְׁחַט	* בָּרַח		* הִתְבָּרַח
שָׁחַטָה	נִשְׁחַטָה	* בָּרַח		
שָׁחַט * שָׁחַטְתִּי *	הִשְׁחַט הִשְׁחַטְתִּי *	* בָּרַח * בָּרַח		* הִתְבָּרַח * הִתְבָּרַחְתִּי
שָׁחַטוּ שָׁחַטְתֶּם	הִשְׁחַטוּ הִשְׁחַטְתֶּם	בִּרְחוּ בִּרְחַנְהוּ	wanting	הִתְבָּרְחוּ הִתְבָּרַחְנָה
יָשַׁח * תָּשַׁח תָּשַׁח * אָשַׁח יָשַׁחוּ תָּשַׁחְנָה תָּשַׁחוּ תָּשַׁחְנָה נָשַׁח	יִשְׁחַח תִּשְׁחַח תִּשְׁחַח * אִשְׁחַח יִשְׁחַחוּ תִּשְׁחַחְנָה תִּשְׁחַחוּ תִּשְׁחַחְנָה נִשְׁחַח	* יָבַרַח תִּבְרַח תִּבְרַח תִּבְרַחְלִי אִבְרַח יָבַרְחוּ תִּבְרַחְנָה תִּבְרַחוּ תִּבְרַחְנָה נִבְרַח	* יָבַרַח תִּבְרַח תִּבְרַח תִּבְרַחְלִי אִבְרַח יָבַרְחוּ תִּבְרַחְנָה תִּבְרַחוּ תִּבְרַחְנָה נִבְרַח	* יִתְבָּרַח תִּתְבָּרַח תִּתְבָּרַח תִּתְבָּרַחְלִי אִתְבָּרַח יִתְבָּרְחוּ תִתְבָּרַחְנָה תִּתְבָּרְחוּ תִתְבָּרַחְנָה נִתְבָּרַח
IMPF. with Suff. יִשְׁחַטְהוּ				
שָׁחַט שָׁחַטָה	נִשְׁחַח נִשְׁחַחָה	* מִבָּרַח	* מִבָּרַח	* מִתְבָּרַח

# F. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	שָׁלַח	נִשְׁלַח	שִׁלַּח *
3. f.	שָׁלְחָה	נִשְׁלַחָה	שִׁלְחָה
2. m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ *
2. f.	שָׁלַחְתְּ *	נִשְׁלַחְתְּ *	שִׁלַּחְתְּ *
1. c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי
Plur. 3. c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ
2. m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם
2. f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן
1. c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ
INF.	שִׁלַּח *	הִשְׁלַח *	שִׁלַּח *
INF. absol.	שִׁלְחָה *	נִשְׁלַח *	שִׁלַּח *
IMP. m.	שִׁלַּח *	הִשְׁלַח *	שִׁלַּח *
f.	שִׁלְחִי	הִשְׁלְחִי	שִׁלְחִי
Plur. m.	שִׁלְחוּ	הִשְׁלְחוּ	שִׁלְחוּ
f.	שִׁלְחֶנָּה	הִשְׁלְחֶנָּה	שִׁלְחֶנָּה *
IMPF. 3. m.	יִשְׁלַח *	יִשְׁלַח *	יִשְׁלַח *
3. f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. f.	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְחִי
1. c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
Plur. 3. m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3. f.	תִּשְׁלַחְנָה *	תִּשְׁלַחְנָה *	תִּשְׁלַחְנָה *
2. m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ
2. f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1. c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
IMPF. shortened (Jussive)			
IMPF. with Suff.	יִשְׁלַחֲךָ		
PART. act.	שֹׁלֵחַ *	נִשְׁלָח	שֹׁלֵחַ *
pass.	שֹׁלְחָה *		

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
שָׁלַח	הִשְׁלִיחַ *	הִשְׁלַח	הִשְׁתַּלַּח *
שִׁלְחָה	הִשְׁלִיחָה	הִשְׁלַחָה	הִשְׁתַּלַּחָה
שִׁלְחָתָה	הִשְׁלִיחָתָה	הִשְׁלַחָתָה	הִשְׁתַּלַּחָתָה
שִׁלְחָתָה *	הִשְׁלִיחָתָה *	הִשְׁלַחָתָה *	הִשְׁתַּלַּחָתָה *
שִׁלְחָתִי	הִשְׁלִיחָתִי	הִשְׁלַחָתִי	הִשְׁתַּלַּחָתִי
שִׁלְחָהּ	הִשְׁלִיחָהּ	הִשְׁלַחָהּ	הִשְׁתַּלַּחָהּ
שִׁלְחָתָם	הִשְׁלִיחָתָם	הִשְׁלַחָתָם	הִשְׁתַּלַּחָתָם
שִׁלְחָתָן	הִשְׁלִיחָתָן	הִשְׁלַחָתָן	הִשְׁתַּלַּחָתָן
שִׁלְחָנָה	הִשְׁלִיחָנָה	הִשְׁלַחָנָה	הִשְׁתַּלַּחָנָה
	הִשְׁלִיחַ *		הִשְׁתַּלַּח *
	הִשְׁלִיחַ *	הִשְׁלַח *	
	הִשְׁלַח *		הִשְׁתַּלַּח *
wanting	הִשְׁלִיחִי	wanting	הִשְׁתַּלַּחִי
	הִשְׁלַחִי		הִשְׁתַּלַּחִי
	הִשְׁלַחְנָה		הִשְׁתַּלַּחְנָה *
יִשְׁלַח	יִשְׁלִיחַ *	יִשְׁלַח	יִשְׁתַּלַּח *
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁלַחִי	תִּשְׁתַּלַּחִי
אִשְׁלַח	אִשְׁלִיחַ	אִשְׁלַח	אִשְׁתַּלַּח
יִשְׁלַחָהּ	יִשְׁלִיחָהּ	יִשְׁלַחָהּ	יִשְׁתַּלַּחָהּ
תִּשְׁלַחְנָה	תִּשְׁלִיחְנָה *	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה *
תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁלַחִי	תִּשְׁתַּלַּחִי
תִּשְׁלַחְנָה	תִּשְׁלִיחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
נִשְׁלַח	נִשְׁלִיחַ	נִשְׁלַח	נִשְׁתַּלַּח
	יִשְׁלַח		
מִשְׁלַח	בִּישְׁלִיחַ *	בִּישְׁלַח	מִשְׁתַּלַּח *

G. VERB AYIN Dou-

	KAL.	NIPHAL.
PERF. 3. m.	סָב *	נָסַב *
3. f.	סָבָה *	נָסְבָה *
2. m.	סָבוֹת *	נָסְבוֹת *
2. f.	סָבוֹת	נָסְבוֹת
1. c.	סָבוֹתִי	נָסְבוֹתִי
Plur. 3. c.	סָבוּ	נָסְבוּ
2. m.	סָבוּתֶם	נָסְבוּתֶם
2. f.	סָבוּתֶן	נָסְבוּתֶן
1. c.	סָבוּנוּ	נָסְבוּנוּ
INF.	סֵב *	תִּסֵּב *
INF. absol.	סָבוֹב	תִּסְבֹּב *
IMP. m.	סֵב *	תִּסֵּב *
f.	סֵבִי *	תִּסְבִּי *
Plur. m.	סָבוּ	תִּסְבּוּ
f.	סִבֵּינָה *	תִּסְבֵּינָה *
IMPF. 3. m.	יִסֵּב *	יִסֵּב *
3. f.	תִּסֵּב	תִּסֵּב
2. m.	תִּסֵּב	תִּסֵּב
2. f.	תִּסְבִּי *	תִּסְבִּי *
1. c.	אִסֵּב	אִסֵּב
Plur. 3. m.	יִסְבוּ	יִסְבוּ
3. f.	תִּסְבֵּינָה *	תִּסְבֵּינָה *
2. m.	תִּסְבוּ	תִּסְבוּ
2. f.	תִּסְבֵּינָה	תִּסְבֵּינָה
1. c.	נִסֵּב	נִסֵּב
IMPF. with Vav cons.	וַיִּסֵּב *	
IMPF. with Suff.	יִסְבֵּי *	
PART. act.	סָוֵב	נָסֵב *
pass.	סָבוֹב	

HIPHIL.	HOPHAL.	POEL.	POAL.
*הִסֵּב	*הוֹסֵב	*סִיֵּב	*סוֹיֵב
*הִסְבָּה	*הוֹסְבָה	סוֹיְבָה	סוֹיְבָה
*הִסְבֹּת	*הוֹסְבֹת	סוֹיְבָת	סוֹיְבָת
הִסְבֹּת	הוֹסְבֹת	סוֹיְבָת	סוֹיְבָת
הִסְבֹּתִי	הוֹסְבֹתִי	סוֹיְבָתִי	סוֹיְבָתִי
הִסְבּוֹ	הוֹסְבּוֹ	סוֹיְבּוֹ	סוֹיְבּוֹ
הִסְבֹּתָם	הוֹסְבֹתָם	סוֹיְבָתָם	סוֹיְבָתָם
הִסְבֹּתָן	הוֹסְבֹתָן	סוֹיְבָתָן	סוֹיְבָתָן
הִסְבֹּנוּ	הוֹסְבֹנוּ	סוֹיְבָנוּ	סוֹיְבָנוּ
*הִסֵּב			
הִסֵּב	*הוֹסֵב	סִיֵּב	סוֹיֵב
*הִסֵּב		סוֹיֵב	
*הִסְבִּי		סוֹיְבִי	
הִסְבּוֹ	wanting	סוֹיְבּוֹ	wanting
*הִסְבִּיָּהּ		סוֹיְבָהּ	
*יִסֵּב יִסֵּב	*יִוֹסֵב (יִסֵּב)	יִסוֹיֵב	יִסוֹיֵב
יִסֵּב	יִוֹסֵב	יִסוֹיְבָה	יִסוֹיְבָה
יִסֵּב	יִוֹסֵב	יִסוֹיְבָת	יִסוֹיְבָת
*יִסְבִּי	*יִוֹסְבִי	יִסוֹיְבִי	יִסוֹיְבִי
אִסֵּב	אִוֹסֵב	אִסוֹיֵב	אִסוֹיֵב
יִסְבּוֹ	יִוֹסְבּוֹ	יִסוֹיְבּוֹ	יִסוֹיְבּוֹ
*יִסְבִּיָּהּ	*יִוֹסְבִיָּהּ	יִסוֹיְבָהּ	יִסוֹיְבָהּ
יִסְבּוֹ	יִוֹסְבּוֹ	יִסוֹיְבּוֹ	יִסוֹיְבּוֹ
יִסְבִּיָּהּ	יִוֹסְבִיָּהּ	יִסוֹיְבָהּ	יִסוֹיְבָהּ
נִסֵּב	נִוֹסֵב	נִסוֹיֵב	נִסוֹיֵב
*יִסְבִּי			
*יִסְבִּי (יִסְבִּי)		יִסוֹיְבִי	
*יִסֵּב	*יִוֹסֵב	יִסוֹיְבָה	יִסוֹיְבָה

# H. VERB PE NUN (פָּנָה) § 66.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	נָפַח	נִפְּחַ * נִפְּחָה	הִפְּחִישׁ *	הִפְּחִישׁ *
3. f.		נִפְּחָה	הִפְּחִישָׁה	הִפְּחִישָׁה
2. m.		נִפְּחִיתָ	הִפְּחִישְׁתָּ	הִפְּחִישְׁתָּ
2. f.		נִפְּחִיתָ	הִפְּחִישְׁתָּ	הִפְּחִישְׁתָּ
1. c.	regular	נִפְּחִיתִי	הִפְּחִישְׁתִּי	הִפְּחִישְׁתִּי
Plur. 3. c.		נִפְּחוּ	הִפְּחִישׁוּ	הִפְּחִישׁוּ
2. m.		נִפְּחִיתֶם	הִפְּחִישְׁתֶּם	הִפְּחִישְׁתֶּם
2. f.		נִפְּחִיתֶן	הִפְּחִישְׁתֶּן	הִפְּחִישְׁתֶּן
1. c.		נִפְּחִינוּ	הִפְּחִישְׁנוּ	הִפְּחִישְׁנוּ
INF.	נִפְּחֶה *	הִפְּחִישׁ	הִפְּחִישׁ *	הִפְּחִישׁ *
INF. absol.	נִפְּחֵשׁ	הִפְּחִישׁ	הִפְּחִישׁ *	
IMP. m.	נִפְּחֵ * נִפְּחִי	הִפְּחִישׁ הִפְּחִישִׁי	הִפְּחִישׁ *	
f.	נִפְּחִי	הִפְּחִישִׁי	הִפְּחִישִׁי	wanting
Plur. m.	נִפְּחִי	הִפְּחִישׁוּ	הִפְּחִישׁוּ	
f.	נִפְּחִינָה	הִפְּחִישְׁנָה	הִפְּחִישְׁנָה	
IMPF. 3. m.	יִפְּחֵ * יִפְּחֵשׁ	יִפְּחֵשׁ	יִפְּחִישׁ *	יִפְּחֵשׁ *
3. f.	יִפְּחֵשׁ		יִפְּחִישׁ	יִפְּחֵשׁ
2. m.	יִפְּחֵשׁ		יִפְּחִישׁ	יִפְּחֵשׁ
2. f.	יִפְּחֵשִׁי		יִפְּחִישִׁי	יִפְּחֵשִׁי
1. c.	יִפְּחֵשׁ	regular	יִפְּחִישׁ	יִפְּחֵשׁ
Plur. 3. m.	יִפְּחֵשׁוּ		יִפְּחִישׁוּ	יִפְּחֵשׁוּ
3. f.	יִפְּחֵשְׁנָה		יִפְּחִישְׁנָה	יִפְּחֵשְׁנָה
2. m.	יִפְּחֵשׁוּ		יִפְּחִישׁוּ	יִפְּחֵשׁוּ
2. f.	יִפְּחֵשְׁנָה		יִפְּחִישְׁנָה	יִפְּחֵשְׁנָה
1. c.	נִפְּחֵשׁ		נִפְּחִישׁ	נִפְּחֵשׁ
IMPF. short'd (Jussive)			יִפְּחֵ *	
PART. act.	נִפְּחֵשׁ	נִפְּחֵשׁ *	מִפְּחִישׁ *	מִפְּחֵשׁ *
pass.	נִפְּחֵשׁ			

# I. VERB PE ALEPH (פֶּא). § 68.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	אָכַל	נֶאֱכַל *	הֵאָכִיל *	הִתְאָכַל *
Like the Verb <i>Pe Guttural</i> , in Paradigm D.				
INF.	אָכַל *	הֵאָכַל	הֵאָכִיל	הִתְאָכַל
INF. absol.	אָכַל	הֵאָכַל		
IMP. m.	אָכַל *	הֵאָכַל	הֵאָכִיל	
f.	אָכְלִי	ETC.	ETC.	wanting
Plur. m.	אָכְלוּ			
f.	אָכְלֶנָּה			
IMPF. 3. m.	יֹאכַל *	יִתְאָכַל *	יִהְיֶה אֹכֵל *	יִתְאָכַל
3. f.	תֹּאכַל			
2. m.	תֹּאכַל			
2. f.	תֹּאכְלִי	ETC.	ETC.	ETC.
1. c.	אֶכַּל *			
Plur. 3. m.	יֹאכְלוּ			
3. f.	תֹּאכְלֶנָּה			
2. m.	תֹּאכְלוּ			
2. f.	תֹּאכְלֶנָּה			
1. c.	נֹאכַל			
IMPF. Vav cons.	יִתְאָכַל * , יִתְאָכַל *			
PART. act.	אֹכֵל	נֹאכֵל	מֵאָכִיל	מִתְאָכֵל
pass.	אָכַל			

# K. VERB PE YODH

		KAL.	NIPHAL.
PERF. 3. m.		יָשַׁב	נִשְׁבַּח *
3. f.			נִשְׁבַּחַה
2. m.			נִשְׁבַּחְתָּ
2. f.			נִשְׁבַּחְתְּ
1. c.	regular.		נִשְׁבַּחְתִּי
Plur. 3. c.			נִשְׁבַּחוּ
2. m.			נִשְׁבַּחְתֶּם
2. f.			נִשְׁבַּחְתֶּן
1. c.			נִשְׁבַּחְנוּ
INF.		יֹסֵד, *שָׁבַח	*הִנָּשַׁב
INF. absol.		יָשׁוּב	
IMP.	מִן	<div> <div>יָשַׁב *</div> <div>יָרַשׁ *</div> </div>	
f.		יָשֻׁבִי	הִנָּשְׁבִי
Plur. m.		יָשׁוּבוּ	הִנָּשְׁבוּ
f.		יָשֻׁבְנָה	הִנָּשְׁבְנָה
IMPF. 3. m.		*יֹשֵׁב	*יֹנֵשֵׁב
3. f.		תֹּשֵׁב	תֹּנֵשֵׁב
2. m.		תֹּשֵׁב	תֹּנֵשֵׁב
2. f.		תֹּשְׁבִי	תֹּנֵשְׁבִי
1. c.		אֲשֵׁב	*אֲנִישֵׁב
Plur. 3. m.		יֹשְׁבוּ	יֹנֵשְׁבוּ
3. f.		תֹּשְׁבָנָה	תֹּנֵשְׁבָנָה
2. m.		תֹּשְׁבוּ	תֹנֵשְׁבוּ
2. f.		תֹּשְׁבָנָה	תֹּנֵשְׁבָנָה
1. c.		נִשְׁבַּח	נִנָּשַׁח
IMPF. shortened (Jussive)			
IMPF. with Vav cons.		*וַיֹּשֵׁב	
PART. act.		יֹשֵׁב	*נֹשֵׁב
pass.		יֹשׁוּב	

פִּי (orig. פִּי). § 69.		L. VERB prop. PE YODH (פִּי). §70.	
HIPHIL.	HOPHAL.	KAL.	HIPHIL.
* הוֹשִׁיב	* הוֹשִׁב	יָשַׁב	* הִיטִיב
הוֹשִׁיבָה	הוֹשִׁיבָה		הִיטִיבָה
הוֹשִׁיבֶת	הוֹשִׁיבֶת		הִיטִיבֶת
הוֹשִׁיבִים	הוֹשִׁיבִים		הִיטִיבִים
הוֹשִׁיבֵי	הוֹשִׁיבֵי	regular.	הִיטִיבֵי
הוֹשִׁיבוּ	הוֹשִׁיבוּ		הִיטִיבוּ
הוֹשִׁיבָתֶם	הוֹשִׁיבָתֶם		הִיטִיבָתֶם
הוֹשִׁיבֶתֶךָ	הוֹשִׁיבֶתֶךָ		הִיטִיבֶתֶךָ
הוֹשִׁיבֵיכֶם	הוֹשִׁיבֵיכֶם		הִיטִיבֵיכֶם
* הוֹשִׁיב	* הוֹשִׁב	יָשַׁב	* הִיטִיב
* הוֹשִׁיב, הוֹשִׁיב		יָשַׁב	* הִיטִב
* הוֹשִׁב		יָשַׁב	* הִיטִב
הוֹשִׁיבִי	wanting	יָשַׁבִי	הִיטִיבִי
הוֹשִׁיבוּ		יָשַׁבוּ	הִיטִיבוּ
הוֹשִׁיבָה		יָשַׁבְתָּ	הִיטִיבָה
* הוֹשִׁיב	* הוֹשִׁב	* יָשַׁב	* הִיטִיב
הוֹשִׁיב	הוֹשִׁיב	הִיטִיב	הִיטִיב
הוֹשִׁיב	הוֹשִׁיב	הִיטִיב	הִיטִיב
הוֹשִׁיבִי	הוֹשִׁיבִי	הִיטִיבִי	הִיטִיבִי
הוֹשִׁיב	הוֹשִׁיב	הִיטִיב	הִיטִיב
הוֹשִׁיבוּ	הוֹשִׁיבוּ	הִיטִיבוּ	הִיטִיבוּ
הוֹשִׁיבָתֶם	הוֹשִׁיבָתֶם	הִיטִיבָתֶם	הִיטִיבָתֶם
הוֹשִׁיבֶתֶךָ	הוֹשִׁיבֶתֶךָ	הִיטִיבֶתֶךָ	הִיטִיבֶתֶךָ
הוֹשִׁיבֵיכֶם	הוֹשִׁיבֵיכֶם	הִיטִיבֵיכֶם	הִיטִיבֵיכֶם
הוֹשִׁיבֵי	הוֹשִׁיבֵי	הִיטִיבֵי	הִיטִיבֵי
* הוֹשִׁיב	* הוֹשִׁב	הִיטִיב	* הִיטִיב
* הוֹשִׁיב		הִיטִיב, הִיטִיב	
* הוֹשִׁיב	* הוֹשִׁב	יָשַׁב	מִיטִיב
		יָשַׁב	

M. VERB AYIN VAV

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	קָם *	נָקָם *	הִקָּם *	הוּקָם *
3. f.	קָמָה *	נָקָמָה *	הִקָּמָה *	הוּקָמָה *
2. m.	קָמַת *	נָקָמַת *	הִקָּמַת *	הוּקָמַת *
2. f.	קָמַת	נָקָמַת	הִקָּמַת	הוּקָמַת
1. c.	קָמַתִּי	נָקָמַתִּי	הִקָּמַתִּי	הוּקָמַתִּי
Plur. 3. c.	קָמוּ	נָקָמוּ	הִקָּמוּ	הוּקָמוּ
2. m.	קָמַתֶּם	נָקָמַתֶּם	הִקָּמַתֶּם	הוּקָמַתֶּם
2. f.	קָמַתְּן	נָקָמַתְּן	הִקָּמַתְּן	הוּקָמַתְּן
1. c.	קָמַנִּי	נָקָמַנִּי	הִקָּמַנִּי	הוּקָמַנִּי
INF.	קֹם *	הִקֹּם *	הִקָּם *	הוּקָם *
INF. absol.	קֹם *	הִקֹּם *	הִקָּם, הִקָּם	
IMP. m.	קֹם *	הִקֹּם *	הִקָּם *	wanting
f.	קֹמִי *	הִקֹּמִי *	הִקָּמִי *	
Plur. m.	קֹמֻה	הִקֹּמֻה	הִקָּמֻה	
f.	קֹמְנָה *	הִקֹּמְנָה	הִקָּמְנָה	
IMPF. 3. m.	יִקֹּם *	יִקֹּם *	יִקָּם *	יִוָּקָם *
3. f.	תִּקֹּם	תִּקֹּם	תִּקָּם	תִּוָּקָם
2. m.	תִּקֹּם	תִּקֹּם	תִּקָּם	תִּוָּקָם
2. f.	תִּקְוָמִי *	תִּקְוָמִי *	תִּקְוָמִי	תִּוָּקְמִי
1. c.	אִקֹּם	אִקֹּם	אִקָּם	אִוָּקָם
Plur. 3. m.	יִקְוֻמוּ	יִקְוֻמוּ	יִקְוֻמוּ	יִוָּקְמוּ
3. f.	תִּקְוִינָה *	תִּקְוִינָה	תִּקְוִינָה *	תִּוָּקְמִינָה
2. m.	תִּקְוֻמוּ	תִּקְוֻמוּ	תִּקְוֻמוּ	תִּוָּקְמוּ
2. f.	תִּקְוִינָה	תִּקְוִינָה	תִּקְוִינָה	תִּוָּקְמִינָה
1. c.	נִקֹּם	נִקֹּם	נִקָּם	נִוָּקָם
IMPF. shortened	יִקָּם *		יִקָּם *	
IMPF. with ך cons.	יִקָּם, יִקָּם		יִקָּם *	
IMPF. with Suff.	יִקְוִימִי *		יִקְוִימִי *	
PART. act.	קָם *	נָקָם *	מִקָּם *	מִוָּקָם *
pass.	קֹם *			

(ע"י). § 72.		N. VERB AYIN YODH (ע"י). § 73.	
PILEL.	PULAL.	KAL.	NIPHAL.
קוֹרֵם *	קוֹרֵם	בִּין *	נְבוֹן *
קוֹרְמָה	קוֹרְמָה	בִּינָה *	נְבוֹנָה
קוֹרְמָת	קוֹרְמָת	בִּינּוֹת *	נְבוֹנּוֹת
קוֹרְמָת	קוֹרְמָת	בִּינּוֹת	נְבוֹנּוֹת
קוֹרְמָתִי	קוֹרְמָתִי	בִּינּוֹתִי	נְבוֹנּוֹתִי
קוֹרְמוֹ	קוֹרְמוֹ	בִּינּוּ	נְבוֹנוּ
קוֹרְמָתָם	קוֹרְמָתָם	בִּינּוֹתָם	נְבוֹנּוֹתָם
קוֹרְמָתָן	קוֹרְמָתָן	בִּינּוֹתָן	נְבוֹנּוֹתָן
קוֹרְמָנִי	קוֹרְמָנִי	בִּינּוֹנִי	נְבוֹנוֹנִי
קוֹרֵם	קוֹרֵם	בִּין *	הַבּוֹן
		בִּין *	הַבּוֹן
קוֹרֵם		בִּין	הַבּוֹן
קוֹרְמִי	wanting	בִּינִי	הַבּוֹן as
קוֹרְמוֹ		בִּינּוּ	
קוֹרְמָה			
יְקוֹרֵם	יְקוֹרֵם	יְבִין *	יְבוֹן
יְקוֹרְמִים	יְקוֹרְמִים	יְבִינָה	יְבוֹנָה
יְקוֹרְמָת	יְקוֹרְמָת	יְבִינּוֹת	יְבוֹנּוֹת
יְקוֹרְמָת	יְקוֹרְמָת	יְבִינּוֹת	יְבוֹנּוֹת
יְקוֹרְמָתִי	יְקוֹרְמָתִי	יְבִינּוֹתִי	יְבוֹנּוֹתִי
יְקוֹרְמוֹ	יְקוֹרְמוֹ	יְבִינּוּ	יְבוֹנוּ
יְקוֹרְמָתָם	יְקוֹרְמָתָם	יְבִינּוֹתָם	יְבוֹנּוֹתָם
יְקוֹרְמָתָן	יְקוֹרְמָתָן	יְבִינּוֹתָן	יְבוֹנּוֹתָן
יְקוֹרְמָנִי	יְקוֹרְמָנִי	יְבִינּוֹנִי	יְבוֹנוֹנִי
יְקוֹרֵם	יְקוֹרֵם	יְבִין *	יְבוֹן
		יְבִינָה	
		יְבִינּוֹת	
		יְבִינּוֹת	
		יְבִינּוֹתִי	
		יְבִינּוּ	
		יְבִינּוֹתָם	
		יְבִינּוֹתָן	
		יְבִינּוֹנִי	
		יְבִין *	יְבוֹן
		יְבִינָה	
		יְבִינּוֹת	
		יְבִינּוֹת	
		יְבִינּוֹתִי	
		יְבִינּוּ	
		יְבִינּוֹתָם	
		יְבִינּוֹתָן	
		יְבִינּוֹנִי	
מִקוֹרֵם	מִקוֹרֵם	מִבִּין *	מִנְבוֹן
		מִבִּין *	

# O. VERB LAMEDH

	KAL.	NIPHAL	PIEL.
PERF. 3. m.	מָלַח *	נִמְלַח *	מִלַּח
3. f.	מָלַחָה	נִמְלַחָה	מִלַּחָה
2. m.	מָלַחְתָּ *	נִמְלַחְתָּ *	מִלַּחְתָּ *
2. f.	מָלַחְתְּ	נִמְלַחְתְּ	מִלַּחְתְּ
1. c.	מָלַחְתִּי	נִמְלַחְתִּי	מִלַּחְתִּי
Plur. 3. c.	מָלַחוּ	נִמְלַחוּ	מִלַּחוּ
2. m.	מָלַחְתֶּם	נִמְלַחְתֶּם	מִלַּחְתֶּם
2. f.	מָלַחְתֶּן	נִמְלַחְתֶּן	מִלַּחְתֶּן
1. c.	מָלַחְתֵּנִי	נִמְלַחְתֵּנִי	מִלַּחְתֵּנִי
INF.	מִלֵּךְ	הִמְלִיךְ	מִלַּח
INF. absol.	מִלֵּךְ	נִמְלִיךְ	מִלַּח
IMP. m.	מָלַח *	הִמְלִיךְ	מִלַּח
f.	מָלַחִי	הִמְלִיכִי	מִלַּחִי
Plur. m.	מָלַחוּ	הִמְלִיכוּ	מִלַּחוּ
f.	מָלַחְנָה *	הִמְלִיכְנָה *	מִלַּחְנָה *
IMPF. 3. m.	יִמְלֵךְ *	יִמְלֵךְ *	יִמְלֵךְ
3. f.	יִמְלֵךְהָ	יִמְלֵךְהָ	יִמְלֵךְהָ
2. m.	יִמְלֵךְהוּ	יִמְלֵךְהוּ	יִמְלֵךְהוּ
2. f.	יִמְלֵךְהִי	יִמְלֵךְהִי	יִמְלֵךְהִי
1. c.	אֶמְלֵךְ	אֶמְלֵךְ	אֶמְלֵךְ
Plur. 3. m.	יִמְלֵכוּ	יִמְלֵכוּ	יִמְלֵכוּ
3. f.	יִמְלֵכְנָה *	יִמְלֵכְנָה *	יִמְלֵכְנָה *
2. m.	יִמְלֵכוּהוּ	יִמְלֵכוּהוּ	יִמְלֵכוּהוּ
2. f.	יִמְלֵכוּהִי	יִמְלֵכוּהִי	יִמְלֵכוּהִי
1. c.	נִמְלֵךְ	נִמְלֵךְ	נִמְלֵךְ
IMPF. shortened (Jussive)			
IMPF. with Suff.	יִמְלֵכִי		יִמְלֵכִי
PART. act.	מִלֵּךְ	נִמְלֵךְ	מִמְלֵךְ
pass.	מִמְלֵךְ		

ALEPH (א). § 74.

PUAL.	HIPIL.	HOPHAL.	HITHPAEL.
מִצָּא *	הִמְצִיא	הִמְצָא *	הִתְמַצָּא
מִצָּאָה	הִמְצִיָּה	הִמְצָאָה	הִתְמַצָּאָה
מִצָּאֶת *	הִמְצִיֶּת *	הִמְצָאֶת *	הִתְמַצָּאֶת *
מִצָּאֹת	הִמְצִיֹּת	הִמְצָאֹת	הִתְמַצָּאֹת
מִצָּאֶתִּי	הִמְצִיֵּתִי	הִמְצָאֶתִּי	הִתְמַצָּאֶתִּי
מִצָּאֶיךָ	הִמְצִיֶּיךָ	הִמְצָאֶיךָ	הִתְמַצָּאֶיךָ
מִצָּאֶתְכֶם	הִמְצִיֵּתְכֶם	הִמְצָאֶתְכֶם	הִתְמַצָּאֶתְכֶם
מִצָּאֶתְךָ	הִמְצִיֵּתְךָ	הִמְצָאֶתְךָ	הִתְמַצָּאֶתְךָ
מִצָּאֶנּוּ	הִמְצִיֵּנוּ	הִמְצָאֶנּוּ	הִתְמַצָּאֶנּוּ
	הִמְצִיָּה	הִמְצָאָה	הִתְמַצָּאָה
	הִמְצִיָּה		
	הִמְצָאָה		הִתְמַצָּאָה
wanting	הִמְצִיֶּיךָ	wanting	הִתְמַצָּאֶיךָ
	הִמְצִיֶּיךָ		הִתְמַצָּאֶיךָ
	הִמְצִיֶּיךָ		הִתְמַצָּאֶיךָ
	הִמְצִיֶּיךָ *		הִתְמַצָּאֶיךָ *
יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצָּא
יִמְצָאָה	יִמְצִיָּה	יִמְצָאָה	יִתְמַצָּאָה
יִמְצָאֶת	יִמְצִיֶּת	יִמְצָאֶת	יִתְמַצָּאֶת
יִמְצָאֹת	יִמְצִיֹּת	יִמְצָאֹת	יִתְמַצָּאֹת
יִמְצָאֶתִּי	יִמְצִיֵּתִי	יִמְצָאֶתִּי	יִתְמַצָּאֶתִּי
יִמְצָאֶיךָ	יִמְצִיֶּיךָ	יִמְצָאֶיךָ	יִתְמַצָּאֶיךָ
יִמְצָאֶתְכֶם *	יִמְצִיֵּתְכֶם *	יִמְצָאֶתְכֶם *	יִתְמַצָּאֶתְכֶם *
יִמְצָאֶתְךָ	יִמְצִיֵּתְךָ	יִמְצָאֶתְךָ	יִתְמַצָּאֶתְךָ
יִמְצָאֶנּוּ	יִמְצִיֵּנוּ	יִמְצָאֶנּוּ	יִתְמַצָּאֶנּוּ
יִמְצָאָה	יִמְצִיָּה	יִמְצָאָה	יִתְמַצָּאָה
	יִמְצָאָה		
	יִמְצִיֶּיךָ		
	יִמְצִיֶּיךָ		
יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצָּא

P. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	גָּלָה *	נִגְלָה *	גָּלָה *
3. f.	גָּלְתָה	נִגְלְתָה *	גָּלְתָה
2. m.	גָּלִיתָ *	נִגְלִיתָ *	גָּלִיתָ
2. f.	גָּלִית	נִגְלִית	גָּלִית
1. c.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי
Plur. 3. c.	גָּלוּ *	נִגְלוּ	גָּלוּ
2. m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
2. f.	גָּלִיתְנָה	נִגְלִיתְנָה	גָּלִיתְנָה
1. c.	גָּלִיתִנִּי	נִגְלִיתִנִּי	גָּלִיתִנִּי
INF.	גָּלוֹת *	הִגְלוֹת *	גָּלוֹת *
INF. absol.	גָּלָה	נִגְלָה	גָּלָה
IMP. m.	גָּלָה *	הִגְלָה *	גָּלָה *
f.	גָּלִי *	הִגְלִי *	גָּלִי *
Plur. m.	גָּלוּ	הִגְלוּ	גָּלוּ
f.	גָּלִינָה *	הִגְלִינָה *	גָּלִינָה *
IMPF. 3. m.	יִגְלֶה *	יִגְלֶה *	יִגְלֶה *
3. f.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה
2. m.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה
2. f.	תִּגְלִי *	תִּגְלִי *	תִּגְלִי *
1. c.	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה
Plur. 3. m.	יִגְלוּ	יִגְלוּ	יִגְלוּ
3. f.	תִּגְלִינָה *	תִּגְלִינָה *	תִּגְלִינָה *
2. m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
2. f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
1. c.	נִגְלֶה	נִגְלֶה	נִגְלֶה
IMPF. short'd	יִגֵּל *	יִגֵּל *	יִגֵּל *
IMPF. with Suff.	יִגְלִי *		יִגְלִי *
PART. act.	גָּלָה *	נִגְלָה *	מִגְלָה *
pass.	גָּלוּי *		

[illegible]



**EXERCISES**  
**IN**  
**HEBREW GRAMMAR.**



# EXERCISES



## HEBREW GRAMMAR,

AND A

## HEBREW CHRESTOMATHY.

PREPARED WITH REFERENCE TO THE TRANSLATION OF DR. RÖDIGER'S SEVENTEENTH EDITION OF GESENIUS' HEBREW GRAMMAR

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1868.

THE plan proposed for the **use** of these Exercises, is as follows. In going over the Elements for the first time, only those parts of the Grammar need be studied, which are indicated at the head of the following *sections*, other portions being consulted when reference is made to them. The exercises in each section should be thoroughly mastered, in connection with the sections of the Grammar there referred to, before any farther advance is made in the Grammar. When the first five sections of the exercises have been gone over, the whole of Part First in the Grammar may then be studied with profit. By this method, teachers will find their own task lightened, and the progress of their pupils greatly facilitated.

The Grammar is referred to for the statement of principles, which, as far as practicable, is avoided in the Exercises and Chrestomathy. A summary is occasionally given for the learner's convenience, the particulars being supplied in the Grammar.

The student should beware of hurrying over the elements, from an impatience to commence translating while he is yet *spelling* his way over Hebrew forms. He will otherwise find himself embarrassed with petty difficulties, when his whole attention should be directed to other objects.—The practice of *reading Hebrew aloud* is too much neglected; and hence few acquire the habit of reading with ease and fluency, so necessary to the full understanding and appreciation of a writer's sentiments in any language.

\* \* The sign § is used in references to the sections of the Grammar; those of the following pages **111** indicated by the abbreviation *Secr.*

# EXERCISES IN HEBREW GRAMMAR.

## SECTION I.

### EXERCISES ON THE MANNER OF WRITING AND PRONOUNCING THE CONSONANTS AND VOWELS.

On §§ 5—8, and § 12.

The following examples will accustom the student to the *forms* of the consonants, and their *sounds* as given in the alphabet and in § 6, 2, and to the manner of writing and pronouncing the consonants and vowels in connection.—The *promiscuous examples* are to be studied for recitation.

\* \* *Every syllable begins with a consonant* ; see § 26, 1, where the only exception is given. The *tone (accent)* is commonly on the final syllable (§ 15, 2) : when it is on the *penultimate*, this is indicated by the sign [ ' ], as in the Grammar (§ 15, Rem. 3).

An *open* syllable is one which ends with a vowel ; a *closed* syllable is one which ends with a consonant ; § 26, 2, *a, c, and d.*

For the signs used to represent the *sounds* of the Hebrew vowels, see the first Note to § 8.—For the effect of the *point* in certain letters (ב &c.) see Note to p. 20.

a) *Open syllables* (see the table of vowels, p. 24) :

First class, of the *A* sound ; letter *a*), *unchangeable* *â* (אֵ = אֵ, § 9, 1, 1), קֵ (for אֵק) *qâ*, נֵ (for אֵנ) *nâ*, רֵ (for אֵר) *râ*, תֵ (for אֵת) *tâ* ; *changeable* *ā* (its proper use), מֶ *mā*, סֶ *sā*, תֶ *tā*, גֶ *gā*, נֶ *nā*, לֶ *lā*, זֶ *zā*, יֶ *yā*, בֶ *bā*, שֶ *sā*, שֶׁ *shā*, אֶ *ā*, דֶ *dā*, רֶ *rā*, הֶ *hā*, חֶ *hhā*, תֶׁ *tā*, וֶ *vā*, כֶ *kā*, קֶ *qā*, פֶ *pā*, צֶ *tsā* ; letter *b*), short *ă*, רֶׁ *ră*, תֶׁ *tă*, חֶׁ *hhă*, הֶׁ *hă* ; letter *c*), *unchangeable* *â* (modification of *a* see Rem. 2 below), when in union with ך, as דֶׁ *dă*, לֶׁ *lă*, בֶׁ *bă*, צֶׁ *tsă* (*ă* like *e* in *there*) ; short *ă* (modification of short *ā*), מֶׁ *mă*, שֶׁׁ *shă*, שֶׁׁׁ *să*, צֶׁׁ *tsă*, נֶׁ *nă*.

Second class : *I* sound ; letter *a*), *unchangeable* *i* (— = י defectively written, § 8, 4), ל (for לִי) *lî*, ב (for בִּי) *bî*, ה (for הִי) *hî*, ר (for רִי) *rî* ; letter *b*), short *i* (its proper sound), מ *mî*, ס *sî*, ז *zî*, ל *lî*, ט *tî*, ר *rî*, ו *vî*, ת *tî* : *E* sound ; letter *c*), *unchangeable* *e* (— = ע defectively written), ב (for בֵּי) *bê*, ר (for רֵי) *rê*, ג (for גֵּי) *gê*, פ (for פֵּי) *pê*, ז (for זֵי) *zê* ; *changeable* *ê* (its proper use), צ *tsê*, ג *gê*, ת *tê*, ה *hê*, ח *hhê*, ס *sê*, ש *sê*, ש *shê*, י *yê* ; letter *d*), short *ê*, ש *shê*, ר *rê*, ב *bê*, ס *sê*, ש *sê*, ת *tê*, ל *lê*.

Third class : *U* sound ; letter *a*), ל *lû*, ז *zû*, מ *mû*, ת *tû* ; letter *b*), short *û* (its proper sound), נ *nû*, ז *zû*, פ *pû*, ש *shû*, כ *kû* ; but also *unchangeable* *û* (— = ו defectively written), \* צ (for צו) *tsû*, מ (for מו) *mû*, ב (for בו) *bû* ; ש (for שו) *shû* : *O* sound ; letter *c*), *unchangeable* *ô* (— = ו defectively written), ק (for קו) *qô*, ב (for בו) *bô*, צ (for צו) *tsô* ; *changeable* *ô* (its proper use), כ *kô*, ס *sô*, ד *dô*, ת *tô*, ר *rô*, ז *zô* ; letter *d*), short *ô*, ב *bô*, ז *zô*, ת *tô* ; letter *e*), obtuse *ê* (from *u* or *o*), א *ă*, ת *tê*.

#### b) Closed syllables :

לָם *lām*, בָּר *bār*, שֶׁם *shēm*, הָד *hādh*, שָׁר *shār*, סָם *sām* (§ 5, 3), לִיִּת *līth*, לֵק *lēq*, שָׁנ *shān*, קָל *qāl*, יָד *yādh*, לֹם *lōm*, תֹּם *tōm*, בֹּת *bōth*, אֹן *ăōn* (§ 5, 3), יֹל *yōl*, קֹל *qōl*, לֹט *lōt*, תֵּן *tēn*, יֶשׁ *yēsh*, יִיִּת *yīth*, גָּד *gādh*, פֹּל *pōl*, יֻק *yūq*, גֻּו *gūv*, גֻּו *gūv*, וֹו *vāv* (more nearly *wāv*), † כֹּל *kōl* (— = ō, 3d class, *d*).

*Rem.* 1. In itself, each vowel is *changeable*, and it is only by accidental union with a vowel-letter (letter *c* below), that it becomes *unchangeable*.

2. The same sign (ֿ) represents two distinct vowel-sounds, one of the first and the other of the second class, differing in their *nature* (origin) and in *sound*. The former is a modification of the *a* sound, familiar to the German ear, made by elevating the root of the tongue while uttering the sound of *a* (as heard in *father*) ; hence represented, as in the original, by the Germ. *ä* (nearly *e* in *there*, Fr. *ê* in *mère*). The latter is the shortened sound of *Tsere*, viz. the clear sound of short *e* in *met*. The learner will soon distinguish them by the knowledge of their origin.—In the few instances of its use in the third class (letter *d*), it is merely an obscuring of the *o* and *u* sounds, just as our *o* is obscured in *atom*, pronounced nearly as *atum* or *atem*.

The “accented *ê*” (under letter *d* of the second class) belongs rather to the first class, letter *c* ; see § 24, 2, *c*, *a*, and § 93, Expl. 9, *Rem.*

\* When א is to be written *defectively*, it is represented by —, which is then *long* ; otherwise it is *short*. *Shureq* can be written only in connection with ו (וּ).

† On account of the difficulty in sounding the English *w* at the end of a syllable, the Hebrew ו is commonly sounded as *v*.

c) *Vowels in connection with their homogeneous vowel-letters* (p. 26, Note \*):

בֵּן, *bên*, בֵּין, *bîn*, קִים, *qûm*, צִוּן, *tsôn*, לִי, *lî*, גֵּי, *gê*, לֹו, *lô*, לוֹ, *lû*, טָן, *tân*, טָי, *gâ*.

Here the sound of ו and י is not heard separately from that of the preceding vowel,—i. e. they are pronounced as vowels: see § 7, 2; comp. § 24, 1, *a*. The feeble consonant power of א and ה is also often lost after a vowel (§ 6, 2, 1), like that of the English *h* in *ah*, *oh*. E. g. אָא *tsā*, אָא *tsō*, לָא *lā*, לָא *lō*, מֵא *mē*: so א (§ 23, 3, Rem. 3) after ו and י when pronounced as vowels; פּוֹא *pō*, שׁוֹא *shō*, נוֹא *nō*, כּוֹא *kū*, לוֹא *lū*, שִׂא *sî*, הִא *hî*, צִא *tsî*.\*

*Hholem* is written over the left side of the consonant to which it belongs (and after which it is pronounced), unless ך or ם is the following letter, over which it is then written; as קֹם *qôm*, בֹּחַ *bo'âh*, לֹ *lô*. When it belongs to ל it is commonly written over the right side of the following letter; e. g. לֹל *lôl*; but often as בֹּל.—*Shureq* is never written except in the bosom of its homogeneous vowel-letter (א).

*Promiscuous examples:* Give the name of the consonant, the name, class, sound (whether *a*, *e*, *i*, *o*, or *u*), and quantity of the vowel, and pronounce them together : פֶּסַח, אֵת, כּוֹס, סֵב, בִּין, צֹאן, רוֹשׁ, גָּנ, זֵר, בֵּית, קוֹם, זֵר, מֵי, תֵּה, כֵּל, עֵץ, אֵם, אֶח, אָב, בֶּן, בַּת, קָאם (*qām*), יָד, עֵם, מוֹת, קוֹל, עֵם, פֶּשׁ, רֵם, שְׂא, יֵט, קַח, גֵּשׁ, שֵׁן, לָה (*lā*), לָה (*lō*), סָב, לִיל, וְג, הֵל (*ib.*), אֵד (*ib.*), נֵה (*ib.*), קֶז (*ib.*), רֵים (ם, § 5, 3), חֵם (— = *o*), כֵּל, שֵׁם, הֵן (— = *o*), טֵן, רֵם, בֶּן, מֵץ, לֵז, סֵה, עֵם, מֵן, גֵּשׁ, כֵּל (— = *o*).

d) *Dissyllables* :

קָטַל *qā-tāl*, קָטַל *qā-tōl*, קָטַל *qō-tēl*, גָּזַם *gā-zām*, צָבַר *tsā-bhār*,  
צָבַר *tsā-dhādh*, הָלַל *hā-lāl*, זָבַד *zā-bhādh*, זָאב *zō-āēbh*, הָמָן *hā-*  
*mān*, תָּרַד *tē-rēdh*, יָשַׁב *yē-shēbh*, שָׁלַךְ *shē-lēv*, אָמַר *ō-mār*, יָכַל *yā*  
*khōl*, הָלַם *hā-lām*, שָׁלַם *shā-lēm*, אָכַל *ō-khel*, דָּבַר *dā-bhār*, לָרַי *lā-*  
*vāy*,† אָבַל *ō-bhāl*, קָטַן *qā-tōn*, הֶקְטַל *hōq-tāl* (־ = *ō*).—Examp-  
les containing feeble letters sounded as vowels : רָחַו *rā-thō*, שָׁנִי *shā-nī*,  
שָׁלוֹשׁ *shā-lōsh*, שָׁלוּת *shā-lūth*, שָׁלוּ *shā-lū*, יָשִׁירָה *yā-shīth*,  
מוֹלֵל *mō-lēl*, בִּיתוֹ *bē-thō*, מוֹשִׁי *mū-shī*, יֵינִי *yēn*, לָרִי *lā-vē*, לִלְלִי *lū-lē-*

\* Until the student has learned to distinguish cases of *quiescence*, he will be guided by the pronunciation appended to the Hebrew form, giving the proper representative of the feeble letter wherever it retains its power as a consonant.

† The full consonant sound of *y*.



the second letter of קטלי *qīt-lī*, where it stands *at the end of* ■ syllable, and is not sounded (silent Sh<sup>e</sup>va).

Sh<sup>e</sup>va is, therefore, *vocal* only under *the first of two consonants before a full vowel*. There is but one case, in which the learner finds any difficulty in determining whether Sh<sup>e</sup>va is vocal or silent; viz. when it stands *between two full vowels*, as קטלה, קמנה. In this case the letter, under which it stands, might be the final consonant of a closed syllable, as קמנה *qōm'-nā* (silent Sh<sup>e</sup>va); or it might form with the Sh<sup>e</sup>va a prefix half-syllable, as קטלה *qā-t'-lā* (vocal Sh<sup>e</sup>va). This is determined by the *nature of the syllable*, as taught in § 26. A vowel-sound is naturally prolonged, unless interrupted by a consonant. Hence an open syllable has properly a long vowel (§ 26, 3). A syllable closed by a consonant, though its vowel is most naturally short, may have a long vowel when the tone (accent) causes the voice to dwell upon it (§ 26, 5 and 7, Rem.). Accordingly, as a general rule,—

*Simple Sh<sup>e</sup>va is silent under a final letter, and under ■ letter which is preceded by a short vowel or an accented long vowel; in all other cases it is vocal.* E. g.\*

*Silent Sh<sup>e</sup>va:* דַּךְ *dākh*, יֵלֶךְ *yē-lēkh*, קַטַּלְתָּ *qā-tālt*, יִרְבֵּי *yīrb*, מַלְכָּה *māl-kā*, קַחְהֶם *qāhh-tēkh*, מִקְטָר *mūq-tār*, עֶרְוַת *ēv-rāth*.

קֹמֶנָה *qōm-nā*, תִּקְטֹלֶנָה *tīq-tōl-nā*, יֵשֶׁט *yēsht*, נֶרְדֵּי *nērd*, שָׁמְתִי *shāmtī*, סָמ־תִּי *sām-tī*, בִּתְּחַתִּי *bī-t'-thāth-nī*, עֶשְׂתִּי *ē-sāth-nī*, אֶכְחֶנִּי *ākhā-lāth-nī*, מַעַלָּה *mā'-lā*, יָדְעָתָּ *yā-dhā'-tā*.

*Vocal Sh<sup>e</sup>va:* בָּה *bē-khā*, וְלֹא *v'-lō*, נֹתֶנָה *nō-th'-nā*, נֶלֶכָה *nē-l'-khā*, וְבִי *ū-bh'-nē*, תִּדְרֹשׁוּ *tīdh-r'-shū*, נִבְחָשׁוּ *nībh-q'-ū*, מַעֲשֵׂרוֹת *mā'-s'-rōth*, קַטְלוּ (= קַטְלוּ, see § 12, 1, 1) *qīt-t'-lū*, צָהָה (§ 12, 1, note) = צָרְוָה *tsīv-v'-khā*.†

### *The composite Sh<sup>e</sup>vas.*

The *composite Sh<sup>e</sup>vas* are always vocal (§ 10, 2, § 26, 7, Rem.), and of course always form a prefix half-syllable. E. g. אֶשֶׁר *ā-shēr*, כְּאֶשֶׁר *kā-ā-shēr*, אֶנֶשׁ *ā-nōsh*, וְאֶמֶץ *vē-ā-māts*, יָעִי *yā-ā-nū*, עֶבְרִי *ē-bhī*, צִפְרִים *tsīp p'-rīm*, סֻבָּלוֹ *sūb-b'-lō*.

\* Teachers will observe, that the rule here given is intended merely to guide the learner, at first, in the division of syllables. Comp. Rem. to § 26, 7. The exceptions are few, and need not be noticed till the application of this general principle has become familiar.

† It will be perceived, that in this and the preceding example, the *written Sh<sup>e</sup>va* follows an *implied* silent Sh<sup>e</sup>va, and is therefore vocal.



perceive that the statements which they contain may be briefly expressed thus :

*These letters take Daghesth lene, except when preceded by a full vowel or a half-vowel (vocal Sh<sup>va</sup>).*

A vowel in which one of the *feeble letters* quiescences (the vowel-sound alone being heard in this case), of course aspirates the following mute in the same manner as a pure vowel.

Often, as in the following examples, the aspirated letter begins a word, and the vowel-sound which produces the aspiration closes the preceding one,—the two words being uttered in so close connection that the effect is the same as if they were but one. E. g. דְּבָרֵי בְנֵי words of the sons of —. Sometimes, however, the two words are so separated in pronunciation, that the closing vowel-sound of the first does not affect the pronunciation of the following mute. E. g. וַיְהִי כִּפְאֶשֶׁר and it happened, when ; וַאֲנִי בָּבֶלַי and as for me, when I came.

*Promiscuous examples :* וַיְדַעְתֶּם, כְּכוֹכְבֵי, בָּתוֹ, מִשְׁפָּחָה, נְבָרְכִי, וַיִּבְרָאֵם, מִכְרָתָם, וַיִּנְשָׂו, הַתְּאֵפֶק, וַיִּזְבַּח, בְּעִירְכֶם, הַנִּצָּבִים, וַיִּמָּן, וַיִּגְדֵּד.

## SECTION IV.

### QUIESCENCE OF THE VOWEL-LETTERS (ו, י) AND OF THE BREATHINGS (א, ה).

On §§ 23 and 24.

The letters ו and י often lose their consonant power,\* and are sounded strictly as *vowels* (§ 24, 1st ¶). Of a different nature is the so-called *quiescence* of ה and א. The former represents no vowel-sound ; the latter only that of long *a*, for which, however, it is very rarely written (§ 23, 3, Rem. 1). These two letters are sometimes *lost to the ear*, when preceded by a vowel, merely in consequence of their feebleness, and not of any natural affinity with a vowel-sound. Compare *h* in *hah ! eh !* where

\* The sound of ו is more nearly represented by *w* (better still by the Germ. *w*) than by *v* ; but the latter is employed for representing the consonant power of ו, on account of the difficulty of making our *w* heard as a consonant after a vowel. In English, *w* and *y* have wholly lost their consonant power at the *end of a syllable*, where they are always sounded as vowels, or, in the language of Heb. grammar, *quiesce*. The Hebrew follows the same law, except in its universality.

final *h* is sounded, and in *ah, oh*, where it is lost to the ear. Hence (with the single exception of א occasionally used for long *a*), they are not treated as *homogeneous* with the vowel in which they quiesce (p. 26, note \*), or as rendering it immutable (§ 25, 1 and 2).—But the two cases may properly be treated together, as in both the effect on the pronunciation is the same (i. e. the sound of the consonant is not heard separately from that of the vowel), and *instances of quiescence* are distinguished in the same manner.

For convenient reference, we here present these letters in connection with the vowels in which they respectively quiesce.

א in all the vowels (§ 23, 1); בּא *bō*, צא *tsā*, צא *tsā*, פּא *pē*, רּא *rī*, לא *lā* (§ 23, 2, *extr.*), פּא *pū*, פּא *pō*, שׂא *shî*, כּא *kū* (§ 23, 3, Rem. 3).

ה in	Cholem,	לוּ <i>lō</i>	} § 23, 4, and 2d ד.
	Qamets,	מָא <i>mā</i>	
	Seghol,	לָא <i>lā</i>	
	Tsere,	לֶא <i>lē</i>	
ו in	Cholem,	לוּ <i>lō</i>	} § 8, 3.
	Shureq,	לֹא <i>lō</i>	
י in	Chireq,	לִי <i>lî</i>	} § 8, 3.
	Tsere,	גֵּי <i>gē</i>	
	Seghol,	לִי <i>lî</i>	

The following rule will enable the learner to determine, *by the punctuation*, where these letters are quiescent, and where they retain their power as consonants:

*The feeble letters are to be regarded as quiescent, in the midst of a word, when they have no full vowel or Sh'va; and also, at the end of a word, when preceded by vowels with which they are homogeneous.*

This rule is founded on the principle (comp. § 10, 1, 3) that every consonant must have either a full vowel or a Sh'va. When the feeble letter stands at the end of a word, where Sh'va is usually not written, the character of the preceding vowel must determine whether it is to be sounded or not.

He Mappiq (הּ, § 14, 1) of course retains its power as a consonant, whatever vowel may precede.

*Examples of quiescence:* יִיטֵב *yî-tābh*, בְּרִית *b'-'rîth*, מִיטֵב *mê-tābh*, בֵּית *bêth*, יָמִיָּה *yā-mâ-hā*, יֹאכֵל *yō-khêl*, צֹאן *tsōn*, כֹּה *kō*,

צאח *tsäth*, דְּבַרִּי *dibh-rê*, ראש *räsh*, פָּאָרָה *pü-rä*, בְּרִי *bê-rî*, לֹא *lô*.  
 שֵׁא *sä*, צֵא *tsê*, רֵאשׁוֹן *rê-shôn*, לוֹא *lû*, בְּרִיא *bê-rî*, לֹא־דְחֹנִי  
 (ā, § 24, 2, *extr.*), לֹו *lô*, לִי *lî*, גֹּלָה *gô-lä*.

Compare, with the above, the *punctuation* of these letters in the following examples, where they retain their power as consonants: הֵם *hēm*, יֶאֱטֵב *yē-täbh*, יֶאֱסֹף *yē-ä-sōph*, וְאֹת *v-ä-ōth*, יֶהֱדֹף *yēh-dōph*, יֶהֱרֹג *yä-h-rōgh*, אֶכֶל *ä-khöl*, וְ *väv*, דֵּי *däy*, יֶה *yäh* (§ 14, 1).

Let the learner point out, in the following examples, the instances in which these letters are *quiescent*, and those in which they retain their power as consonants, and give the pronunciation of the words: וְאֵלֶּיִם, עוֹלָה, מְדַר, דְּרָה, וְאֹתוֹ, גְּלוֹי, וְנוֹאֵשׁ, שְׂכָנִי, אֶתָּה, גִּּאֹת, שׁוּ, הִתְיָר, גֵּר, לֹוּה, עֲרֵקָה, אֹתָהּ, לֹוּהָ, וְקָנִי, וְקָנִי (— = ö), וְעָבִיר, אִי, קָצֵר, סִתִּי, לֹוּלָה, דְּרִי, גִּּאֹה, וְזָקָר, וְבִלְוִיָּא, אֹו, אֹו, וְנִבְאָו, וְיֵהִי, גִּּיאֹוֹתִיָּה, אִיפּוֹא, אִי, וְיִאֲמַר, וְזָקָר (— = ö), בָּאֵשׁוּ, שְׂגִיָּאָה, תָּאֹו, בָּאֵשׁ, וְיִצְחָק, אֲדֹנָיָהוּ.

## SECTION V.

### CHANGES OF VOWELS IN THE INFLECTION OF NOUNS AND VERBS.

On § 27.

[Including references to §§ 9, 25, and 26.]

The following brief outline (collecting into one view the leading points scattered through several sections of the grammar), will aid the learner in understanding and applying the principles of inflection in Hebrew. The more minute details and specifications are supplied in the grammar.

The system of vowel-inflections in Hebrew, first fully developed by Dr. Rödiger, is very simple and perfect. The deviations from general laws, occasioned by accidental influences on a living tongue, or by the imperfection of traditional pronunciation, are fewer than in most other languages. A few points, it will be seen, are supplied in the following outline of it, but entirely in harmony with his views.

The changes of vowels, in inflection, are all founded on the natural laws of utterance and intonation. E. g., when the form קָטַל *qä-täl'* takes the *accented* syllable הֵם at the end, the tone of the word is thrown forward one syllable; and as the voice consequently delays less on the first part of the word, the vowel of

its initial syllable (if changeable) is shortened to a half-vowel\* (*vocal Sh'va*); thus קָטַל *qā-tāl'* becomes קָטַלְתֶּם *q'-tāl-tēm'*. On the contrary, when the *unaccented* syllable תִּי is added, the tone not being thrown forward, the vowel at the beginning retains its full sound; as קָטַלְתִּי *qā-tāl'-tî*.

Again: when the sound י (with the accent) is added to the end of קָטַל, it unites the final ל in a syllable with itself (as a syllable cannot begin with a *vowel* in Hebrew, § 26, 1), and the second syllable of the word thus becomes an *open* one, requiring naturally a *long* vowel; the tone is also thrown forward, lessening the sound of the initial syllable; thus קָטַל י *qā-tāl'* becomes קָטַלִּי *q'-tāl-lî*.

It is the application of such simple and natural laws of vocalization, that constitutes the chief part of Hebrew inflection.

But the vowels, in Hebrew, do not all yield to these natural laws of utterance, some being *unchangeable* on account of their peculiar origin, and retaining, therefore, the same form in all situations.

A classification of the vowels is made in § 9, according to their origin and the nature and character of their sounds, showing what vowels are *subject* to change, and how they are affected. These classes are here presented together, as follows:

- 1) *Unchangeable vowels*, which remain the same in all situations (comp. § 25).
- 2) *Vowels prosodially long*, or *tone-long*, i. e. long by the influence of the *tone and rhythm*; viz. such as stand *in* the tone-syllable or *next* to it, and become either short vowels or half-vowels on the removal of the tone.
- 3) *Short vowels*.

A table of the *long* vowels subject to change, and of the corresponding *short* ones, is given on p. 58 of the grammar.

### *Laws of the Vowel-changes.*

The changes of vowels, in inflection, are caused—

- 1) By a change in the *form of the syllable* (viz. of an *open* to a *closed* syllable, or of a *closed* to an *open* one).

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\* Compare in Eng. *pusillánimous* and *pusillanimity*, *philánthropy* and *philanthropic*; where the *a* of the accented syllable becomes (in utterance) a *half-vowel*, when the tone is thrown forward. In Hebrew, such a change from ■ full to ■ half-vowel is indicated by a change in the written sign for the sound.

- 2) By a change in the *position of the tone* of the word, when it is removed one or more syllables.
- 3) By a change in the *division of syllables*.

The laws of the syllable, in Hebrew, are stated in § 26, Nos 3 and 5, and may be thus grouped in one view :

- 1) An *open* syllable requires a *long* vowel.
- 2) An open syllable has usually *Qamets* (less frequently *Tsere*) when immediately *followed by the tone-syllable* ; hence the name *Pretonic* vowel, § 26, 3.
- 3) A *closed* syllable has naturally a *short* vowel, and can take a *long* vowel only when it has the tone.

On these principles, and on the necessary effect of a change in the division of syllables, are founded the following rules for the vowel-changes, as given in § 27, and here collected together.

### *Rules.*

- i) A *short* vowel is *lengthened*, when the syllable is changed from a closed to an open one (see No. 1, above) ; as חַבּ *hābh*, בְּרִי *hā-bhû*.
- ii) A *Pretonic* vowel (*Qamets* or *Tsere*, § 26, 3) becomes a *half-vowel* when the tone is moved forward a *full* syllable (No. 2) ; as קָטַל *qā-tāl*, קִטְלֶם *q<sup>e</sup>-tāl-tēm* ; יָקַר *yā-qār*, יִקְרֶה *y<sup>e</sup>-qā-rā*.

On the contrary, when the tone is moved forward only a *half-syllable*, the pretonic vowel retains its place ; as קָטַל *qā-t<sup>e</sup>-lā*.

- iii) A *long* vowel is *shortened*, when the syllable is changed from an open to a closed one without the tone (No. 3) ; as סֵפֶר *sē-phēr* (*book*), סִפְרוֹ *sīph-rō* (*his book*).
- iv) A *long* vowel, in a closed syllable, is changed to its corresponding *short* vowel when the tone is removed (No. 3) ; as קִטְלָה *qīt-tēl*, קִטְלֶה *qīt-tēl<sup>e</sup>-khā* (*tel*, § 21, 2, b).
- v) When the tone is moved forward *two syllables*, the ultimate and penultimate vowels are shortened as much as is possible ; viz. the former to a half-vowel, the latter to short *ī* (*Chireq*) ; as דָּבָר *dā-bhār* (*word*), דִּבְרֶיְכֶם *dībh-rē-khēm* (*words of you*) *your words*.

This is the utmost shortening of the word, since a vowel is necessary under the first of these consonants, and *Chireq* is the shortest of the vowel sounds (comp. § 27, 1, *remark*).

vi) The vowel of a final closed syllable, when an addition is made which unites the final consonant in a syllable with itself, is shortened to a *half-vowel* in inflection of the verb *by gender, number, and person*, as well as *by cases* when the vowel is *prosodially long*; but in inflection of the noun (and of the verb *by cases*, with the above exception) it is retained. E. g. (inflection by persons, &c.), קָטַל *he killed*, קָטְלָה *she killed*, קָטְלוּ *they killed*: (by cases), קָטַל *qā-tā-lô', he killed him*; יִקְטֹל *he will kill, tone-long ô*, יִקְטֹלֶה *yîq-tā-lê-hû, he will kill him*; יָד *hand*, יָדוֹ *his hand*.

*Rem. 1.* The most perfect amalgamation is effected by the shortening of the vowel to a half-vowel; and hence its use in the inflection of verbs by person, gender, and number. In the other case, viz. the union of suffix pronouns (the genitive and accusative) with nouns and verbs, a less perfect amalgamation is required.\*

2. In *Kal Imp.* of some classes of verbs (see Parads. B, D, F, I, K, L, O), this inflection brings *three consonants before a vowel*. In the utterance of these, a slight vowel-sound (namely *z*, the shortest of the vowels) is heard after the first. This the punctators have indicated by *Chireq*, as they have done in the analogous case, § 28, 1. In Parad. E, the *guttural* causes the *ā* sound to be heard before it.

Full illustrations of these principles are furnished in the Paradigms of nouns and verbs, and of the verb with *suffixes*. E. g.

*Rule I.*) § 95, Parad. A, *light suff.* (comp. § 27, 2, a); so שָׁדַי *breast*, שָׁדַי *shā-dhāy' (my breasts)*; אֶצְבָּע *āṣṣ-bā' (finger)*, אֶצְבָּעוֹ *āṣṣ-bā-ô (his finger)*; אַרְבַּע *ār-bā' (four)*, plur. אַרְבַּעִים *ār-bā-îm*.

*Rule I. & II.*) Parad. C, *Perf. 3 m.*, with the *suff.* in all the persons, except 2 plur. *m. & f.*

*Rule II.*) Parad. C, *Perf. 3 m.*, with 2 plur. *m. & f. suff.*; Parad. III.; Parad. IV, *sing. light suff.*, plur. absol.; so לֵב *heart*, לִבִּי *my heart*.

*Rule III.*) Parad. VI, *b, c, and e, sing. light and grave suff.*

*Rule IV.*) Parad. C, *Impf. 3 m.*, with 2 *sing. m. suff.* and with 2 plur. *m. & f. suff.*; *Perf. Piël*, with 2 *sing. m. suff.* and

\* The table, on p. 82, shows the inflection of verbs by *formative additions*. These are the same, in *all the conjugations and in all classes of verbs*.

with 2 plur. *m.* & *f. suff.*; Parad. II, IV, and V, *sing. grave suff.*; VII, *sing. grave suff.*,\* VIII, *a, b, and c.*

Rule v.) Parad. II, IV, and V, *plur. constr.* and *grave suff.* (In Parad. II, the penultimate vowel is *unchangeable.*)

Rule vi.) *Inflection by persons, &c.*: Parad. B (in all conj. except *Hiphil*), *Perf. sing.* 3 *f.*, *plur.* 3 *c.*; *Imp.*† *sing. f.*, and *plur. m. & f.*; *Impf. sing.* 2 *f.*, *plur.* 3 *m.* and 2 *m.*—*Inflection by cases* (viz. of nouns and verbs with the *genitive* and *accusative*, § 33, 2, *a* and *b*); Parad. II, IV, and V, *sing. light suff.*, *plur. absol.* and *light suff.*; Parad. C, *Perf.* 3 *m.* with all *suffixes* except 2 *plur. m. & f.* (— lengthened to — when a closed syllable becomes an open one; see above, p. 15, *laws of the syllable*, No. 1); 3 *f.* and *plur.* 3 *m.*, with all *suffixes*; (with a merely *tone-long* vowel), *Impf. sing.* & *plur.* 3 *m.*, and *Perf. Piël*, with all *suffixes* except 2 *sing. m.* and 2 *plur. m. & f.*

These rules, applied to the Paradigms on pp. 166, 167, will make the inflection of nouns very simple and clear.—Parad. VI. has properly only *three* forms, distinguished by the *A, E, and O* sounds after the initial letter (answering to the three forms of the verb, from which they are derived, § 43, 1, and § 84, 10 and 11); e. g. מִלְּךָ (for מֶלֶךְ § 27, *Rem.* 2, *c*),† סֶפֶר (for סֵפֶר),‡ קֶדֶשׁ (for קִדְשׁ).‡ The other examples (*d—i*) only show the effect of a *guttural*, and of a middle or final *vowel-letter* (§ 24, *b* and *c*) on these three forms. The inflection is very simple: viz.

1) To the monosyllabic form with the vowel after the *first* radical (מִלְּךָ, סֶפֶר, קֶדֶשׁ), are appended *all suffixes in the sing. number, and the construct ending and grave suffixes in the plur. number.*

2) To the other form with the vowel (*a*) after the *second* radical (מֶלֶךְ, סֵפֶר, קִדְשׁ),§ are appended the *absol. plur. ending, and all light suffixes in the plur. number.*—These two statements should be impressed on the memory by comparison with the Paradigm.

\* This Paradigm vacillates between the *Verbal* and *Nominal* inflection; following the latter in *sing. grave suff.*, and elsewhere the former.

† See above, *Rule vi, Rem.* 2.

‡ See § 28, 4.

§ The characteristic vowel of the form being exchanged for the customary pre-tonic *a*, in an *open* syllable next before the tone (§ 26, 3). Compare, however, Rödiger's statement of the principle, p. 170, No. 6.



§ 89, 2, a); גָּנַז; לָגַז; לָגַזָּה (ג, in pause § 29, 4; י, Silluq § 15 A, 1, 1; — for — § 29, 4, b, § 91, 1, table); לָגַזוֹת (זת, § 87, 2; with a masc. noun, *ibid.* No. 4); גָּנַזְתִּיהֶם (ג, defectively written § 8, 4; תִּי—, double expression of the plur. § 91, 3); הִגַּזְתָּה (ה—, § 90, 2, a).

8. מִצָּרְךָ, from thy land: מִן, § 102, 1, b; צָרַךְ, monosyll root צָרַךְ, Parad. VI, a; suff. הִצָּרְךָ.

9. בְּעִתּוֹ, in its season: בְּ, עֵת (Parad. VIII), ו.

10. בְּיָמִינוֹ, in his right hand: בְּ, יָמִינוֹ (Parad. III), ו; בִּי, as in No. 5.

11. מִקְרִבְךָ, from thy midst: מִן, קָרַב (lit. inward part, Parad. VI, a, suffix form קָרַב, p. 170, Rems. 2d ¶), ה. — Write in Heb. in our midst, and in thy (f.) midst, from their midst; my inward parts (light suff. p. 166, Note), and in his inward part, and in their inward part, in my inward part (within me), in your inward parts.

12. עַם, people: הָעָם the people, הָ art. § 35, 2, B, a; זְקֵנֵי הָעָם elders of the people; זְקֵנִי plur. constr. Parad. V; וּמִזְקְנֵי הָעָם and of (the) elders of the people, ו No. 3.

13. בְּעִנְיִי, on my affliction: בְּ, עָנִי (orig. monosyll. root עָנִי, Parad. VI, i, p. 171, Rem. 6; like הָלִי, with suff. הָלִי, suff. הָ—).

14. וְהָאֲבָבִים, and the stones: אֲבָבִים plur. ending; אֶבֶן stone, Parad. VI, a; הָ art., § 35, 1; וּלְשֹׁטְרֵי (ש, § 8, 2, 2d ¶), Kal Part. act. (— defectively written § 8, 4, § 50, Rem.); Parad. VII.

15. וְלָקַחְתִּיהָ, and I have taken thee: וְלָקַחְתִּיָּהּ, Kal Perf. 1 sing. לָקַחְתִּי I have taken; with suff. לָקַחְתִּיהָ (§ 59, and § 58 table, and 3, a; tone, § 59, 2, § 27, 3, a); ו. Give the forms with suff. for I have taken them, thee (f.), him, her, you (m. & f.).

16. לָקַחְתֶּם, thou hast taken us: Perf. 2 m. sing. לָקַחְתֶּם.

17. לָקַחְתִּי, he took me: לָקַח and לָקַחְתִּי, § 58, 3, b; for vowel-changes see Sect. V, Rules I and II, § 27, 3, a, and 2, a. Give the form with the suffixes her, him, us, them, you (m. & f.).

18. כְּמִשְׁלוֹ, according to his ruling: מִשַּׁל he ruled; Inf. constr. מִשַּׁל (a kind of verbal noun, § 45, 1, § 132, 1 and 2), to rule, the ruling; with suff. מִשְׁלוֹ (— = ם), § 61, 1, p. 171, Rem. 4, his ruling; בְּ, § 102, 2.

19. בְּמִלְכּוֹ, Inf. constr. מִלַּךְ, when he reigned (began to reign), lit. in (or at) his reigning.

20. אָכַל, he ate, Inf. constr. בָּאֲכָלְנוּ (§ 61, 1), when we ate (or eat), lit. in (at the time of) our eating; בָּאֲכָלְכֶם (— = ם)

when ye eat (in or at your eating); אֲכַלְכֶּם (§ 61, Rem. 2), § 27, 1; with prefix בְּ, בְּאֲכַלְכֶּם (§ 28, 2), in your eating = when ye eat.

21. וְכַדְבַּרִי, and when I speak, lit. and in my speaking; כַּדְבַּר (like קָטַל), *Inf. constr.* Piël of דָּבַר; change of בּ to פּ, *Sect. V, Rule vi.* Give the forms with other suffixes.

22. לְשֹׁכְנִי, that I may dwell (there), lit. for (in order to) my dwelling; שָׁכַן (*Inf. constr.* of שָׁכַן); לְ ( § 102, 2, § 132, 2).

23. בְּאֲשָׁרִי (— = *ø*, p. 31, 1, a), אֲשָׁר ( § 8, 2, 2d ¶) *Parad. VI, c.* —Analyze: לְאֶהְיֶה (אֶהְיֶה); הָ, § 22, 4; אֶ (— = *ø*), *Methegh*, § 16, 2, a. בְּאֶהְיֶה, הָ, § 22, 4, end.

24. שְׁבַשְׁפַּלְנוּ, who, in our humiliation —: שְׁ for אֲשָׁר, § 36, § 19, 3, a, and 2, b; פּ; שְׁפַל, *Parad. VI, b*; *suff.*

25. וַיְדִיחֵם, § 104, 2, c; see No. 5. —בִּידִיחֵן.

26. וּמִחֶלְבֶּהֶן, and of their fat: חֵ, No. 3; מֵ, No. 4; חֶלְבֶּהֶן, plur. constr. of חֶלֶב (*Parad. VI, b*, § 93, *Expl. 6, Rem. 2*), combined with the *suff.* § 91, 2, and defectively written, *ibid. Rem. 1*; בּ hardened (irregularly), compare *Parad. VI, a, plur. grave suff.*, and § 21, 2, a; but softened (בּ), in some editions of the Heb. Bible.

27. בְּהִבְרָאם, when they are (were or shall be) created, lit. in their being created: בּ; הִבְרָא, *Niph. Inf. constr.* of בָּרָא *Parad. O*; with *suff.* (nominal, § 61, 1), הִבְרָאם, הֵ, *Sect. V, Rule vi.*

28. בְּהִיוֹתָם, when they are (were or shall be), lit. in their being: בּ; הִיוֹתָ, *Kal Inf. constr.* from הָיָה, a verb *Pe guttural* and *Lamedh He* (§ 41, *Rem.*); *Parad. D* must, therefore, be consulted for the initial half-syllable, and *Parad. P* for the final syllable, and so in all cases, when a verb belongs to more than one class; with the prefix בּ, בְּהִיוֹתָ, § 63, *Rem. 5*; nominal *suff.* § 61, 2.

29. וַיַּהַרְגֵהוּ, and then he slew him: נָהַרַג, *Kal Impf.* from הָרַג, *Parad. D*; וַ, *Vav consecutive* of the *Impf.* § 49, 1 and 2, and *Rem.*; with the *suff.* הִי, the final tone-long *ø* is shortened to a half-vowel (*Sect. V, Rule vi*, p. 16), hence וַיַּהַרְגֵהוּ, and then וַיַּהַרְגֵהוּ, § 28, 3; גּ (not בּ), § 21, 2, a.

30. וְאֵלֶיךָ, and unto thee: conj.; prep., originally a noun (of space) § 101, 1, in the plur. implying extension, § 103, 3 and § 108, 2, a; hence with a *suff.* to a plur. noun; see p. 190, 4th line, and comp. the inflection of *Parad. II.* It is originally a noun, in the accusative of place whither, § 118, 1, a; lit. and to the region of thee = and towards thee, and unto thee.

HEBREW CHRESTOMATHY.



## SELECTIONS FOR CHRESTOMATHY.

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# NOTES

## TO THE

### SELECTIONS FOR CHRESTOMATHY.

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THE student is supposed to be already familiar with the elementary principles taught in Part I. of the grammar, and fully illustrated in the preceding Exercises.

The following Notes are strictly limited to the wants of the learner, and are intended to supply the place of oral instruction, in acquiring the elementary knowledge of the language. The instruction is given, as far as possible, by references to the grammar and lexicon.—References to paradigms of verbs include the §§ quoted at the top of the page; references to paradigms of nouns include the explanations subjoined. An attempt is made to interest the learner in the neglected use of the *accents*. Of course, the more difficult laws of their combination are reserved for maturer study.—It is recommended to the learner, to mark in the grammar every passage to which his attention is directed in the following Notes.

*Hahn's* and *Theile's* editions of the Hebrew Bible are referred to, as being in common use in our schools. The references to the lexicon, are to the *fifth*, improved edition of Dr. Robinson's translation of Gesenius' Hebrew Lexicon, 1854.

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## I.

### GENERAL ACCOUNT OF THE CREATION.

Genesis, ch. i.—ii. 3.

V. 1. בְּרֵאשִׁית ; בְּ, § 102, 2 ; רֵאשִׁית, § 86, *Rem.* 6 ; *position* in the sentence, § 145, 1, *d.*

The little circle on בְּ (§ 17) refers to the marginal note, which means *Beth magnum*. See the *clavis notarum masorethicarum* at the end of the Hebrew Bible, where these marginal notes are alphabetically arranged and explained. In this instance, look for רב in *Hahn's* ed. (in *Theile's*, for רבתי, and the word there referred to).

בָּרָא, Parad. O ; *sing.* with *plur.* subject, § 146, 2 ; *position* before the subject, § 145, 1, *d.* — אֱלֹהִים ; from אֱלֹהִי, Parad. I ; *Pattach furtive*, § 22, 2, *b* ; *o* defectively written in the plural, § 8, 4 ; use of the *plur.*, § 108, 2, *b.* — אֵל, *sign of the definite accus.* ; orig. form and meaning, § 117, 2, and Note. — הַשָּׁמַיִם ; § 88, 1, *Rem.* 2 ; *article*, § 35, 1st ¶, § 109, 3d ¶. — הָאָרֶץ ; *art.* § 35, 1 ; אָרֶץ (monosyll. root, אָרַץ), Parad. VI, *a*, with *Expl* 6, and (for — under א) *Rem.* 1, fifth line. *Silluq* (not *Methegh*), § 15, *Rem.* 4, Note \*. *Soph-pasuk*, § 15, A, I, 1.

This verse is divided by the *accents* (§ 15, spec. No. 3), as follows a double hyphen indicating the *connection* of words by a *conjunctive* and a dash the great division in the middle of a verse by *Athnach* (*breathing*): *In-the-beginning, created=God—the-heavens, and=the-earth.* More literally : *In-principio, creavit=Deus — ipsum=cælum, ipsum=que=terram.* In this manner, every *adverbial limitation* of time, place, or other circumstance, the *action and its subject*, and the *object of the action*, are presented separately, each by itself, as a distinct idea. But the Hebrew accent has also a *rhetorical* use ; a pause in utterance being often indicated after the subject (especially if it is the name of the Divine Being), as in this verse, and in each of the three clauses in the next verse. Here, it is a greater pause than usual, as it falls in with the grand division of the verse.

V. 2. הַיְיָהוָה, Parad. P ; *Methegh*, § 16, 2, *a.* — פָּהִי and פָּהִי are prop. of Parad. VI, *c* (the *O* sound), and *i* (viz. with a final vowel-letter) ; comp. § 24, 1, *b*, p. 151, V, 11, and p. 171, *Rem.* 6. Use of the substantive as *predicate* in place of an adjective, § 106, *Rem.* 1, 2d ¶ ; omission of the *copula*, § 144 ; the *first* accent marks the *tone-syllable* ; הָ, § 104, 2, *d.* — חֲשֹׁךְ (§ 8, 2, 2d ¶), Parad. VI, *c.* — עַל, § 101, 1, *a*, § 154, 3, *b* ; *Maqqeph*, § 16, 1. — פָּנִי (lex. פָּנָה), Parad. IX ; *plur.* § 87, 5, *Rem.* 2, and § 108, 2, *a.* — תְּהוֹם, Parad. I ; ת softened by the closing vowel-sound of the preceding word, p. 11 of the Exercises. — רִיחַ (§ 22, 2, *b*), Parad. I. — מְרִחֶפֶת, from רָחַף, Parads. D and E, *Piël Part.* (— in a sharpened syll. § 22, 1, § 64, 3) ; with *fem.* ending, § 80, 2, *b*, and § 94, 2, *b* ; *syntax*, § 134, 2, *c.* — הַמָּיִם, § 88, 1, *Rem.* 1 ; *Qamets in pause*, § 29, 4, *a.*

V. 3. וַיֵּאמֶר, Parad. I ; וַיֵּ, § 49, 1 and 2, § 129, 1 ; מֵר for מֵר (viz. *obscure* — for the clear —, when the syllable loses the accent), comp. § 27, 1, with *Rem.* 2, and § 68, 1, *extr.* ; *sing.* with *plur.* subject, as in ver. 1 (1 and 2) ; *position*, § 145, 1, *a* ;

*conj. accent Merka* (§ 15, *table*, 21) connecting the verb with its subject. — יָהִי, from הָיָה (Parad. P), *Kal Impf. apocopated* (§ 48, 1, 2, and 4; § 75, *Remarks*, 3, *e*); used as a *Jussive*, § 128, 2, *comp.* § 127, 3, *c.* — וַיְהִי; the same, with *Vav consecutive*, § 128, 2, *d*; omission of *doubling point* in י, § 20, 3, *c*, *Rem.*; *Methegh*, § 16, 2, *a*.

V. 4. וַיִּרְאֶה; from רָאָה (Parads. D, E, and P), *Kal Impf. apoc.* § 75, *Remarks*, 3, *c*; *conj. accent Darga* (No. 26), connecting verb and subject. — אֶחָד as in verse 1(4); orig. vowel shortened before *Maqqeph* (§ 16, 1, and § 27, 1); *comp. table* of vowel-signs, p. 24, 3d class, *e.* — הָאֵר, *art.* § 35, 1. — טוֹב, Parad. I. Adjectives are inflected like substantives. *Saw, that good* (was it); the *copula* is not usually expressed in Hebrew (§ 144); nor is the *subject*, when it would be a pronoun referring to something just mentioned. — וַיַּבְדֵּל, from בָּדַל, *Hiph. Impf. apoc.* (ב short-ened to —, § 48, 4), with *Vav consec.* § 53, *Rem.* 4. — בֵּין וּבֵין... (ב, § 104, 2, *b*); prop. the *constr. state* of בֵּין (Parad. VI, *h*), in the *accus.* § 118, 3, with א division, or separation. Lit. *and made a division, with a separation of the light* (to one side, in time), *and with a separation of the darkness* (to the other); = divided between the light and the darkness. — הָחֹשֶׁךְ; *art., form* § 35, 2, A, *a*, *syntax* § 109, 3d ¶.

The place of *Athnach* (*breathing*) is properly about the middle of the verse, which it divides into two nearly equal parts (§ 15. A, I, 2), generally corresponding to a division in the sense. See, e. g. verses 2, 3, 4, 5, 6, 8, 14, 17, 20. When, however, the first member of the verse consists of several minor divisions, and the second member is short in comparison, *Athnach* then stands nearer the end, as in verses 7, 9, 11, 12, 15; and *vice versa*, it is nearer the beginning, when the second member is made longer by embracing several divisions.

V. 5. וַאֲלֵהִים has two accents, viz. the *conj.* No. 24, and the *disj.* No. 20. The latter shows its relation to the sentence; the former is added to mark the tone-syllable, which the other, from its position, would not do. — לְאֵר (לְהָאֵר); § 35, 1, and *Rem.* 2, § 102, 2, *b.* — יוֹם, § 96; *sing.*, of Parad. I; *plur.*, of Parad. II. — וַלְחָשֶׁךְ; לְ, הָ, וְ, and חָשֶׁךְ. — לְרֵלָה (לְרֵלָה, Parad. VI, *h*); הָ obsolete *accusative* ending § 90, 2; לְ in *pause*, § 29, 4, *a.* — וַיְהִי, as in ver. 3. — עָרַב and בָּקָר, Parad. VI, *a* and *c.* — אָחֵד, *cardinal* for *ordinal*, *lex.* 2. Meaning: *And there was evening* (i. e. evening came on, the close of a period of light),

and there was morning (the close of a period of darkness), *a first day* (comp. § 111, 2, a).

The letter ■ marks a section in the Jewish division of the text. See the *Clavis Not. Masoret.*, letter פ, 3, in *Hahn*, and פרשה in *Theile*.

V. 6. יָהִי, as in ver. 3. — רָקִיעַ (§ 22, 2, b), of the form No. 5, § 84; Parad. III. — בְּתוֹךְ; בְּ, and *constr. state* of תוֹךְ Parad. VI, g. — הַמַּיִם, § 88, 1, *Rem.* 2; מַי, § 29, 4, a. — וַיְהִי; for וַיְהִי, then וַיְהִי § 28, 1, then וַיְהִי § 24, 1, a; *Jussive*, § 128, 2, and *let it be*. — מִבְּהֵיל בָּדֵל *Hiph. Part.*, Parad. B; *let it be dividing* = let it divide. — לָמַיִם; לְ for לֵ, § 102, 2, c, γ. — בֵּין... לְ, with a separation of waters towards waters, i. e. so that each body of water should be opposite to the other, facing towards it. — See another explanation in the *lex.*, בֵּין, 1, mid.

V. 7. (1) from עֲשֵׂה, *Pe guttural*, and *Lamedh He* (see Parad. D for *initial*, and Parad. P for *final syll.*), *Kal Impf. apoc.* with *Vav consec.*, § 75, *Remarks*, 3, d. — אֶת־, as in ver. 4. — הָרָקִיעַ; *art., form* § 35, 1, *syntax* § 109, 3d ¶; the accent (No. 4) is *postpositive* (§ 15, *Rem.* 2), and the tone-syllable must be learned where it is marked by another accent (as in the preceding verse), or from the structure of the word (§ 22, 2, b, and Note). — מִתַּחַת לְ; מִן *part of, constr. state* of the noun מִן, § 154, 3, c; תַּחַת, *space beneath*, § 101, 1, a; לְ (לֵ in foll. word, § 102, 2, c), *belonging to*, § 115, 2; *which are of* (lit. *part of*) *the under-space belonging to* = which are beneath. — מֵעַל מִן; מֵעַל, § 102, 1, b, c, *belonging to*, § 101, 1, a; *part of the upper space belonging to* = above. — And it became so (a fixed, established thing).

V. 8. לְרִבְעִי; לְ, § 35, 1, and *Rem.* 2, § 102, 2, c. — שְׁנִי. § 98; *a second day*, § 111, 2, a.

V. 9. רָקִיעַ; קָרָה, Parad. P (comp. § 72, *Remarks*, 10), *Niph. Impf.*; for the *Imp.* 3 pers. § 127, 3, c; *reflexive*, § 51, 2, a. — אֶל, § 103, 3, § 154, 3, d. — מְקוֹם, of the form No. 14, § 84 (comp. § 85, IV, 14), Parad. III. — וַתִּרְאֶה; רָאָה (*Pe guttural*, *Ayin guttural*, and *Lamedh He*, Parad. D, E, P); *Niph. Impf.* for the *Imp.* 3 pers.; *passive*, § 51, 2, d; the full instead of the shortened form, § 127, 3, b, *extr.* — הַיָּבֵשָׁה; *art.*, and *fem.* of the adj. יָבֵשׁ (§ 84, 6), like ἡ ξηρά.

V. 10. וַיִּמְקְדָה; מִקְדָּה, of the form No. 14, § 84 (comp. § 85, V, 14), *place of collecting*, see the verb, ver. 8 (3); *constr. state*, Parad. IX. — וַיִּמְיֶם, Parad. VIII, *Expl.* 8, 1.

V. 11. מִדְּשָׁא, Parad. O, *Hiph. Impf. apoc.* § 128, 2. — עֲשֵׂב, Parad. VI, *b*, *Expl.* 6, *Remarks*, 2. — מִזְרֵעַ, *Hiph. Part.*, *syntax* § 138, 1, *Rem.* 1. — יָרַע, Parad. VI, *a*, § 22, 2, *a*. — פָּרִי, Parad. VI, *i*, *syntax* § 106, 1. — עֵשֶׂה פָּרִי (עֹ-סֶפ-פֶּ-רִי), § 20, 2, *a*; עֵשֶׂה (D and P), *Kal Part.* — בְּלִמְיִנִי, — בּוֹ, § 103, 2, *a*; בּוֹ... אֲשֶׁר in which, § 123, 1. — Above the earth (aloft over), in reference to its towering trunk.

V. 12. (1), from רָצָא, § 76, 2, *d* (*Pe Yodh. first class*, § 69, and *Lamedh Aleph*; see Parad. K for the initial, and Parad. O for the final syll.); *Hiph. Impf. apoc.* with *Vav cons.* § 128, 2, *d*. — לְ, מִיֵּן, תִּהְיֶה, table, § 91, 1. — נִירָא, ver. 4, (1). — V. 13. (*ult.*), § 98.

V. 14. (3), ver. 3, (3); position, § 145, 1, *a*; number, § 147, *a*. — (4), מְאֹר (from אֹר to shine, § 84, 14, comp. § 85, IV, 14, place of shining, or of giving light); defect. written, § 8, 4; masc. noun with fem. plur. ending, § 87, 4. — לְהַבְדִּיל; לְ, lex. C. — הַלְלִלָה, see ver. 5. — וְהָיָה (הָיָה), *Kal Perf.* 3 *pl.*, with *Vav cons.* of the *Perf.* § 49, 1, and § 126, 6, *c*. — לְאֹתֹת; לְ, lex. A, 2; אֹתֹת, with fem. plur. ending, defect. written (§ 8, 4), in both syllables. — מוֹעֵד (§ 84, 14, comp. § 85, III, 14), Parad. VII; וְ, § 155, *a*, 2d ¶ (*hendiadys*). In the next word (יָמִים, ver. 5), וְ is explicative (*ibidem*), and indeed = namely. And let them be for signs of set periods, even for days and years. — שָׁנִים, plur. of שָׁנָה; see § 95, Parad. B, *a*, and compare lex.

V. 15. (1), as in preced. verse. — For lights; לְ, lex. A, 2. — לְהָאִיר; לְ, and *Hiph. Inf. constr.* of אֹר, Parad. M.

V. 16. (1), as in ver. 7, (1). — שְׁנֵי, § 97, 1, and table; constr. state, prop. twain of, comp. § 91, 3, *Rem.* 2. — The two lights; art., see § 111, 1. — הַגְּדֹלִים (Parad. III), lit. the great ones, an expression of the superlative, § 119, 2; position, § 112 1. — The greater light,—and the lesser light; § 119, 1, 4th ¶ — For the ruling of the day; מְמַשְׁלֵת, constr. state of מְשַׁלָּה (§ 95, Parad. B, and *Expl.* 1, 3d ¶), fem. of the form No. 14, § 84 (comp. § 94, 2, *a*). — (*ult.*) Parad. II, accus. after רָעַשׁ.

V. 17. (1), קָהֵן, *Pe Nun verb*, Parad. H, *Kal Impf.* (§ 66, 2). with *Vav cons.* — אָזָח, § 103, 1. *Rem.* 1; comp. § 121, 4, *Rem. extr.*

V. 18. (1), מִשָּׁל, ל, ו, — (2), יֵה, ב, — (3), יֵה, ב, ו, — לִיָּה. — V. 19. (*ult.*) § 98.

V. 20. שָׂרָץ, § 138, 1, *Rem.* 1; comp. lex. שָׂרָץ, 1. — נֶפֶשׁ lex. 4, and חַיָּה lex. 3, *living animal* (collect. animals), in apposition with שָׂרָץ. — יְעֹפֶפֶה; עֵיף, Parad. M, *Piel Impf.* (§ 55, *Remarks*, 2). — פָּנִי, ver. 2; עַל, lex. 3, b. — V. 21. תִּנְיִן, of the form No. 7, § 84. — הַחַיָּה (lex. חַיָּה, 3), art. § 111, 2, a. — פֶּל (פֶּל, Parad. VIII), followed by the art. § 111, 3d ¶. — *Disj. accent Pesiq*, table, No. 20. — הַרְמָשָׁה; art. § 109, 2d ¶, 2; *Kal Part.* with *fem.* ending, § 94, 2, b. — אֲשֶׁר, accus., *with which the waters creep, or swarm*; comp. references on ver. 20. — כָּנָה. Parad. IV; *syntax* § 106, 1, *fowl of wing* = winged fowl.

V. 22. (1), Parad. E, *Piël Impf.* with *Vav consecutive*; with *retracted tone* § 29, 3, a, and *shortened final vowel* § 27, 1; comp. § 64, *Rem.* 2, b. — (2), see ver. 17. — אָמַר, (ל, אָמַר, Parad. I), § 23, 2; a sort of *Gerund* (*dicendo*, § 45, 3), *in saying* = *saying*. — פָּרַי (and foll. word), Parad. P. Observe the *paranomasia*, in the three verbs connected by ו. בִּנְיָמִים; בָּ, הֵי, יָם, Parad. VIII. — יָרַב (רָבָה, Parad. P), § 75, *Remarks*, 3, a; comp. § 26, 3, a; *Jussive*.

V. 24. (3), comp. ver. 12, (1); here, it is the *Jussive*. — וַחֲתִיהָ (חַיָּה, § 95, Parad. A); orig. *fem.* form חַיָּת (§ 80, 2) with the obsolete *constr.* ending ו, § 90, 3, b, and *Rem.*

V. 26. (3), § 108, 2, b. — (5), אָלֶם, Parad. VI, a, גִּי. — (6), דְּמוּת, Parad. I; § 84, 16. — וַיִּרְדֵּה; וַיִּרְדֵּה, Parad. P — בְּרֶגֶת; בָּ, דָּגָה, § 95, Parad. B, a; ג soft, § 21, 2, a. — ו 27. אֲתוֹ, see ver. 17, (2). — זָכַר, Parad. IV.

V. 28. (1), ver. 22. — לָהֶם, § 102, 2, c, β, and § 103, 2, a, (*table.*) — וַכְּבֹשָׁה; כָּבַשׁ, *Kal Imp.* 2 plur. כְּבָשׁוּ, with *suff.* הָ (§ 58; *it, fem.* for *neut.*, comp. § 80, 1); וֹ for ו *defectively* written, § 9, 9, b, and § 8, 4, *Rem.* a.

V. 29. נִתְחַי, § 66, *Rem.* 3. — לָכֶם, comp. ver. 28, (5). — זָרַע, *Kal Part.* Parad. F. — אֲשֶׁר-בּוֹ, comp. on ver. 11. — זָרַע (see ver. 11), § 29, 4, a. — (*ult.*) לִי, lex. A, 2, mid.; אֲכָלָה (וֹ = ם), *fem.* of אָכַל (§ 94, 1, *Ers. Parad.* VI), § 95, Parad C, c, *Expl.* 2.

V. 30. נָפֶשׁ חַיָּה *breath of life*; lex. נָפֶשׁ, 1, and חַיָּה, 3. — אֶדְפָּה, governed by נִחְתִּי, ver. 29, (4). — יִרְק, *syntax* § 106, 1, *Rem.* 1; *every green herb* (lit. *all greenness of herbs*), viz. of all kinds, § 111, 3d ¶. — V. 31. מָאֵד, § 100, 2, *b.* — (*ult.*), § 111, 2, *a.*

CH. II. V. 1. (1); כָּלָה (Parad. P), intrans. *to be complete*; Piël, causative, *to make complete* (§ 52, 2, *b.*); Pual, passive of Piël (§ 39, 4, *table*, § 52, 1), *to be made complete, to be finished*; here, *Pual Impf.* with *Vav consec.*, ... *thus were finished*. — (*ult.*), Parad. IV (final vowel affected in some of its forms by the quiescence of א).

V. 2. (1), Piël *Impf.* (יִבְלֶה) *apoc.*, § 75, 5, and *Remarks*, 10. — (5), from מְלַאכָה; for inflection, comp. § 95, *Expl.* 1, 3d ¶.

The proper form of the noun is מְלַאכָה (*fem.* of the form No. 14, § 83), Parad. *B. c.* in § 95. But the sound of א is lost to the ear, and its vowel is consequently heard in connection with ל, which it unites in a syllable with itself, § 23, 2. The short, closed syllable before it, losing the support of its final consonant, becomes a half-syllable; comp. *Sect. V, Rule vi.* — *On the seventh day.* The meaning is: that the beginning of the seventh day closed the work of the preceding days, which continued through the sixth, and closed on (i. e. with the beginning of) the seventh. It might appear superfluous to remark this, so obviously consonant with the simplicity of the style; had not inattention to the writer's manner led to a change of the text (*seventh to sixth*, in the *Sept. &c.*), lest the sanctity of the Sabbath should seem to have been violated by its Author.

(*Ult.*), לָ, עֲשׂוֹת, a kind of gerundial form, § 45, 3. — בָּרָא . . . לַעֲשׂוֹת *created in making*, i. e. made by creation; the first verb qualifying the second, § 142, 4, *Rem.* 1.

## II.

### MORE PARTICULAR ACCOUNT OF THE CREATION OF THE FIRST HUMAN PAIR, AND OF THE CIRCUMSTANCES IN WHICH THEY WERE PLACED.

Genesis, ch. ii. 4–25.

The first three verses of this chapter belong to the general account of creation given in ch. i, and should have been included in it.

V. 4. (1), § 34, *table*; *plur.* to correspond with the noun. — 2), of the form No. 27, § 84, comp. § 85, III, 27; lex. 2. — (5),

בַּ, הַבְּרָא, *Niph. Inf. constr.* with suff. ׁ, § 45, 1; shortening of the final, *prosodially long* vowel, *Sect. V, Rule vi*; in *their being created* = when they were created (§ 132, Nos. 2 and 3). The circle on ה (§ 17) refers to the note in the margin (*He parvum*). — *Lit. in the day of Jehovah God's making earth and heaven.* The *Inf.* has here its *subject* in the genitive; this follows first, and then its *object* in the accusative; see § 133, Nos. 2 and 3.

V. 5. כֹּל is followed by a verb with a *negation* (contained in טָרָם); *any plant of the field was not yet in the earth* = there was yet no plant of the field in the earth. See § 152, 1, 2d ¶. *Plant of the field* = field-plant, viz. wild plants; lex. טָרָה, 1, *extr.* — טָרָה, *Parad. IX.* — טָרָם (*not yet*, lex. 2), with the *Impf.* § 127, 4, *a*, and Note †. — הַמָּטִיר (*Hiph. Perf.*); *position*, § 145, 1, *d.* — אֵינְךָ, lex. 2, and Note at the end. — לְעֵבֶר *for tilling*, § 45, 3. — (*ult.*), § 95, *Parad. B, c.*

V. 6. The *Impf.* יַעֲלֶה (*עָלָה*, *Parads. D and P*), expresses the *continued* ascent of vapors, from time to time (§ 127, 4, *b*); on the contrary, the *watering* of the ground (as a single act, completed at once), is expressed by the *Perfect* tense, ... *and it watered*, &c. The *Vav* is here a simple conjunction.

V. 7. (1), from יָצַר of the *second* class of verbs *Pe Yodh*, *Parad. L*, see § 69, 2d ¶; lex. (both under one root) No. 2. The proper *tone* of the word (on the *penultimate*, § 29, 3, *a*), is not marked here by the written accent (the *conj.* little *Telisha*, No. 28); see § 15, *Remarks*, 2. *Final* syll. as in ver. 3, (1). — הָאָרֶץ, *art.* § 109, 2. — עָפָר, *of dust*, accus. of material, § 139, 2, 2d ¶. — וַיִּפֹּחַ, from נָפַח, *Parad. H.* — בְּאַפָּי, אָהָבָה (contr. of אָהָבָה, § 19, 2, *a*, and 2d ¶, § 93, *Expl.* 8, 2), *Dual* with suff. § 91, 2; *into his nostrils*, lex. אָהָבָה (II). — וַיִּשְׁמַח; here in the orig. *fem.* form (§ 80, 2, 2d ¶) for the *constr. state* (§ 89, 2, *b*); *Parad. A*, p. 175, the first syllable being *unchangeable* by *position*, § 25, 3, and Note. — חַיִּים, *Parad. VIII*, § 93, *Expl.* 8, 1; *plur.* § 108, 2, *a*; *breath of life* = life-breath. — (*ult.*), see lex. נָפַשׁ, 4, and הָיָה, 3.

V. 8. (1), נָטַע, *Parads. H and F.* — מִן, *Parad. VIII, Expl.* 8, 1. — מִן, קֶדְמָה, § 154, 3, *c*; *lit. part of the east, on the east*, viz. of the writer and the readers whom he had in view. —

וַיִּשָּׂא ; וַיִּשָּׂא and שָׂא, *Kal Impf.* § 73, 2, mid. — Observe the division of the verse, and the correct accentuation of each word, by the accents.

V. 9. (1), *Hiph. Impf. apoc.* (§ 65, 1, last ¶), with *Vav cons.* § 128, 2, *d.* — וַיִּחַמְדּוּ, *Niph. Part.*, § 134, 1, at the end. — מִרְאָה, § 84, 14, *Parad. IX.* — מִצָּקֶל, *ibid. Parad. II.* — הַחִיּוֹת ; lex. חִי (*Parad. VIII*), B, subst. *plur.*, § 108, 2, *a* ; art. § 111, 1. — בְּחוֹף, ver. 6, (5). — יָרַע (יָרַע, *Parads. K and F*), *Kal Inf.* with *fem.* ending, § 69, 1, 4th ¶, and 3, *Rem.* 1 ; used as a verbal noun (§ 83, 1 and 2), § 85, III, 10), and as such governing the case of its verb (here the *accus.*), § 133, 1, 2d ¶. — (ult.), § 104, 2, *d* ; רָע, § 29, 4, *a.*

V. 10. (1), *Parad. IV.* — (2), יָצָא, *Kal Part.*, *syntax* § 134, 2, *c.* — (4), שָׁקָה, *Parad. P*, *Hiph. Inf.* with לְ ; comp. § 53, 3, *Rem.* 7. — וּמִשָּׁם ; מִן, § 150, 1, and 2d ¶. — יִפְרֹד, *Niph. Impf.* This is analogous to the case given in § 127, 4, *a*, thenceforth having the same influence on the use of the tense, whether referring to *space* or *time*. — וְהָיָה, § 126, 6, *a.* — (ult.), lex. ראש (I), prop. ראש, *Parad. VI*, *c* ; hence, *plur.* ראשים, *Expl.* 6, *Rem.* 3, 2d ¶, and then ראשים § 23, 2, of *Parad. I.* For the form and gender of the numeral, see § 97, 1.

V. 11. (1), *Parad. VII.* — (2), ver. 5, (ult.) — (3), § 84, 15. — (5), סָבַב, *Parad. G*, *Kal Part.* with art. ; *syntax* § 110, 3, *Rem.* That traverses, lex. 2. — All the land of Havilah ; art. with the *gen.* § 111, 1 ; כל followed by the art. § 111, 3d ¶. — אֲשֶׁר... שָׁם, § 123, 1. — (ult.), art. § 109, *Rem.* b.

V. 12. (1), י, § 10, 2, *Rem.* b. — הָהוּא, § 32, *Remarks*, No. 6, 2d ¶, and No. 8 ; art. § 111, 2. — טִיב, proper place of adj. as predicate, § 145, 1, *b.* — (ult.), art. § 111, 1, § 109, 3, *Rem.* b. — V. 13. (4), comp. ver. 11, (3). — (ult.), see art. כִּישׁ (by Dr. Robinson) in the lex. — V. 14. קִדְמָתָה, § 95, *Parad. A*, first syll. unchangeable by position, § 25, 3 ; *accus. of place*, § 118, 1, *b.* — (last clause), order of words, § 145, 2.

V. 15. (1), § 66, *Rem.* 2. — וַיִּנְחָהוּ ; נִחָה, *Parad. M*, *Hiph. Impf.* (יָנִיחַ), § 72, *Remarks*, 9 ; long *i* retained with *suff.*, § 60, *Rem.* 5 ; furtive *Pattach* falls away, § 22, 2, *b*, 3d ¶ ; defect. written ; with *Vav consec.* and *suff.* — (penult. & ult.), *Kal Inf.* עָבַד (*Parad. D*), and שָׁמַר, with *suff.* § 61, 1, and prefix לְ ; ר softened, § 21, 2, *Exc.* a.

V. 16. (1), צָרָה (Parad. P, and § 72, *Remarks*, 10), *Piël Impf. apoc.* (§ 75, *Remarks*, 10), with *Vav consec.*, ׀ without *Dagh.* § 20, 3, *b.* — (6), ver. 22, (4). — (*ult. & penult.*), Parad. I ; use of *Inf. absol.* § 131, 3, *a* ; of *Impf.* § 127, 3, *d* ; thou mayest with eating eat = thou mayest freely eat.

V. 17. (1), עָץ, מִן, ׀, — For foll. words, comp. ver. 9. — תֹּאכַל (with final *ā*), used *jussively*, § 128, 2, *b* ; but comp. § 68, ׀, *extr.* — מִמֶּנּוּ, § 103, 2, and table, *c*, 3*d pers. m.* — אֲכָלָה (*khöl*, § 27, 1 ; *Sect. V, Rule iv*), *Kal Inf.* with *suff.*, § 61, 1, *Rem.* 2 ; in the day of thy eating thereof. — (*ult. & penult.*), *Kal Impf.* and *Inf. absol.* of מוֹת, Parad. M ; ye shall with dying die = shall surely die (as in ver. 16).

V. 18. הִיָּדוּת, § 132, 1 ; its *subject*, § 133, 2. — לְבָדוֹ ; בָּד, noun of Parad. VIII, with *suff.*, and לְ, § 154, 3, *e*, 2*d* ׀ ; in his separation = alone, § 100, 2, *a.* — לֹו, § 20, 2, *a.* — עִיר, Parad. VI, *b.* — (*ult.*), בָּ, נֶגֶד (lex. B, 1), ׀.

V. 19. (1), see ver. 7, (1) ; here, *defect.* written. — וַיָּבֵא ; בִּיא (Parads. M & O, § 76, 2, *f*), *Hiph. Impf. apoc.* ; he caused to come = he brought. — לְרֹאֹתָ (רָאָה), for seeing = in order to see, § 45, 3. — מֵהִיָּקְרָא־לוֹ, pronounced as one word, *mäy-yik-râ-lô'*, with the full accent on the final syllable. The *euphonic Daghesh*, and the *Maqqeph*, are designed to preserve such delicacies of vernacular enunciation. (מֵה), § 37, 1, *a*, comp. § 27, 1. — For all which (whatever) the man should call to it, the living being, that (should be) its name ; expressing the purpose of God, in bringing them to him. Should call, § 127, 3, *d* ; call to, § 140, *b*, = to name, comp. i. 5 ; נָשָׂא in apposition with ׀ (in לוֹ).

V. 20. (3), Parad. VII ; *pl. ending*, § 87, 4. — מִצָּא, § 137, 3.

V. 21. (1), נָפַל, *Hiph. Impf.* — (4), *fem.* of form No. 27, § 84 ; Parad. A, p. 175. — וַיִּשֶׁן ; יָשָׁן, Parad. K ; *Impf. A*, and initial *Yodh* retained, § 69, 1, bottom of p. 123 ; *Qamets* in pause, § 29, 4, *a.* — וַיִּקָּה, ver. 15, (1). — מַצְלֵיתָיו ; צָלַע, Parad. IV, *Expl.* 4, 2*d* ׀, and *Rem.* ; double indication of the plur., § 91, 3. — (*ult.*), תָּחַח, ver. 7, (9) ; with *verbal suff.* (*accus.*), § 103, 1, *Rem.* 3.

V. 22. (1), בָּנָה, § 75, *Remarks*, 3, *a.* — לֹאֲשָׁה ; לְ, lex. A, 2 ; § 96, אָשָׁה. — וַיָּבִיא (ver. 19), *Hiph. Impf.*, full form with

*suff.* (§ 60, *Rem.* 5); verbal *suff.* § 58, *table*, with union-vowel *e*, No. 3, *b*, taking the *tone*, § 59, 2; hence the shortening of *pre-tonic* Qamets; בָּא *defect.* written.

V. 23. (3), § 34. — (4), פָּעַם, *Parad.* VI, *d*, *lex.* 3, *a*; *art.* § 109, 2d ¶. — יָצָא, *Parad.* VI, *a*. — בָּשָׂר, *Parad.* IV. — יִקְרָא (*Niph. Impf.*); *masc.* with *fem.* subject, § 147, *a*; *to this one, shall be called woman* = *this shall be named woman.* — מֵאִישׁ, § 96, אִישׁ. — (*penult.*), לָקָח, *Pual*; קָ, with *Chateph Qamets*, § 10, 2, *Rem.* 3d ¶; (in *Theile's* ed., erroneously, קָ, with *Dagh.*). — (*ult.*), with *euphonic Dagħ.*, § 20, 2, *a*.

V. 24. (1 & 2), *lex.* כֵּן, near the end. — (3), יָעִזְבֵּן (*Parad.* D), § 27, 1. — אָבִיר, § 96, אָב (*אָבִיר* with *suff.*, § 91, 1, *table*, *Rem.* *a.*) — אָמַן; אָם, *Parad.* VIII. — וְדָבַק (*a verb middle A & E*, § 43, 1, with *Impf. A*, § 47, *Rem.* 2); § 126, 6, *a*. — בְּאֶשְׁתּוֹ; § 96, אֶשָּׁה, § 95, *Expl.* 3, *Rem.* — (*penult.*), *ver.* 23, (7); לְ, *lex.* A, 2.

V. 25. (2), § 97, *Rem.* 2, at the end. — (3), *lex.* עָרוֹם, *Parad.* VIII; וְ shortened to ו, § 27, *Remarks*, 1; the *asterisk* (§ 17) refers to the marginal note, "*Daghesh after Shureq*;" for ו in a *sharpened* syllable (§ 26, 6), see § 27, *Remarks*, 1. — (*ult.*), בּוֹשׁ, *Parad.* M (*mid. O*), § 72, *Remarks*, 1; unusual, *reflexive* conj. *Hithpolel* (*passive, Hithpolal*), § 55, 2, and § 72, 7; *tone* shifted to the *penultimate* half-syllable, for a better *cadence*, § 29, 4, *b*, the original — restored and lengthened in *pause* (*ibidem*). *Impf.* used of past time, in the expression of what is *continued* from time to time, or is *habitual*, § 127, 4, *b*; place of לֹא, § 145, 1.

### III.

#### TEMPTATION AND FALL OF MAN.

Genesis, ch. iii.

V. 1. (1), נָתַשׁ, *Parad.* IV. *Copula expressed*, § 144, 2d ¶. — (3), *Parad.* III. *Comp. Mat.* x. 16. — (4), מִן, § 119, 1. — עָשָׂה; *position*, § 145, 1, *a*. — אָהָה; *lex.* אָהָה (I), and (near the end) אָהָה כִּי, 1; *uttered* interrogatively (§ 153, 1), *is it added that* = *is it even so, that*; implying, *is there so grievous* a prohibition laid upon you. — לֹא with *Impf.* expressing *absolute prohibition*; § 127, 3, *c*, *comp.* § 152, 1, and 2d ¶. — מִכֶּל, § 111,

3d ¶; *ye shall not eat of any tree* = *ye shall eat of no tree* (§ 152, 1, 2d ¶). The answer (in ver. 2), corresponds to the question in this form.

V. 2. (5), see i. 11, (10). — (*ult.*), ii. 16 (*ult.*). — V. 3. (4), i. 6, (5). — מִמֶּנֶּה, ii. 17. — תֹּנֶנֶעַ (תֹּנֶנֶעַ); with *prep.* § 140. — פֶּן, lex. פֶּן (II), 1; § 152, 1, at the end. — (*ult.*), ii. 17 (*ult.*); with *original* plur. ending (§ 44, 1, at the end, and *Rem.* 4, at the end, and spec. § 47, *Rem.* 4), which takes the *tone* (§ 72, 6), and shortens *pretonic Qamets* (*Remarks*, 4, 2d ¶). — (*last clause*), place of לֹא, § 131, 3, *Rem.* 1, at the end. It is here prefixed to the phrase in ii. 17, as *negating* that assertion.

V. 5. (1), *for*, lex. B, 2, a, mid.; § 155, e, 3d ¶, c. — (2), יָדַע, Parad. D, *Kal Part.*; *syntax* § 134, 2, a, § 146, 2, § 145, 1, a. — כִּי *that*, lex. B, 1; § 155, e, 3d ¶, b. — *In the day of your eating* (§ 61, 1, *Rem.* 2; comp. on ii. 17) = *in the day that ye eat*. — וְנִפְתָּחוּ; פָּתַח, *Niph. Perf.*, with *Vav consec.* § 126, 6, a, and *Rem.* 1; וְ then, before the *apodosi*s, § 155, 1, a, 3d ¶. Lit. *then are opened*, *for*, will be opened. Order of words, § 145, 1, a. — עִינֵיהֶם, עִין, Parad. VI, h; *Dual* with *suff.* § 91, 2). — וְהִיָּתָם (comp. i. 6, (7)), § 63, *Remarks*, 6 (§ 28, 1). — (*fol. word*), כָּא for כָּא, § 23, 2. — יִדְעוּ, § 135, 2.

V. 6. (1), רָאָה, § 75, *Remarks*, 3, b. — מֵאֲכָל, of the form No. 14, § 84; Parad. II. — תִּאֲכָלָה (§ 85, V, 27); Parad. A, of p. 175. — הִיא, § 121, 2; following word, לְ for לָהּ, § 102, 2, b. — נִחְמָד (Parad. D), *Niph. Part.*; *hard* combination, § 63, 2, 2d ¶; *syntax* § 134, 1, *desirable*, or *pleasant*. — שֶׁכֶּל (*Hiph. Inf.* with וְ); lex. *Hiph.* 1 (or 5, as some translate). And (= *for*) *pleasant was the tree to look upon*, is the remark of the narrator; and *desirable the tree to make (one) wise*, would be a continuation of the reflections ascribed to the woman. — וְתִקָּה, § 66, *Rem.* 2; (following word), Parad. VI, i. — וְיִתֵּן; נָתַן, Parad. H, § 66, 2, a. — עִמָּה, with *herself* (§ 124, 1, b), to share with her. — (*ult.*), shortened *Impf.* with *Vav consec.*, § 128, 2, d; comp. § 29, 4, c, 3d ¶.

V. 7. (1), Parad. F, *Niph. Impf.*, plur. 3 *fem.* — (6), עִירָם, Parad. VIII; tone-long *ō* shortened to *ū*, § 27, *table*, and No. 1, at the end. — תִּפְרַן, תִּפְרַן, *Kal Impf.* — עֲלֶה; עֲלֶה, Parad. IX, *the leaf*, collectively for *leaves*. — תִּאֲכָלָה, *fem.* of the

form קָטַל, No. 13, § 84; Parad. A, p. 175. — (*penult.*), § 124, 1, *b.* — (*ult.*), הָגוּרָה; *fem.* of the form קָטַל, No. 13, § 84; Parad. A, p. 175.

V. 8. מִתְהַלֵּךְ, *Hithp.* § 54, *c.* — לָרִיחַ; לְ, § 154, 3, *c*, 2d ¶; רִיחַ, *lex.* 1, *c.* *At the breeze of the day* = at evening. — וַיִּתְהַבֵּא, *Hithp.* § 54, 3, *a*; agreeing with the nearest subject, § 148, 2, *mid.* — מִפְּנֵי, *lex.* פָּנָה (*i.* 2), *F.* — (*penult.*), *collect. trees.*

V. 9. (*ult.*), *where art thou?* *lex.* אֵי, 1; § 150, 5, and § 154, 1, 4th ¶ (treated as a noun of Parad. VIII); with *verbal suff.* פָּנָה (p. 107, *Rem.* 1), § 100, 5.

V. 10. (3), *emphatic position*, § 145, 1, *c.* — וַאֲרִירָא; וְ, § 49, 2, *a*; יָרָא, Parad. K & O, § 76, 2, *d*; *Kal Impf.* § 69, 1, bottom of the page. — *Naked (am) I*; omission of *copula*, § 144, § 121, 1. — (*ult.*), Parad. D & O, *Niph. Impf.* (*reflexive*, § 51, 2, *a*), with *Vav consec.*

V. 11. (2), § 37, 1. — (3), נָגַד, Parad. H, *Hiph.* — הִמָּן; הָ, § 154, 2. — אֲשֶׁר, *as to which.* — לְבִלְתִּי, § 152, 1, last ¶ but one. — אָכַל, tone-long *ō* shortened (§ 27, 1) in a closed syll. when the tone is removed by *Maqqeph*, § 16, 1. — (*ult.*), בָּ, — lengthened in *pause*, § 29, 4, *a.*

V. 12. נִתְהַבֵּא, § 66, *Rem.* 3, and § 44, *Rem.* 4, 4th line. — עֲמָדִי, § 103, *Rem.* 2. — הוּא (ii. 12); *emphatic*, § 137, 3, *Rem.* 2. — לִי, *euphonic Dagh.* — (*ult.*), Parad. I, *Kal Impf.*, 1st *pers.* (radical א dropped, § 68, 2), with *Vav consec.*

V. 13. *What is this thou hast done!* expression of surprise and displeasure. *Why hast thou done this* (§ 126, 1, *lex.* עָשָׂה, 3), is less pertinent, and less suited to the order of the words. — (*penult.*), נָשָׂא (Parad. H & O, § 76, 2, *a*), *Hiph. Perf.* with *suff.* § 58, 3, *b*; tone, § 59, 2.

V. 14. הִנָּהּ, *euph. Dagh.* — אָרִירָא, *Kal Part. pass.*, Parad. G. — מִכָּל, § 119, 1. — נִתְהַבֵּא; נִתְהַבֵּא (form No. 3, § 84), Parad. III. — תִּלְכֶּךָ; from תִּלְכֶּךָ (§ 69, *Rem.* 8), *Kal Impf.* — עָפַר, Parad. IV; comp. Mic. vii. 17, Is. lxxv. 25. — (*penult.*), § 96, יוֹם. — (*ult.*), see ii. 9, (13).

V. 15. (1), *fem.* of form No. 13, § 84 (אִיבָה, *contr.* אִיבָה), Parad. A. — (2), שִׁירָא (*Ayin Yodh verb*, Parad. N, § 73, 1), *Kal*

*Impf. 1st pers.* — *בֵּין וּבֵין* *between*; see the *origin* of this usage, i. 4. — *יִשְׁפָּקָה*; *שָׁוָה*, Parad. M, *Kal Impf.* with *suff.* (*pretonic* vowel shortened, *Sect. V, Rule 11*); *second accus.* (on the head), § 139, last ¶. — (*penult.*), with strengthened *suff.* (*demonstrative Nun*), § 58, 4. — (*ult.*), Parad. IV, *Expl.* 4, 2d ¶. — For the letter ס in the open space, see the *Clavis*, 'ס, 3, b, in *Theile*, and 'ס, - 3, β, in *Hahn*.

V. 16. *הִרְבָּה* (*רָבָה*, Parad. P and D), *Hiph. Inf. absol.*; see § 75, *Remarks*, 14, where by the *pleonastic Inf.* is meant (more properly speaking) its *intensive* use in § 131, 3; *I will with multiplying multiply* = *I will greatly multiply*. — *עֲצָבוֹן*, of the form No. 15, § 83; Parad. III. — *הִרְוֹן* (comp. § 83, 15); Parad. I. — *Thy pain and thy conception* (*hendiadys*, § 155, 1, a, 2d ¶) = *thy pains of conception*, i. e. consequent upon it. — *עֲצָב*, Parad. VI, a; lex. 3. — *תִּלְדִּי*; *וְלִדִּי*, Parad. K, § 69, 1. — *בָּנִים*, § 96, בָּן. — *תְּשׁוּקָה* (§ 85, IV, 27), Parad. A; *desire* (or, *resort*), indicating dependence. — (*penult.*), *שָׁל*, *shöl*, without the tone, § 16, 1, § 27, 1. — (*ult.*), § 103, 2, *table*, a; בָּ, § 140.

V. 17. *אֶרְוֶהָ*, *fem.* (see *masc.* in ver. 14), § 94, 1, III; *position*, § 145, 1, b. — *בְּעִבְרוֹהָ* (רָ for רִ, § 29, 4, b, *extr.*), see lex. *עָבִיר*, A, 2. Another solution: *עָבִיר* the act of *passing* or of *being passed* (from one to another); with ב *pretii* (lex. בָּ, B, 3), *בְּעִבְרוֹ* for the exchange of = in exchange for; then, more generally, *on account of*. — *תִּאֲכַלְנָהּ*; *suff.* § 58, 4; *prosodially* long vowel shortened, *Sect. V, Rule vi*; בָּ, comp. p. 34, at the top, b.

V. 18. *הִרְדֵּר*, a *Pilpel* form, § 85, II, at the end. — *לָךְ* (in *pause*), § 103, 2, *table*, a), 2, m; *dative* of the one affected.

V. 19. (1), *זָעָה*, Parad. A; of the form No. 10, § 85, III. (So lex.; *Fürst* (concordance), of the form No. 2, § 85, IV; but partially retracted in his *hebr. u. chald. Handwörterbuch.*) — (2), see ii. 7, (10). — (3), with retracted tone (as shown by the accent), § 29, 3, b. — *לָחֶם*, p. 170, last ¶. — *שָׁיְבָהּ*, Parad. M; § 132, 1. — *כִּי*; see lex. *כִּי* (I), A, (*whence thou wast taken*, § 123, 1); but the signif. *for* (lex. B, 2, a, mid.) is equally pertinent. — V. 20. (*ult.*), lex. A, 1.

V. 21. (1), see i. 7, (1). — *כְּתוּבָה* (*kōth*); lex. *כְּתוּבָה*, nearly as Parad. D, b; see the forms in the lex. The *plur. constr.*

takes in the first syllable a shortening of the radical vowel-sound ; comp. § 61, 1. — (*ult.*), לָבַשׁ, *Hiph. Impf.* with *Vav consec.*, and *suff.* ׁ § 58, 1, *table*.

V. 22. (4), lex. הָן (II). — בָּן, ver. 3, (*penult.*). — יָדָי ; קָרִי, Parad. G, *Kal Perf.* with *Vav consec.*, as also the two preceding verbs. — (*ult.*), Parad. II.

*Behold, the man is become as one of us, to know good and evil ; as one of us in respect to this. To know for himself is the meaning ; to decide for himself, what is good and what is evil, and to make his own choice irrespective of his Creator's will. In this respect, man had become as God to himself, his own will being now his supreme law.*

V. 23. (1), שָׁלַח, *Piël Impf.*, with *Vav consec.* and *suff.* ; prop. שָׁלַח ( § 65, 1, c ), *tone-long* vowel shortened before *suff.*, *Sect. V, Rule VI* ; on the contrary, *Kal Impf.* שָׁלַח (*short* —), with *suff.* שָׁלַחֲךָ, *Rule I* ; וְ, therefore, analogous to the case in § 129, 2, *Rem. a.* — (*ult.*), see ii. 10 ; with the sign of relation, § 123, 1.

V. 24. (1), Parad. E, *Piël* ; אֶ, § 22, 1, and 5, a. — מִקֶּדֶם לְ, at the east of (or simply, before) ; lex. קֶדֶם, 2 *init.* ; lit. *part of the east* = on the east ; לְ, of, § 115, 2. — כְּרִיב, Parad. I. — לְחַט, § 106, *Rem. 1* ; the glittering sword, art. § 111, 1. The use of the article here, and with the preceding noun, shows that these terms represented well known and familiar conceptions. — הִפְסֵךְ, to turn ; *Hithp. Part.* (with *fem. ending*, § 94, 2, b ), *reflexive*, § 54, 3 ; art. § 109, 2d ¶, 2. — Way to the tree, § 114, 2, near the end.

## IV.

## DEATH OF ABEL : IMMEDIATE DESCENDANTS OF CAIN.

Genesis, ch. iv.

V. 1. וַתְּהִי ; הָרָה, § 75, 3, d. — וַתֵּלֶד, iii. 16, (9). — קַיִינָה, Parad. P. — אִישׁ, lex. 1. — אֵת, *prep.*, with, lex. אֵת (II), 2.

V. 2. (1), יָסָה, Parad. K, *Hiph. Impf. apoc.* ; § 78, *table*, with the following *Inf.* as its complement, § 142, 2. — (2), יָלַד, § 69, 1, *Inf.* ; with לְ, § 102, 2, *Rems. c, α.* — אָחִירָה, § 96. —

רָמָה, Parad. IX, *constr. state of Kal Part.* Parad. P; *syntax* § 135, 2. — צָאן, § 108, 1. — V 3. מִן; lex. מִן, 4, c, and קָן (§ 85, II, 2, Parad. VIII), 2. — *Days = some days*, § 124, *Rem.* 5. — (*penult.*), Parad. A. — (*ult.*), § 102, last ¶. — In this sentence, one qualifying circumstance (of time) is placed *before* the verb, and another (of material) *after* it; compare § 145, 1.

V. 4. מִבְּלֹרֹת; מִן, § 154, 3, c, lex. 1, b. — *And of their fat*; מִן for יִהְיֶה, *suff.* to a *plur.* noun defectively written, § 91, 2, *Rem.* 1. The *suff.* refers to בְּלֹרֹת; and the noun is plural, because the fat of more than one is meant, as in Levit. ix. 19. It has been rendered *fallings of them*, i. e. of the flock (צֹאן), but improperly. — שָׁעָה, *Kal Impf.*

V. 5. נִיחָר, lex. חָרָה, 1, b; § 75, *Remarks*, 3, d; *syntax* § 137, 2. — (*penult.*), נָפַל. — (*ult.*), i. 2, (7); פֿ *hardened*, though preceded by a vowel-sound, being separated from it in pronunciation (§ 21, 1, and *Sect.* III, p. 11).

Observe the prevalence of the *physical*, in the ideas and imagery of these early records: here, e. g. the *burning flush* of the countenance in anger; the *downcast look* of sullen discontent, in contrast (ver. 7) with an *elevated* cheerful aspect.

V. 6. לָמָּה, § 102, 2, d. — (*ult.*), פֿ *softened* by the preceding vowel-sound, § 21, 1, at the end.

V. 7. (1), *nonne? is there not?* הֲ, iii. 11, (8). — (3), יָטַב, Parad. L, *Hiph. Impf.*; *syntax* § 127, 2. — (4), נָשָׂא (§ 76, 2, a), *Kal Inf.*, for שָׂאתָ (comp. § 74, *Rem.* 3, and § 94, *Rem.* 1); *a lifting up*, viz. of the countenance, lex. 1, c. — לִפְתָּח (לְ, הֲ); *at the door* (viz. of the tent) *is sin, crouching down*, i. e. lying in wait. Or better, perhaps: *at the door is sin, a lurker*, i. e. a lurking beast of prey. In the former case, the Part. (*masc.*) is construed *ad sensum* with a *fem.* noun (§ 146, 1st ¶); in the latter, it is used substantively, in apposition with it (§ 147, *Rem.* 2; lex. רָבַץ, a. — וְאַלְיָה (accents, i. 2, (3)), § 103, 3; (foll. word), Parad. A; *masc. suff.* construed *ad sensum*, or with the Part. taken as a noun. *But thou* (§ 137, 3, *Rem.* 2) *shalt rule over him*. This is said, either imperatively (§ 127, 3, c), = *do thou rule over him* (that he may not over thee), or as a promise of victory, should the warning be heeded.

This is the most simple, grammatical construction of the words. Another could be defended, on more general grounds; but they would be out of place here.

V. 8. (1 & 2), and Cain said (it), = told (it); omission of the object, § 121, 6, *Rem.* 2. — (7), *Sect.* VI, No. 27. — וַיִּקַּם, § 72, *Remarks*, 4. — אָל, lex. אֵל (III), A, 3. — (ult.), and slew him; *Sect.* VI, No. 29.

V. 9. אֵי, iii. 9, (ult.); here, in the constr. state, the where of thy brother? = where is thy brother? — וַיִּדְעֵתִי, § 126, 3. — (ult.), § 29, 4, c.

V. 10. מָה, § 37, 1, c. — דָּם (Parad. II); see lex. plur. 1. — V. 11. מִן, § 143. — פִּיהַ ; § 96, פֶּה. — לָקַח ; לָקַח (see ii. 15, (1)), *Kal Inf.*; with לָ, § 102, 2, c, α. — (ult.); a new penultimate syllable for the sake of the cadence, § 29, 4, b.

V. 12. כִּי, lex. 4. — (6), comp. ver. 2, (1). — נָתַן ; נָתַן, § 66, 1, and *Rem.* 3. — כָּתַב ; כָּתַב, Parad. I, lex. 1, c. — נָעַד and נָד, *Kal Parts.* of נָעַד (lex. 2), and נָדַד (lex. 2), comp. i. 2, (3 & 4).

V. 13. (penult.), עוֹן, § 8, 2, 3d א. — (ult.), מִן (§ 119, 1), נֶשׂוּא, *Kal Inf.* (full form, § 66, *Rem.* 1), of נֶשָּׂא, lex. 2, b; *my sin is greater than can be forgiven* = too great to be forgiven. But עוֹן may be understood as in lex. c, and נֶשָּׂא as in lex. 4, (Engl. version, *my punishment is greater than I can bear*); which accords better with the spirit of Cain, and with what follows.

V. 14. (2), הֵן, comp. iii. 24, (1). — (3), see on i. 17, (2). — הִיוּם, § 109, 2d א. — מִעַל, i. 7. — וְהִיָּיתִי, § 126, 6; tone, § 49, 3, *Rem.* b. — וְהִיָּיהָ, comp. § 126, *Rem.* 2. — (penult.), *Kal Part.*, Parad. VII; § 135, 2. — (ult.), comp. *Section* VI, No. 29.

V. 15. (4), lex. כֵּן (I), 'with Preps., c'. — שְׂבַעֲתָרִם, § 97, 3, *Rem.* 1. — יָקָם ; נָקָם, *Hoph. Impf.* (§ 53, 3, *Rem.* 9), shall be punished; or (impersonally, § 137, 2), it shall be avenged, the preceding *Part.* construed absolutely, § 145, 2, *Rem.* — וַיִּשֶׁם, see on ii. 8, (7). — לְבַלְתִּי, see on iii. 11. — נָכַח ; הִכּוֹחַ, *Pe Nun*, and *Lamedh He* (trace the peculiarities of each class, in *Parads.* H and P); *Hiph. Inf.* For its subject and object, see § 133, 3, and *Rem.* — (ult.), ver. 14 (penult.).

V. 16. (1), see on i. 12; *Kal Impf.* (*feeble form*, § 69, 1) — (3), lex. פָּנָה, 'with Preps., E'. — (*penult.*), on the east of = eastward of, § 118, 1, b.

V. 17. (5), ver. 1, (6). — בָּנָה, Parad. P, *Kal Part.*; with הָיָה, as a periphrasis for the *finite verb*, § 134, 2, c, 2d ¶; comp. i. 6, (7 & 8). — (*penult.*), § 96, בָּן.

V. 18. (1), *Niph. Impf.* § 69, 2; *passive*, § 51, 2, d; with the *accus. of the object*, § 143, 1, a.

V. 19. שָׁתִּי, Gram. p. 179, Note \*. — נָשִׁים, § 96, אִשָּׁה. — (*penult.*), *fem. ordinal*, § 98.

V. 20. אָבִי, § 96, אָב; here, *ancestor*, the first who followed this mode of life. — (*last clause*), lex. יָשַׁב, 3, mid.; see also § 138, 3, c. *The dweller in the tent*, sing. used collectively.

V. 22. הָיָה, see on ii. 12, (3). אָחִי, § 96. נָחֶשֶׁת, § 139, 2, 2d ¶.

V. 23. שָׁמַעַן, § 46, *Rem.* 3. — הִצְלָחָה; § 38, 2, c, and § 53, 2, 3d ¶; radical נ expressed by doubling that of the *sufformative*, § 20, 1, a. — אֶמְרָה, Parad. C, b. — לִפְעָעִי; לִ, שָׁפַעַע, יָרָ; suffix used *objectively*, § 121, 5; for *my wound*, i. e. a wound inflicted on me. — (*ult.*), *my*, as before.

V. 24. (2), see on ver. 15. — *Should Cain be avenged*, § 127, 5. — (*penult.*), § 97, 3. The *order*, usual in the earlier writers (*ibidem*), is reversed in order to give *seventy* the emphatic position.

The oldest specimen of the *poetical form* of composition. It is the language of one glorying in an act of revenge; and boasting that the sevenfold vengeance, promised to Cain, should be light compared with what he would inflict. It seems to have been preserved as an expression of the spirit of the time.

V. 25. עוֹר, § 100, 2, b. — שֵׁת, see on iii. 15, (2). — כִּי, relative pronoun, giving a relative sense to the following *suff.* (§ 123, 1); see lex. כִּי (I), A, mid. But if we take this clause as the explanation of the *narrator*, the signif. *for* is appropriate

V. 26. (*first clause*), § 121, 3, *extr.* — הָיָה; הָלַל, Parad. G, *Hophal*, impersonally (§ 137, 2), *it was begun*, *cæptum est*, = men began. This case is distinguished, by the nature of the act, from the one in § 127, 3, d. — לִקְרָא בָ; lex. קָרָא (I), 2, g, בָ

It is not intended to make any further allusion, except in special cases, to the numerous points already explained by reference to the grammar; and the student should, therefore, carefully review them all, before he proceeds. This will be an easy task, if the passages referred to have been marked in the grammar, as recommended.

## V.

## ACCOUNT OF THE FLOOD.

Genesis, chs. vi.—viii.

Ch. vi resumes the account of the two lines of descent from Adam, through *Cain* (ch. iv), and through *Seth* (ch. v), and describes the effect of their union by intermarriages, in the universal corruption of the human race.

V. 1. (3), see iv. 26, (11). — לָרֶבֶב, רָבֵב, *Kal Inf.*; § 142, 2. — בָּנוֹת, § 96, בַּת.

V. 2. (1), ׀ *that*; § 129, 2, Note \*. — *Sons of God*; his worshippers, lex. בָּנִי, 9, c (not *angels*, letter a; an opinion based on a false theory of the passage). The descendants of *Seth* are meant; among whom, as a people, the worship of the true God had thus far been maintained. — *Daughters of man*, is the appropriate designation for the females of the other race, who were not worshippers of the true God. — טֹבֹת; lex. טוֹב, 1, a, α; observe the prevalence of the *scriptio defectiva*, throughout these earliest specimens of Hebrew writing. — וַיִּקְחֵי, ii. 15, (1); קָ, § 20, 3, b. — *Of all whom they chose*, probably indicates the abuse of the marriage relation, by the introduction of *polygamy*, among the descendants of *Seth*; which is the most natural, though not the necessary, meaning of the words.

V. 3. דִּיּוֹן (comp. § 72, *Remarks*, 2, and 4), from דִּין or דִּיֹן = דִּין, § 73, 2. See lex. דִּין, 2, and letter a. Here it means, to act the part of a judge, or magistrate, in *reproving* and *punishing*. — רִיב, lex. 4, the last two offices there ascribed to it. — בְּשִׁגָּתָם, for their transgressing; בָּ, lex. B, 5, b; שָׁנָה (lex. 2), *Parad. G.*, *Kal Inf.* § 67, *Remarks*, 3; suff. מִן. Compare John xvi. 8, and 2 Peter ii. 5. The meaning is: this course of probationary and punitive discipline shall not continue on without end. — בְּשָׂרָא; his *frailty* and *mortality* are meant; comp. lex.

2 and 3. — הָיָה, § 126, 4. — *A hundred and twenty years*, this period shall still be allowed him, for repentance and reformation; comp. 1 Peter iii. 20.

V. 4. (1), see lex. נָפִיל, at the end; the literal meaning is given in the ancient Gr. version of *Aquila* (οἱ ἐπιπίπτοντες), and the sense in that of *Symmachus* (οἱ βιαῖοι), as there quoted. *Men of violence*, the article denoting a known and dreaded class; comp. also § 109, 2. — הָרַם, § 122, 1. — וְגַם *and also*, lex. 2 (not 3). — *After* (it was) *so that* = *after that*; see lex. אַחֲרַי, *Plur.*, 4, and אַשֶּׁר, B, 1. — וְבָנָי, § 76, 6; comp. on ii. 19. *Then they bore to them* = bore them sons, the verb used absolutely; בָּ before the *apodosis*, § 155, a, 3d ¶. — הַמְּחִיָּה, § 122, 1, 2d ¶; (*ult.*), § 111, 1. — *The mighty men*, — *the men of name* = *men of renown* (lex. שֵׁם, 2, a, mid.); the predicate here requires the art., as a particular and well known class of men are designated.

V. 7. *From—to*, lex. מֵן, 3, α.

V. 8. (*penult.*), עֵינַי, *Parad.* VI, h.

Here begins one of the *greater* sections in the Jewish division of the text, marked by the triple ■ (see *Clavis Not. Masoret.*, letter פ, 3, in *Hahn*, and פרשה in *Theile*), and followed by the number *two* (ב), being the second in order; the *third* begins with the twelfth chapter.

V. 9. (2), comp. on ii. 4, (2). — (6), *adj.*, as an *epithet*, placed *after* the subst. (§ 112, 1, and *Rem.* 1); (7), as *predicate*, is placed first in the clause; *perfect was he*. — אָתָּה, lex. אַתָּה (II), 2. — הִלֵּךְ, *Hithp.* 2. — V. 10. (3), § 97, 1, § 120, 1, b.

V. 11. (3), lex. פָּנָה, “*with preps.*,” D, 1, b, 2d ¶, b. — (*ult.*), the second *accus.* after the *Pass.* of a verb governing two (§ 143, 1, § 139, 2). — V. 12. (6), for the new, *penultimate* syllable, see § 29, 4, b; comp. ii. 25, (*ult.*). — וְרַבִּי, § 98, 5. — *Parad.* VI, a.

V. 13. בָּא, ver. 4, (10). — *Before me*; see ver. 11, (3), — here as in b, 1st ¶, at the end. — *Is full of*, with the *accus.*, § 138, 3, b. — מְשַׁמְּדֵם, lex. F, 2. — הִנְיִי, § 98, 5. — *About to destroy*, § 134, 1.

V. 14. (4), עָץ, § 108, 4, *Rem.* 1, and lex. 2, *Plur.* — קָיָם; for the construction, see עָשָׂה, 2, a, *extr.* (§ 139, 2); but also, § 118, 3, *with cells shalt thou make the ark*. — מְבִיחָה; lex. בִּיר, 7. — (*penult.*), חָרַץ, 2, c. — (*ult.*), § 109, 3, *Rem.* b.

V. 15. אַמָּה, § 118, 3; *three hundreds, by the cubit*; i. e. with the *cubit* as the unit of measure. — רִחְבָּהּ (רִחְבֵּי).

V. 16. (1, 5, & 6), see lex. צִהָר. — (6), ii. 2, (1); § 58, 4. — מְלֻמְעָה; lex. מִעַל (II), 4. — בְּצִדָּה (צִד, § 93, *Expl.* 8, last ¶, § 27, *Rem.* 3). — וּבְחִתִּים and the two foll. words; § 86, 5, § 93, *Expl.* 8, 3, *syntax* § 118, 3; *with lower, second, and third (stories) shalt thou make it* (or, with a different construction, § 139, 2).

V. 17. (1), § 145, 2, contrasted with ver. 21, (1). — (2), הָפֶה, § 100, 5, § 75, *Remarks*, 19, § 20, 3, *b*; lex. 2d ¶, mid. — מִיָּם, the *adverbial accus.*, § 118, 3, at the end. — מִפְּתַח; see on i. 7 and 9. — (*ult.*), § 72, *Remarks*, 10.

V. 18. (1); *tone*, § 49, 3; comp. § 126, 6, *Rem.* 1. — אֶתֶּן, § 103, 1, *Rem.* 1.

V. 19. (2); *art.* with —, comp. § 35, 2, A, *a*. The *asterisk* refers to the marginal note (*'the He with Qamets'*); *Clavis*, letter ה, 1 and 2. — כָּל followed by *art.* § 111, 3d ¶. *And of all the living of all flesh, two of all shalt thou bring.* — לְהַחֲיִיתָ; הָיָה, *Parad.* P; לְ, § 45, 3.

V. 20. (1); מִן, § 102, 1, *Rem.* *b*; הָ, § 35, 2, B, *a*. — V. 21. (1), contrasted with ver. 17, (1). — (2), § 66, *Rem.* 2. — וְאָסַף, § 127, 3, *d*. — *And collect*, § 126, 6, *c*. — (*ult.*); לְ, lex. A, 2. — V. 22. *And Noah did (it)*; § 121, 6, *Rem.* 2. — (*second clause*); arrangement of words, § 145, 1, *a*, at the end.

CH. VII. V. 1. Thee, § 145, 1, *c*, § 121, 3, *Rem.* — Before me, lex. D, 1. — V. 2. (3), *adj.* with *art.* § 111, 2. — Seven, seven (= *by sevens*), distributively (§ 120, 5) for seven of each. — A male and its mate, lex. אִישׁ, 1. — Which not clean (*is*) it = which is not clean, § 121, 2.

V. 4. For unto days yet seven (that being the limit of time, at which the act should take place) = in seven days; comp. lex. לְ, B, 2, *c*. — יָמִים (in the *sing.*), § 120, 2. — הַיָּקִים; *art.* § 35, 1, at the end. — מִעַל, § 154, 2. — V. 5. (*penult.*), with *suff.* הָיָה, § 75, *Rem.* 19.

V. 6. בֶּן, § 106, 2, *c*. — שָׁנָה; the object numbered is conceived as the *accusative* (§ 120, 1, *b*), *six hundreds by the year* (§ 118, 3), viz. as the unit of measure. — And the flood was

(= when the flood came); *waters upon the earth*, מַיִם being in apposition with הַמַּבּוּל.

V. 7. (1), § 148, 2. — *From before* (with the idea of *fleeing* or *escaping* implied); lex. פָּנָה, F, 1.

V. 8. אֲשֶׁר gives a relative sense to the following *suff. pron.*, § 123, 1. — אֵינֶנָּה, § 100, 5. — V. 9. (1 & 2), § 120, 5. — V. 10. לְשִׁבְעָה (§ 97, 1), *to the seven of days* (= a week), viz. the one named in ver. 4; hence the art., § 120, 4, *Rem.* 1; for לְ, comp. on ver. 4, (2). Observe the *septimal* division of time, throughout this account of the flood. — יָמֵי; יָ, § 155, a, 3d ¶.

V. 11. *In the year of six hundred years*, i. e. in the year that completed that number of years; but comp. § 120, 4. — *Of the life of Noah*; לְ, § 115, 2, b. — לַחַיָּה; לְ, § 115, 2, c.

V. 12. (2), the heavy rain just before referred to, by the opening of the windows of heaven; hence the art. § 109, 3d ¶.

V. 13. (1), § 124, *Rem.* 3, mid. — V. 14. (*ult.*), *of every wing* (§ 106, 1), i. e. of every species. — V. 15. *In which was the breath of life*; lex. רוּחַ, 1, b.

V. 16. (1), § 109, 2d ¶, § 145, 2, *a male and a female, of all flesh, came they*. — (*ult.*), lex. 2, mid.

V. 17. וַיִּשְׁאָף; נָשָׂא (§ 76, 2, a), שָׁ without *Dagh*. § 20, 3, b. — וַיִּתְּרֵם; רִים (lex. 1), *Kal Impf. apoc.* with tone retracted by *Vav consec.*, § 72, *Remarks*, 4, mid.

V. 19. וַיִּכְסֹּה; כָּסָה, *Pual Impf.* — הֶחָרִים (חַר, *Parad.* VIII); art. § 35, 2, B, a. — V. 21. בָּעוֹרָה; lex. בָּ, 2, c.

V. 22. אֲשֶׁר gives a relative sense (§ 123, 1) to the *suff.* in אֲפִיר (see on ii. 7); נִשְׁמַת, lex. 2; *in whose nostrils was the breath of the spirit of life*, i. e. the breath that sustains the spirit of life, the vital principle. — (*penult.*), בָּ, § 102, 2, b; art. § 35, 2, B, b. — (*ult.*), § 72, *Remarks*, 1.

V. 23. (1), כָּסָה, *Niph. Impf. apoc.*, § 75, *Remarks*, 8; *syntax* § 143, 1, a. — V. 24. (*penult.*), § 120, 1, *Rem.*

CH. VIII. V. 1. (*penult.*); וַיִּבְרָא, *Parad.* G, *Kal Impf.* — V. 3. הָלוֹךְ וְשׁוֹב, § 131, 3, *Rem.* 3.

V. 4. (1), בָּיַח, *Kal Impf. apoc.*, § 72, *Remarks*, 4, at the end. — V. 5. הָלוֹךְ וְשׁוֹב, § 131, 3, *Rem.* 3; here in the *accus.* used

adverbially (see No. 2 of that §), and with the *subst. verb* expressing state or condition,—*were continually decreasing*.

V. 6. *The window* ; art., as in Engl. and other languages. — V. 7. *The raven*, with the art. as the name of a class or species. — *Went forth, with going forth and with returning* (§ 131, 3, *b*), i. e. continued to go out from the ark and to return to it, till the drying up of the waters. — רַב־שָׁחַ (רַב־שָׁחַ), § 69, *Rem.* 1, at the end.

V. 8. *The dove* ; art. as in ver. 7. — קָלָל ; קָלָל, *Kal Perf.*, lex. 3. — V. 9. וַיִּקְרָהָ ; with *suff.* קָרָה, *Sect. V, Rule vi.*

V. 10. (1), from חוּל and חִיל (§ 73, 2, *mid.*), *Parad. N, Kal Impf. apoc.*, with retracted tone ; for signif. see lex. No. 6. — וַיִּסָּב, see § 78, רָסָב. — V. 11. (4), לְ, § 154, 3, *e*, 2d ¶ ; lex. B, 2. — בָּפִיָּה, see § 96, פָּה ; all the forms are given in the lex.

V. 12. (1), from יָחַל, *Niph. Impf.* (with tone retracted) ; see § 69, *Rem.* 5. — V. 13. בְּרֵאשִׁית, *on the first* (§ 98), viz. month. — וַיִּסָּר ; סִיר, *Hiph. Impf. apoc.*, § 72, *Remarks*, III, N. B.

V. 17. הוֹצֵא, *Hiph. Imp.* ; the points belong to the marginal reading (§ 17), comp. § 70, 2 ; the pointing of the text would be הוֹצֵא. — וַיִּשְׂרְצוּ, *Kal Perf.* with the force of the *Imp.*, § 126, 6, *c* ; and let them swarm in the earth, i. e. scatter abroad and occupy it. — And let them be fruitful, and let them multiply on the earth ; פָּרָה and רָבָה, in *Kal Perf.* with *Imper.* sense, as before ; tone (of the second word), § 49, 3.

V. 20. (1), בָּקָה, § 75, *Remarks*, 3, *a*. — (3), *Parad. VII, Expl.* 7, *a*. — (4), § 102, last ¶. — וַיַּעַל ; עָלָה, *Hiph. Impf. apoc.* — עָלָה ; lex. עָלָה, 2.

V. 21. (1), רִיחַ, *Hiph. Impf. apoc.*, § 72, *Remarks*, III, N. B. — רִיחָה, noun of *Parad. I* ; art., § 111, 1 ; the sweet fragrance, namely of the sacrifice just mentioned. — אֶסְכָּה (*script. defect.*, § 8, 4, *Rem.* *b*) ; see ver. 10. — קָלָל, *Piél Inf.* ; comp. § 67, 1, at the end. — בַּעֲבִיר ; comp. on iii. 17. — וַיִּקְרָיו (קָרָה, p. 29, 9, *b*), § 108, 2, *a*. — לְהַכּוֹת (נָכָה, *Parads. H & P*) ; § 142, 2.

V. 22. (1), lex. עוֹד, 3 ; yet all the days of the earth (*accus.* of time *how long*, § 118, 2, *b*), i. e. so long as they continue. — The succeeding words are grouped thus, by the accents (*day*

and *night* distinguished from the *seasons* by a greater pause) ·  
*seed-time, and harvest, and cold and heat, and summer and*  
*winter,—and day and night,—shall not cease.* — קָרַץ, lex. a.

— לְרִלָּה (old *accus.* form used as *nominative*), p. 144, Note \*, 3.  
 — שָׁבַח, lex. 2.

## VI.

## JOTHAM'S PARABLE.

Judges, ch. ix. 1–21.

V. 1. (1), *Vav consec.* § 129, 2. — שָׁכְמָה (lex. שָׁכַם, 3);  
*accus. local*, § 90, 2, a (lex., erroneously, שָׁכְמָה; comp. *Rödiger*,  
*Thes.* p. 1408). — אָחִי, § 96, אָח; *kindred*, lex. 2. — *And to*  
*all the family of his mother's ancestral house*, i. e. to which it  
 belonged; see lex. בֵּית, 11, and מִשְׁפָּחָה, 3.

V. 2. נָא, p. 192, Note, a, § 130, 2d ¶. — בָּעַל, lex. 3. —  
 הַמִּשָּׁל; הָ, § 100, 4, *Rem.* 2 (*Dagh.* omitted, § 20, 3, b); — אִם—הָ,  
*utrum—an*, § 153, 2. Comp. § 133, 2, at the end. — *And re-*  
*member*, § 126, 6, c. — (*ult.*), § 29, 4, b, at the end.

V. 3. עָלִיו (§ 103, 3), lex. עַל, 2, e. — וַיֵּט; נָטָה (§ 76, 2, b),  
*Kal Impf. apoc.*; final vowel lengthened, § 20, 3, a; see lex. 3,  
 at the end. — V. 4. (1), נֶהֱךְ. — *Seventy, &c.*, § 120, 4, *Rem.*  
 2. — *House* = temple; lex. 4. — בָּעַל, lex. 5, a.

V. 5. עֲפֹרָתָה (*to Ophra*) *accus. local*, § 90, 2, a. — אָחֶת (in  
*pause*; see § 96, אָחֶת); construed as an adjective, § 97, 1. —  
 רֵחַר, *Niph. Impf.* — *The youngest*, § 119, 2. — (*ult.*), *Niph.*  
*Perf., reflexive*, § 51, 2, a.

V. 6. (1), *Niph. Impf.* — מָלֹא, lex. b. — *Made A. king*,  
 here with לְמִלְכָּה, pleonastically; lex. מָלַךְ, *Hiph. mid.* — עִם,  
*by*, lex. 2. *The oak, &c.*, lex. מֵאֵב. — V. 7. (1), נִגַּד; § 137,  
 3, b. — נָשָׂא, lex. 1, e. — *That God may hearken*; נָ, § 155,  
 1, e, § 128, 1, c. — V. 8. (1), § 131, 3, a. — (*penult.*), is point-  
 ed for the marginal reading; see § 46, *Rem.* 2, and § 48, 5. The  
 form in the text is not noted in the grammar; see p. 50, on v. 8.

V. 9. *Do I leave* = can I be persuaded to leave; הָרַל (lex. 2,  
 b), *Kal Perf.* with *interrog.* הָ (§ 100, 4, *Rem.* 4). The pointing  
 of the verb (הָ) is irregular. — וַיִּכְבְּדוּ; lex. (*Piël*, 2, c), "*which*  
*in me both God and men do honor;*" rather: *I with whom* (i. e.

with whose precious fruit, the oil I yield), *they honor God and men*,—the former in oblations, the latter in acts of consecration, by anointing, &c. — אֲשֶׁר-בִּי, as in § 123, 1, *Rem.* 1, the pron. of the 1st pers. taking a *relative* sense, = *I with whom*, the nearest expression of it in English. — נִיַּץ, *lex.* 1, c.

V. 10. (הִלֵּךְ) לִכְרִי, § 69, *Remarks*, 8. — (*penult.*), § 46, *Rem.* 2. — *My sweetness and my goodly increase* (*hendiadys*, § 155, 1, a, 2d ¶) = the sweetness of my goodly fruit. — V. 13. הִמְשִׁיחַ, *Piël Part.*, with *art.* (§ 20, 3, b), § 109, 2d ¶. — V. 14. מָלֵךְ, *comp.* § 47, *Rem.* 1, and letter b. — V. 15. *If in good faith ye will anoint me king over you*; *Part.*, § 134, 1. — חָסֵד; חֶסֶד, 1. — כֵּל, *Parad.* VIII; § 93, *Expl.* 8, last ¶. — תִּצַּא, *Jussive.* — (*ult.*), *art.* § 109, 3.

V. 16. (1), *and now* = now then. — *And have made king* = in that ye have made king. — *According to the desert* (בְּמִדְבָּר) *of his hands*,—the benefits which his hands have wrought.

V. 17. אֲשֶׁר... עָלֵיכֶם (§ 123, 1, *Rem.* 1), *ye for whom my father fought, and cast his life from him*; see § 154, 3, b, *mid.*; *lex.* נָגַד, B, 3, a, and שָׁלַךְ, *Hiph.* 2d ¶, a. — נָצַל; נִצַּל, *Hiph.* (*lex.* 3), *Impf. apoc.* — V. 18. *But ye have risen up against, &c.—and have slain, &c.* — *Seventy men* (§ 120, 2), including the intended murder of himself.

V. 19. The two preceding verses, 17 and 18, intervene between the apodosis and the *conditional* clauses (in ver. 16), which are summarily repeated in this verse, and followed by the apodosis. — וְאִם, *and if* = if then.

V. 21. (1), נִיַּץ, § 72, *Remarks*, 4, § 128, 2, d. — בְּאַרְהָ, *acus. local*, § 90, 2, a.

## VII.

## THE RAISING OF SAMUEL.

1 Samuel, ch. xxviii. 3-25.

V. 3. (2), מִדָּת, *verb middle E*, § 72, *Remarks*, 1. — *In Ramah*; *art.* § 109, 3. — *Even his own city*; נָ, § 155, 1, a, 2d ¶, *lex.* 1, c. — חָסִיר (חָסַר), *Hiph. Perf.* — אֲבוֹת, *lex.* אִיב, 2. — (*penult.*), נִדְעָרִי. — V. 4. *And encamped*; *lex.* הִקָּה, 2. — (*ult.*), *art.*, as before.

V. 5. וַיֵּרָא ; וַיֵּרָא, p. 123, at the bottom. — V. 6. (3), בָּ, § 154, 3, a, 2, mid.; § 102, last ¶. — עָנָה, with suff. § 75, *Remarks*, 19. — גַּם, lex. 2, at the end.

V. 7. וַיֵּשֶׁת, *constr. state* in place of simple *apposition*, § 110, 5. — בְּעֵלָה, § 106, 2, b, lex. בָּעַל, 4. — *That I may go*, § 128, 1, c. — (*penult.*), lex. עֵינָה, 2, c. — V. 8. לְיָמֶיהָ, *accus. of time when* (§ 118, 2, a); see p. 44, Note \*, 3. — קָסָמִי (marg. note, *Vav is superfluous*); the pointing is for קָסָמִי (*qö-s°-mî*). with the final o sound partially preserved (p. 34, 2d ¶), the corresponding short vowel being supplied before it, as in *Parad. E.* For the form in the text (final vowel retained), comp. the analogous case in § 47, *Rem.* 1, c. — אָשֶׁר, § 123, 2, at the end. — אָמַר, § 68, 2.

V. 9. The second אֲשֶׁר is a relative conj. *that* (lex. B, 1). — הִידְּעָנִי, *art.*, § 109, 1. — אָתָּה, § 134, 2, a. — הִי, lex. A, 1, mid. אִם, § 155, 2, f, 2d ¶. — יִקְרָא (קָרָה), *Kal Impf.*, with suff. § 75, *Rem.* 19; the *Dagh.* (ק) is *euphonic*, § 20, 2, b; marg. note, *the p dagheshed*. — V. 12. (1), § 75, *Remarks*, 3, c. — *For thou art Saul*; הִי, § 155, 1, c.

Her terror indicates the actual appearance of the prophet, and unexpectedly to herself. The suggestion (Thenius *in loc.*) that she feigned terror, in order the more effectually to deceive Saul is an assumption merely, and is contradicted by the whole passage. From the well known relation of the two parties, thus confronted again by a divine power, she inferred the person and rank of her visitor.

V. 13. אֵל, § 127, 3, c. — אֱלֹהִים, lex. B, 5, “a godlike form.” Strictly: *I see a god ascending out of the earth* (i. e. a being superhuman, in her view accounted a god). — עָלִים ; עָלָה, *Kal Part.* עָלָה, *Parad. IX.* — תֹּאמַר, *Parad. VI, f.* — עָשָׂה, see lex. 2. וַיִּקֶּד ; lex. קָדַד (II); *with the face earthward*. — (*ult.*), see § 75, *Remarks*, 18.

V. 15. צַר ; צָרָה (lex. 2, c), *Perf.* 3d sing., used impersonally, § 137, 2. — וַאֲלֹהִים ; וָא, § 23, 2. — מִנְעִי ; see lex. מָנַע, C, מִנְעַל (II), 2, at the end. — וַאֲקַרְאָה (הִי, § 49, 2, a), *Kal Impf.*, *cohortative form* (with הִי for הָהִי), § 48, 3, *Rem.*; *syntax* § 128, 1, e. — יִדְּעָה ; with suff. § 61, 1. — V. 16. תִּשָּׂא, with suff., *Sect. V, Rule vi.* *Why then shouldst thou ask me, when Jehorah has turned away from thee, and is become thine enemy?*

V. 17. דָּבַר, § 52, *Rem.* 1, at the end. — וַיִּתֵּן, with *suff.* (tone-long vowel shortened, *Sect.* V, *Rule* vi). In the words, *hath done to him*, David is naturally implied; but some prefer the reading לָהּ, for which there is some authority. — V. 18. (1), *because*; see כַּאֲשֶׁר, 1, c, in the lex. after the article בְּ. — *His fierce anger*; the *suff.* belongs to the complex idea, § 121, 6.

V. 20. (1), § 64, 3. — (1 & 3), § 142, 3, a. — מֵלֵא, lex. 1, mid. — *On account of the words of* —; מִן, lex. 2, f. — V. 22. וְאֶשְׁמָה, and let me set, § 128, 1, b. — וַיְהִי (joined to an *Imp.*), and let there be = that there may be, § 128, 2, a. — כִּי, that thou mayest go, &c.; that thou mayest have strength to go on thy way. — V. 23. פָּרַץ, lex. 3, b. — אֵל, lex. B.

V. 24. (1); לָ, denoting *possession*, lex. 3, d, § 115, 2; *the woman had*. — וַתֵּלֶשׁ (לִישׁ). — (*penult.*); אָפָה, *Kal Impf.* (א omitted, § 68, 2, *Rem.*), with *suff.* as accusative of material (§ 139, 2, 2d ¶); and baked of it unleavened cakes.

## VIII.

## NATHAN'S PARABLE.

2 Samuel, ch. xii. 1-14.

V. 1. אָהַת, comp. above (VI), on Judg. ix. 5. — רָאשׁ, *Kal Part.* of רוּשׁ; here written *fully*, comp. § 7, 2, end, § 8, 3, and *Rem.*, § 9, 1, 1, and spec. § 23, 3, *Rem.* 1, § 25, 2; marg. note, א is *superfluous*.

V. 2. (1), לָ; comp. above (VII), on 1 Sam. xxiii. 24. — (*penult.*), § 75, *Remarks*, 14, and § 131, 2. — V. 3. (2), עֵינֶן, *constr. state*; *nothing of all* = not any thing, nothing. — כִּי אִם, *except*; lex. B, 2 (after the article כִּי). — קִטְפָה, *Parad.* VIII; § 93, *Expl.* 8, *Rem.* 4, case 21. — וַיִּחְדָּר, § 121, *Rem.* 4. — פָּתַח (above, VII, ver. 22), *Parad.* VIII, *Expl.* last ¶. — תֹּאכַל, *was wont to eat*, § 127, 4, b. Marg. note: *Qamets, with Zaqeph-qaton*.

V. 4. (4), art. with adj. only, § 111, 2, *Rem.* a. — לְקַחַת (קָחַת § 66, *Rem.* 2, לָ § 102, 2, c, α), § 142, 2, and *Rem.* — לַעֲשׂוֹת (lex. 2, e), a *gerundial* form, § 45, 3. — אֶרֶץ, see lex. אֶרֶץ (1), *Kal Part.*

V. 5. בִּי, lex. B, 1, a. — בֵּן, § 106, 2, c. — V. 6. *Fourfold* § 97, *Rem.* 1. — עָקֵב, lex. 2, and § 104, 1, c. — עַל אֲשֶׁר; lex עַל, A, 2, d, and אֲשֶׁר, B, 9.

V. 7. *House*; lex. 3. — *Thy master*; for the plur. see § 108, 2, b, end, and lex. *Plur.* — *House of Israel, &c.*, as descended from one common parent, and in this sense forming one household or family; comp. lex. 9. — *Lit., and if little* (if not enough), *then would I add* (§ 127, 5); the lengthened *Impf.* used emphatically. — הִנֵּה, lex. 1, end; = *so, and so*.

V. 9. (1), § 99, 3. — V. 11. *And I will take, &c.*, § 126, 6, and *Rem.* 1, last clause. — *In secret*; lex. סֵתֶר, 3, end. — V. 13. לִיהֲנֶה; לֵי, lex. 8.

The circle (*Clavis*, פֶּסָקָה), refers to the marg. note: *space in the midst of the verse*; the space indicating an important division of the sense, within the verse.

V. 14. (1 & 2), lex. אֶפֶס, B, 4. — נִאָץ, *Piël Inf.* with *i*, for the sake of the *paranomasia* (so *Maurer* and *Thenius*); *syntax* § 131, 3, a.

## SELECTIONS IN POETRY.

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THE form of Hebrew poetry, as distinguished from that of prose, is not a proper *metre*, based on the quantity and accentuation of syllables. All the attempts to define and establish the laws of such a versification in Hebrew, have failed. The language has every where indeed, even in its prose, a measured movement (§ 29, 3, Note), a kind of Iambic rhythm, which is better adapted to poetic expression than the less regular accentuation of our Western languages.

The external characteristics of Hebrew poetry were pointed out by *Lowth* (Lect. on the Sacred Poetry of the Hebrews, and afterwards more fully in the Prelim. Diss. to his Trans. of Isaiah); and his suggestions may still be read with profit by the student, as an introduction to the subject. A more complete view will be found in *Dr. Torrey's* elegant translation of *De Wette's* Introduction to the Psalms, Biblical Repository, vol. iii. pp. 479-508. The poetic *parallelism* is well treated by *Rödiger*, in *Ersch and Gruber's* Encyclop. Sect. III. Th. 11, art. *Parallelismus Membrorum*.

I. The chief characteristic of the poetic form in Hebrew, is a measured adjustment, or rhythmical proportion, of the successive members in a sentence, technically called the *parallelism of members*. The corresponding terms are called *parallel terms*. Its most perfect forms have been arranged in the three following classes :

1. THE SYNONYMOUS PARALLELISM ; in which the parallel members express the same, or nearly the same, sense in different words. E. g.

- |              |  |
|--------------|--|
| Ps. viii. 5. | What is man, that thou art mindful of him,<br>and the son of man, that thou visitest him !           |
| xxi. 8.      | Thine hand shall find out all thine enemies ;<br>thy right hand shall find out those that hate thee. |

Some variety is given to this otherwise monotonous form,—

1) By *inversion*, in the second member : e. g.

- |             |  |
|-------------|--|
| Ps. xix. 2. | The heavens declare the glory of God,<br>and the work of his hands sheweth the firmament.  |
| xc. 14.     | Because he hath set his love upon me, therefore will I deliver him ;<br>I will place him on high, because he hath known my name. |

2) By repeating only a part of the first in the second member : e. g.

- |              |  |
|--------------|--|
| Ps. viii. 4. | When I consider the heavens, the work of thy fingers,<br>the moon and the stars, which thou hast ordained. |
| lxxii. 12.   | For he shall deliver the needy, when he crieth,<br>the poor also, and him that hath no helper.             |

There are many similar variations of this form of parallelism, which is frequent, and without such change would weary the ear by its monotony. The above instances will suffice for illustration.

2. THE SYNTHETIC PARALLELISM (or, *Constructive Parallelism*); in which the construction of the sentences is the same, or very similar, but with more or less variation of the sense. E. g.

- Ps. xix. 7-10. The law of the Lord is perfect, converting the soul;  
 the testimony of the Lord is sure, making wise the simple;  
 The statutes of the Lord are right, rejoicing the heart;  
 the commandment of the Lord is pure, enlightening the eyes.  
 The fear of the Lord is clean, enduring forever;  
 the judgments of the Lord are true, and righteous altogether.

This form is varied like the preceding one.

3. THE ANTITHETIC PARALLELISM; in which the correspondence consists in an *opposition* or *contrast* of sentiment and of the terms employed. This form is most frequent in the book of Proverbs. E. g.

- Ps. xx. 8. They are bowed down, and fallen;  
 but we are risen, and stand upright.  
 Prov. xxvii. 7. The full soul loatheth the honeycomb  
 but to the hungry soul, every bitter thing is sweet.  
 xiv. 18. The simple inherit folly;  
 but the prudent are crowned with knowledge.  
 ver. 34. Righteousness exalteth a nation;  
 but sin is a reproach to any people.

The form of parallelism is most perfect, when both members contain the same number of words of about equal length. This is not unfrequent, especially in the book of Job, e. g. vi. 7, 9, 14, 16, 17, 18, 25, 26, 28; viii. 2, 7, 9, 11, 12, 22; xxiii. 2, 4, 8, 9, 12, 14.—But the freer forms of parallelism (see below), often exhibit great variety in the length of parallel members.

The above examples consist of *binembral* parallelisms, or *distichs*. This form is the most usual one in Job, Proverbs, and many of the Psalms. But in the later books, and still oftener in the prophetic diction, occur *compound* parallelisms, of three, four, and sometimes of still more members. E. g.

- Ps. i. 1. Blessed is the man,  
 that walketh not in the counsel of the wicked,  
 nor standeth in the way of sinners,  
 nor sitteth in the seat of scorners.

A compound stanza of four members may contain two simple parallels. E. g.

- Job vii. 13, 14. When I say, my bed shall comfort me,  
 my couch shall ease my complaint;  
 Then thou scarest me with dreams,  
 and terrifiest me by visions.

Or the first member may answer to the third, and the second to the fourth: e. g.

- Ps. ciii. 11, 12. For as the heaven is high above the earth,  
 so great is his mercy towards them that fear him;  
 as far as the east is from the west,  
 so far hath he removed our transgressions from us.

A stanza of five lines is similarly constructed, by inserting an isolated member between two parallelisms: e. g.

- Is. l. 10.           Who is among you, that fears Jehovah,  
                          that hearkens to the voice of his servants,  
                          who walks in darkness and has no light?  
                          Let him trust in the name of Jehovah,  
                          and stay himself upon his God.

There is sometimes an antithesis of the two parallel members: e. g.

- Is. i. 3.           The ox knoweth his owner,  
                          and the ■■■ his master's crib;  
                          but Israel doth not know,  
                          my people do not consider.  
Hv. 40.           For the mountains shall depart,  
                          and the hills be overthrown;  
                          but my kindness shall not depart from thee,  
                          nor shall my covenant of peace be removed.

An elegant stanza is formed of five lines, when the odd member either closes the stanza after two complete distichs, or is inserted between them: e. g.

- Is. xliiv. 26.      Who establishes the word of his servant,  
                          and performs the counsel of his messengers;  
                          who saith to Jerusalem, thou shalt be inhabited,  
                          and to the cities of Judah, ye shall be built;  
                          and her desolated places will I restore.  
JOEL iii. 16.      The Lord also shall roar out of Zion,  
(HEB. iv. 16.)      and utter his voice from Jerusalem;  
                          and the heavens and the earth shall shake:  
                          but the Lord will be the hope of his people,  
                          and the strength of the sons of Israel.

These are the most regular and perfect forms of parallelism. But there are others, more imperfect, in which there is a less exact correspondence of the sense and grammatical construction, both being often continued from one member to the next, and even from one distich to another: e. g.

- Ps. lxxviii. 7, 8.   O God, when thou wentest forth before thy people,  
                          when thou didst march through the desert;  
                          The earth shook, yea the heavens dropped, before God,  
                          that Sinai, before God the God of Israel.

In the prophetic style, especially, the construction is often continued through a series of parallelisms, of which there is a fine example in Hab. iii. 17, 18.

In many passages of the Psalms, and especially in the prophets, the poetical form differs from that of prose, only by the uniform division of the sentence into members of nearly equal length, which have no special correspondence in sense or construction, forming a mere *rhythmical* parallelism; (comp. Ps. cxv. 1-8.) But with these are intermingled the more perfect forms, giving a higher poetical effect to the whole. It is the interchange of these numerous varieties of parallelism, that constitutes the principal charm in the external form of Hebrew poetry.

II. An occasional peculiarity, not essential to the form of Hebrew poetry, is *assonance*, or the recurrence of the same sound in the initial or final syllables of words. It abounds in Hebrew, the structure of the language being favorable to it. E. g.

GEN. ix. 7.

וַתָּחֵם פָּרוֹ וַרְבִּי  
שָׂרָצוּ בָּאָרֶץ וַרְבִּי-בָהֶם

*Grüter* (in *Ersch and Gruber's* Encyclop. Sect. I. Th. 6, art. *Assonanz*), has attempted an investigation of some of the laws of the initial assonance. But the usage is manifestly arbitrary, and regulated by no fixed laws. As a trait of poetic diction, it is most striking, when the assonance occurs at the beginning or the end of successive lines. Of the former, there are examples in Num. xxi. 14, 15, Ps. civ. 28, 29, ix. 2, 3. Of the final assonance, or *rhyme*, the instances are more numerous; see, e. g. Gen. iv. 23, Num. xxi. 27, 28, Ps. vi. 2, viii. 5, xxv. 4, lxxxv. 4, cvi. 4, 5, cxi. 9.

III. Of the *poetic diction* the chief peculiarities are the following. 1) Poetical words and significations of words, and poetical forms and constructions. See examples in the grammar, p. 10 and p. 194; also, a) the use of וְ for וְ; b) *ellipsis*, especially of prepositions and the particles of negation in the second member of a parallelism (§ 152, 3, § 154, 4), and of other parts of speech. 2) *Paronomasia*, or the union of words similar in sound. It is frequent in Hebrew, especially in proverbial forms; e. g. Gen. i. 2, וַתֵּרָא וַתֵּרָא; xviii. 27, עָפָר וָאֶפֶר. But it abounds in the poetic diction; e. g. Nah. ii. 11, בִּינָה וּמִבִּינָה; sometimes with intervening words, either in the same or a parallel member, as Hos. viii. 7, זָמָה (the stalk) yields no קֶמֶח (meal); Is. v. 7, he looked לְמִשְׁפָּח (for equity) and behold מִשְׁפָּח (bloodshedding), for צִדְקָה (righteousness) and behold צָעֲקָה (a cry). 3) *Play on words*; viz. a) on words similar in sound but differing in signification (Joel i. 15, Micah i. 8); b) on different meanings of the same word (Eccl. vii. 6, Judg. x. 4); c) on the etymological meaning and the sound of proper names. Of the last case, the most remarkable example is Mic. i. 10-15.

IV. Peculiarities of *structure*, in some poems, are the following. 1) The *acrostic*, or alphabetic form. Of these there are twelve: viz. Lam. i-iv, Prov. xxxi. 10-31, Ps. xxv, xxxiv, xxxvii, cxi, and cxii (these two the simplest examples of this form), cxix, cxlv. Lam. iii is a fine example of it, containing twenty-two stanzas of three lines, each line beginning with the initial letter of the stanza.—Ps. cxix is constructed with equal regularity, in twenty-two stanzas of eight parallelisms, the first line in each parallelism beginning with the initial letter of the stanza.—Prov. xxxi. 10-31, is a poem consisting of acrostic stanzas of two lines, the first line of each commencing with the initial letter of the stanza. Lam. iv is a poem of the same form.—Lam. i and ii contain each a poem of acrostic stanzas of three lines, only the first line in each having the initial letter of the stanza. 2) The *gradational* form, where the closing expression in each parallelism is resumed in the following one; e. g. Ps. cxxi, Is. xxvi. 3-15. 3) The *strophic* form; e. g. Ps. cvii, where the divisions are made at vs.

8, 15, 21, 31; Ps. xlii and xliii, evidently one psalm as in many Mss., and divided into three nearly equal portions by the *refrain* in xlii. 6, 12, xliii. 5; Ps. lvii, divided into two equal parts by the refrain in vs. 6, 12; Ps. lxxx, divided into four strophes, at vs. 4, 8, 15, 16, 20. Another fine example is found in Is. ix. 8—x. 4. 4) The *choral* form; e. g. Ps. cxxxv; see an analysis of it, in Prof. Stowe's ed. of Lowth's Lect. on Heb. Poetry, Note to Lect. xix. Ps. xxiv is a still more remarkable example; see the arrangement of it in *Herder's* Spirit of Heb. Poetry, vol. ii. p. 234 of the excellent translation by Prof. Marsh.

The parallel members are, in general, correctly indicated by the accents. The division is made in the simple parallelism, usually by *Athnach* (—), sometimes by *Merka-mahpakh* (—). In the compound parallelism, they mark the principal division, and the minor ones are made usually by *Zagph-gaton* (—) and *Rebhia* (—). See, e. g. Joel iv. 16, Is. xlv. 26, l. 10.—The subordination of *Athnach* to *Merka-mahpakh* (§ 15, 1, 3, and *Gesenius*, hebr. Leseb. 7d ed. by *De Wette*, p. 81), is not so certain.\*

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\* The Book of Psalms has been recently published, from the Leipzig edition, by *Rudolph Garrigue*, 178 Fulton-street, New York; which is recommended to the student as a beautiful and accurate copy of the Psalms, metrically arranged.

## IX.

### CHARGE TO THE NIGHT-WATCH IN THE TEMPLE, AND THEIR RESPONSE.

Psalm cxxxiv.

V. 1. (2), prop. *ascents* or *ascensions*; also (from *a step*, or *stair*), *gradations*, *degrees*; see lex. מַעְלֵה, 4, and remarks below. — הִנֵּה, the common form for awakening and directing attention; here used for incitement and exhortation, lex. 1st ¶, end. — *Bless*, is applied (lex. 1) to every act of religious adoration, in which God is worshipped. The exhortation was specially suited to the occasion, that the service of guarding the sacred edifice, by night, might not become a merely secular one. — *Those who stand*, &c. (art. § 109, 2d ¶, 2), i. e. who have an office and a service there by night; comp. lex. עֲמִיד, 1, γ, and the reference to Dan. i. 4. — (ult.), לַיָּל, Parad. VI, h, § 87, 4; lit. *in the nights* = during the night, by night.

V. 2. (1), נִשְׁאֵה, see lex. 1, a, "in prayer," &c.; marg. note: *other copies*, נִשְׁאֵה (i. e. with *Methegh* on the final syllable). — שָׁמַיִם, towards the sanctuary; here, for the inner sanctuary, or most holy place (lex. 3, end); *accus.* of direction, § 118, 1, a.

V. 3. Response of the watch. (1), § 64, Rem. 4. — *Out of Zion*; a common formula for the place consecrated by Jehovah's presence and worship, from which his power went forth to save or to destroy. *Zion* is used with special reference to the part (see lex.) on which the temple stood; and the whole phrase has here the same meaning as "*out of his holy hill*" (i. e. from his temple) in Ps. iii. 4. — *Maker of*; § 105, 2.

This Psalm belongs to a collection, fifteen in number (Ps. cxx—cxxxiv), to each of which is prefixed the title שִׁיר הַמַּעְלֵה. The different interpretations of this title are given in *Gesenius' Lexicon*. The one proposed by him (and approved by *De Wette*, Bib. Repos. vol. iii. p. 477), fails unless it is applicable to every psalm in the collection; for why should any other be reckoned a *psalm of gradations* in that sense, a name founded solely on the structure of the psalm?

There is more probability in the suggestion, Lex. 4, a, β, viz. that this was a collection, made from psalms already in use, of such as were

adapted for the devotions of those who went up to the annual feasts, both while on their way and during their stay at Jerusalem. On this supposition, it is not necessary that every one of the number should have a direct and specific reference to the occasion, as if written expressly for it; it is enough, if the devotional spirit of the psalm is in harmony with it.—They may properly be called *Pilgrim Songs*.

## X.

## PROFESSION OF HUMILITY.

Psalm cxxxi.

V. 1. לְדָרֵךְ ; ל (Lamedh auctoris), § 115, 2, a, end. — גְּבוּהָ, § 75, 3d ¶. — רָמַדְךָ (רוֹמֵם), lex. 1, a. — הִלַּךְ בְּ (lex. Piël, 1), *to go about in* = *to concern one's self with*. — *In great matters*; fem. as neut., § 107, 3, and letter b. — (penult.), פָּלַא, Niph. Part.; lex. Niph. 2. — (ult.), § 103, 2, c; מִן, § 119, 1, and lex. 5, b; *too difficult for me*.

V. 2. (1 & 2); § 155, 2, f, 2d ¶. — (3), § 72, *Remarks*, 10. — (4); דָּמַם, Poël, § 55, 1. — גָּמַל (lex. גָּמַל, II, 1), *Kal Part. pass.* *As one weaned* (as a weaned child) *upon its mother*,—or, *with its mother* (lex. עָל, 3, d); *as a weaned child is my spirit within me* (letter e).

V. 3. (1), יִחַל, Piël Imp.; *hope, O Israel!* — אֵל, indicating the *direction* of hope, to the source of the expected blessing.

## XI.

## PRECIOUSNESS OF FRATERNAL UNION.

Psalm cxxxiii.

V. 1. שֶׁבַח (רֶשֶׁב, *Kal Inf.*), § 133, 2. — נִם, makes the following word emphatic (§ 155, 2, a); *in union*. — V. 2. *As the precious ointment*; see the description and use of this “holy anointing oil,” in Ex. xxx. 23–33. The second member should close with אֶהְרֹךְ, as indicated by *Athnach* and required by the sense. — שִׁירָה ; שֶׁ for אֲשֶׁר, § 36. — פִּי ; lex. פִּי, 2, mid. — מִדָּה, lex. 2.

V. 3. Second member : שִׁירָה ; פִּי is here implied from the

preceding member (§ 154, 4), the pronoun including antecedent and relative (§ 123, 2); *as that which descends*. — יָרַר, Parad. IV, plur. constr.

## XII.

### A GENERAL PSALM OF THANKSGIVING.

Psalm cxxxvi.

The Psalm consists of three parts; in which God is praised, 1) as the Supreme God and Creator (vs. 1-9), 2) for national blessings (vs. 10-25), 3) for his universal bounty (ver. 25).

V. 1. (1), יָרַד, *Hiph. Imp.* — *For good* (is he); see on Gen. i. 4. — V. 3. (2); marg. note:  $\blacksquare$  *movable* (*mobilis*, p. 26, note \*), in distinction from לְאֲרִי, § 23, 2, at the end. — V. 4. (2), see lex. פָּלַא, *Niph.* 3. — לְבַדּוֹ, see on Gen. ii. 18.

V. 6. (1), *Kal Part. constr.* § 65, 1, c, *Rem.* — V. 8. *For dominion over the day*; — (ver. 9) in the plur., referring to the separate dominion of the moon and of the stars.

V. 10. (1), נָכַד (§ 76, 2, b), *Hiph. Part.*, Parad. IX. — (3), נָ, lex. B, 5. — V. 11. (1), transition from the *Part.* to the finite verb, § 134, *Rem.* 2. — (3), פָּרַד, מִן (Gen. i. 6), מִן. — V. 12. (4), נָטָה, *Kal Part. pass. fem.* — V. 13. (4), לָ, lex. A, 2 — V. 14. (1), as in ver. 11.

V. 15. (1), (lex. נָעַר, II), *Piël Perf.*, § 64, 3; *shake out*, ■■ one shakes out the contents of the lap; see Neh. v. 13. — V. 16. (1), § 69, *Rem.* 8. — V. 18. (1), as in ver. 11.

V. 19. (1), לָ, § 154, 3, e, end; lex. A, 3, g. — (3), § 109, 1. — V. 21. (1), *And he gave* (or *made*), begins a new construction. — (3), לָ, lex. A, 2. — V. 22. (2), לָ, sign of the *dative* (§ 117, 1) with the first signif. of נָתַן, — or of the gen. (§ 115, 2 with the second.

V. 23. (1), שָׁפַל, § 36, בָּ, שָׁפַל Parad. VI, b, *suff.* נָה; *who, in our humiliation*; viz. under the Babylonian power. — (3), § 103, 2, a; לָ, as in ver. 19. — V. 24. (1), פָּרַק, *Kal Impf.* with *suff.*; tone-long vowel shortened, *Sect. V, Rule vi*; § 129, 1. — (2), צַר, lex. B, 1, Parad. VIII. — V. 25. (1), *giving* = *who giveth* — the giver of.

## XIII.

## THE CAPTIVITY: A COMMEMORATIVE PSALM.

Psalm cxxxvii.

V. 1. (1), § 154, 3, *b*, lex. 3, *a*. — בְּבֶל, the *province* (lex.), through which the captives were dispersed. — בְּזִכְרֵנוּ ; § 61, 1, § 132, 2. — V. 2. (2), lex. עָרַב II. — *In her midst* ; for the *fem.* see § 107, 4, *a*. — (*ult.*), *masc.* with *fem. plur.* ending, § 87, 4.

The *weeping willow* is here meant, which grew by the *water-courses* (Is. xlv. 4, xv. 7, Job xl. 22, and Lev. xxiii. 40). The last reference suggests the particular occasion of the incident alluded to in the following verses ; viz. the great *feast of tents* after the harvest, the festival of thanksgiving for the fruits of the earth, and also of commemoration for the deliverance from Egypt (Lev. xxiii. 39–43), when *willows of the brook* (ver. 40) were gathered as a part of the joyful pageant. This season of festivity was now turned to mourning ; and the *willow*, so associated with it, need not be taken (as by *Lengerke* and others) for an ideal symbol. Such a season of mourning seems alluded to in Ezek. iii. 15, compared with Lev. xxiii. 41.

V. 3. (3), שָׁאֵל ; see § 64, *Rem.* 1, and comp. § 59, 2, *table, plur. 3d com.* ; with two accusatives, § 139, 2. The first member of this verse should end with this word. — (4) ; שָׁבָה, *Kal Part.*, Parad. IX, with the *nominal suff.* (§ 135, last ¶) ; *our captors* — תּוֹלָל ; and *our oppressors*. — מְשִׁיר מֶן, lex. 1, *b*, β.

V. 5. (3) ; proper pointing, יִרְשָׁלַם ; see lex. 2d ¶, at the end. — *Let my right hand forget*, i. e. become forgetful,—lose its skill. — V. 6. (3), יָדָה, Parad. VIII. — אֶזְכְּרֵנִי ; *suff.* (unusual form) § 91, 1, *Rem.* 2. — אֶעֱלֶה, *Hiph. Impf.* ; *cause to ascend over* = place above. — רֹאשׁ, lex. 2, *d* ; *chief of joy* (§ 106, 1, *Rem.* 1) = chief joy ; with *suff.* (§ 121, 6), *my chief joy*.

V. 7. (3) ; לְ, sign of the dative ; *to the sons of E.*, i. e. against them. — *The day of J.* (of its capture and destruction), lex. יוֹם, 1, *b*. — *They who said* (§ 109, 2d ¶) ; comp. Obad. vs. 1–14, Ez. xxv. 12 (comp. ver. 3). — עָרָה ; עָרָה, *Piël Imp.* ; retraction of the tone in *pause*, § 29, 4, *b*, at the end.

V. 8. (1), poetical personification of a city or country, § 107, 3, *d*, lex. 5, at the end. — (3), שָׁדַד, *Kal Part. pass.* = Lat.

Part. in *-ndus* (§ 134, 1), *vastanda*, vastationi devota; but see lex. *Kal*, at the end. — (4), see lex. *אָשֶׁר*, Parad. VI, a. The genitive here, is the antecedent implied in the foll. *אָשֶׁר* (§ 123, 2); *O the happiness of him, who* = happy he, who, &c. — (5), *שֶׁלֶם*, *Piël*, e; final vowel, § 27, 1. — *גְּמִילָהּ*, &c. see lex. *גְּמִיל*, *Kal*, at the end.

V. 9. (2), *אָשֶׁר* and *יֵאָחֵז*; § 68, 1. — (3), *נֶפֶץ*, *Piël Perf.*, § 126, 6, a. — (*ult.*), *the stone*, referring to the well known manner of immolating the infants of a captured city; compare 2 K. viii. 12, Is. xiii. 16, Nah. iii. 10.

## XIV.

## REWARDS OF PIETY.

Psalm cxxviii.

V. 1. (1), comp. above (XIII) ver. 9. — (3), § 135, 1st ¶, 2. — (*penult.*), § 109, 2d ¶. — V. 2. *כִּי*, inserted, like *enim*, after other words in the clause, lex. B, 2, a, end of 1st ¶. — (5), *happiness of thee!* = happy thou! — *טוֹב*, lex. B, 2. — V. 3. (1), § 95, *Expl. 3, Rem.* It has *Seghol* with *Aleph* only in this instance. — (3), *פָּרַח*, *Kal Part. fem.*, § 75, *Remarks, 5.* — (4), *יִרְכָּה*, Parad. B, c, *Dual constr.*, lex. 2. — *Olive-plants*, § 106, 1. — *In the circuit of* = around; lex. *סָבִיב*, 1, mid.; § 115, 2.

V. 4. Lit. *Behold, that thus*, &c. = Mark well, that thus, &c. — *גָּבֵר*, § 29, 4, a; marg. note, *Qamets without Athnach and Soph-pasuq.* — V. 5. *And see thou* = and thou shalt see, in the sense of a promise; § 130, 1, a. — *בָּ*, lex. B, 4, a; § 154, 2, end.

## XV.

## ASSERTION OF JEHOVAH'S SUPREMACY: SECURITY OF THOSE WHO TRUST IN HIM.

Psalm cxv.

V. 1. (2), § 103, 2, a. — *כִּי*, Gram. p. 272, d; lex. 3, a. — *יָדָן*, § 66, *Rem. 3.* — *עַל*, lex. 2, d. — The first minor division is made by *Merka-mahpakh.* — V. 2. *נָא*, comp. Gram. p. 192, Note, and lex. 5; here tauntingly used: *where now, wray!*

V. 3. (1), וְ adversative (§ 155, 1, b, lex. 2), *and yet, but yet, but*; i. e. notwithstanding the adverse circumstances, on which this reproach is founded; our God is still supreme over all, and has done his own pleasure in our humiliation.

V. 4. (1), lex. עָצַב.

V. 6. (*ult.*); וְיָדָיו, *Hiph. Impf.*, the original full form, § 47, *Rem.* 4. — V. 7. (1), absolutely,—*as for their hands*. For the use of וְ after an absol. subst., see § 145, 2, at the end. — V. 8. (1), § 103, 2, and *table, b.* — (3), § 135, 2. — V. 9. (*penult.*), מְהֵרָה, *Parad.* VII.

V. 12. Divided first by *Merka-mahpakh*, and then by *Athnach*. — V. 13. (2); וְיָדָיו, *plur. constr.*; p. 60, mid. — V. 14. (1), § 78, וְיָסַף, *add upon* = make additions to; *Jussive* form: *Jehovah increase!* — V. 15. (3), וְ, § 143, 2. — V. 16. The heaven, heaven, is Jehovah's (וְ, § 113, 2), *emphatic repetition*; or, as it may be construed, *The heavens are Jehovah's heavens*, which is favored by the omission of the art.

V. 17. (3), p. 10, at the top, § 20, 3, c, end of 2d ¶. — וְיָסַף, *poetic form*; see lex. — (*ult.*), § 118, 1, a.

## XVI.

## GOD'S EXALTATION ABOVE ALL, AND HIS CARE FOR THE LOWLY.

## Psalm exiii.

V. 2. (1), *Jussive*. — (4), § 64, 3, end, § 27, *table*. — V. 3. *Praised* (be) *the name of Jehovah*; וְיָסַף, *Part. of the regular conj. Pual*, § 67, *Rem.* 10.

V. 5. *Like Jehovah*, viz. both in his majesty and in his care for the lowliest; the construction, in the following verses, shows that both ideas are included here. — (4), *Hiph. Part.* of וְיָסַף, § 75, 3d ¶, § 90, 3, and letter a, followed by a prep. (*ibid.* and § 116, 1); *he who sits* (*enthroned*, lex. וְיָסַף, 1, b) *on high*; *he who*, § 109, 2d ¶; *sits on high*, § 142, 4, *Rem.* 1. — (*ult.*), § 29, 4, a.

V. 6. *He who looks far down, on the heavens and on the earth*; lit. *makes low in seeing*, references as before. — V. 7

(1), § 90, 3, *a*, comp. § 116, 1. — (*penult.*), § 134, *Rem.* 2. — V. 8. (1), the *Inf.*, as a verbal noun (§ 45), takes the ending ךֿ; references as above. — V. 9. (1), ךֿ, as before. — (2 & 3), *the barren (one) of the house*,—as required by the *constr. state* and the accentuation; only the proper mistress of the house, can be meant by such a form. — *Causes... to sit, the rejoicing mother of children*; the verb *to sit* is the appropriate one here, expressing the quiet contentment of her now favored lot.

## XVII.

## THE WORTH OF WISDOM.

Proverbs iii. 13–24.

V. 13. (1), comp. above (XIII), ver. 9. *Who findeth,...* *who getteth* (lex. פִּיֵּץ (II), *Hiph.*, *Perf.* and *Impf.* used indifferently in the sphere of the *abstract present* (§ 126, 3, 2d ׁ); omission of the *relative*, § 123, 3, *a*. — V. 14. See lex. סָחַר, and חָרִיץ, 1, *b*. — מֶן, § 119, 1. — V. 15. (3), pointed for the margin; see lex. פְּנִינִים. — (5), lex. חָפֵץ, 2. — V. 16. (4); *quadriliteral*, § 30, 3; see lex., *Note*.

V. 18. (*ult.*), אָשֵׁר, *Pual Part.*; *sing.* with *plur.* subject, § 146, 4. — V. 19. כֹּיֵן; כֹּיֵן, *Pil. Perf.* — V. 20. (3), lex. נָפַע, *Niph.* 2. — (4), שִׁחַק, *Parad.* VI, *d*. — (*penult.*), § 138, 1, *Rem.* 2.

V. 21. (3); *let them not depart from thine eyes* (i. e. keep them ever in view),—the *masc.* form, though referring to subjects which are both *fem.* (§ 137, 1, comp. § 147, *Rem.* 1). — (5); (lex. נָצַר, 2, *mid.*), § 66, *Rem.* 1. — (*penult.*), lex. 3. — (*ult.*), lex. 3. — V. 22. (1), *masc.* as before; *and they shall be life to thy soul, and grace to thy neck*,—an inward life, and an outward ornament. *To thy neck*; where precious metals and jewels were worn, for ornament, and as a badge of honor and dignity; see ch. i. 9, Gen. xli. 42, Dan. v. 7.

V. 23. (1), § 127, 4, *a*, *Note* \*. — (3), לֵ, B, 3; § 102, 2, *c*, *γ*. — (*ult.*), נָנַה, 3. — V. 24. (1), *if thou shalt lie down* = when thou liest down. — (5), ׀ *intensive* (lex. 1, *cc*),—*yea, thou shalt lie down* (§ 126, 6, *a*). — (*penult.*), lex. עָרַב (IV), 1; *and sweet shall be thy sleep*.



Hebrew is worse, far worse, than Greek,  
And that is saying a great deal;  
It makes one feel like Ipecac,  
If you do know how that does feel.

Tune, Thindhaus -

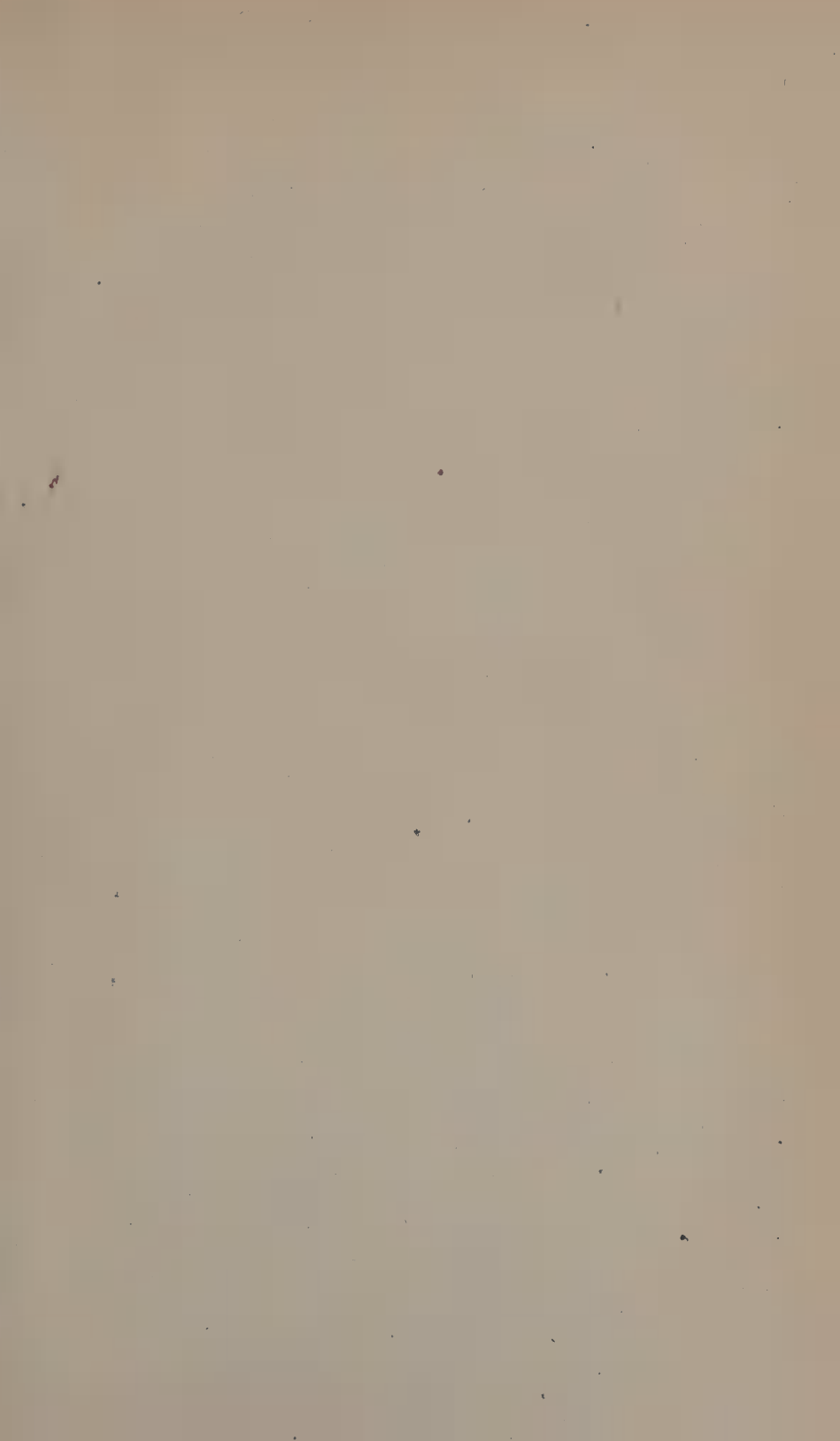
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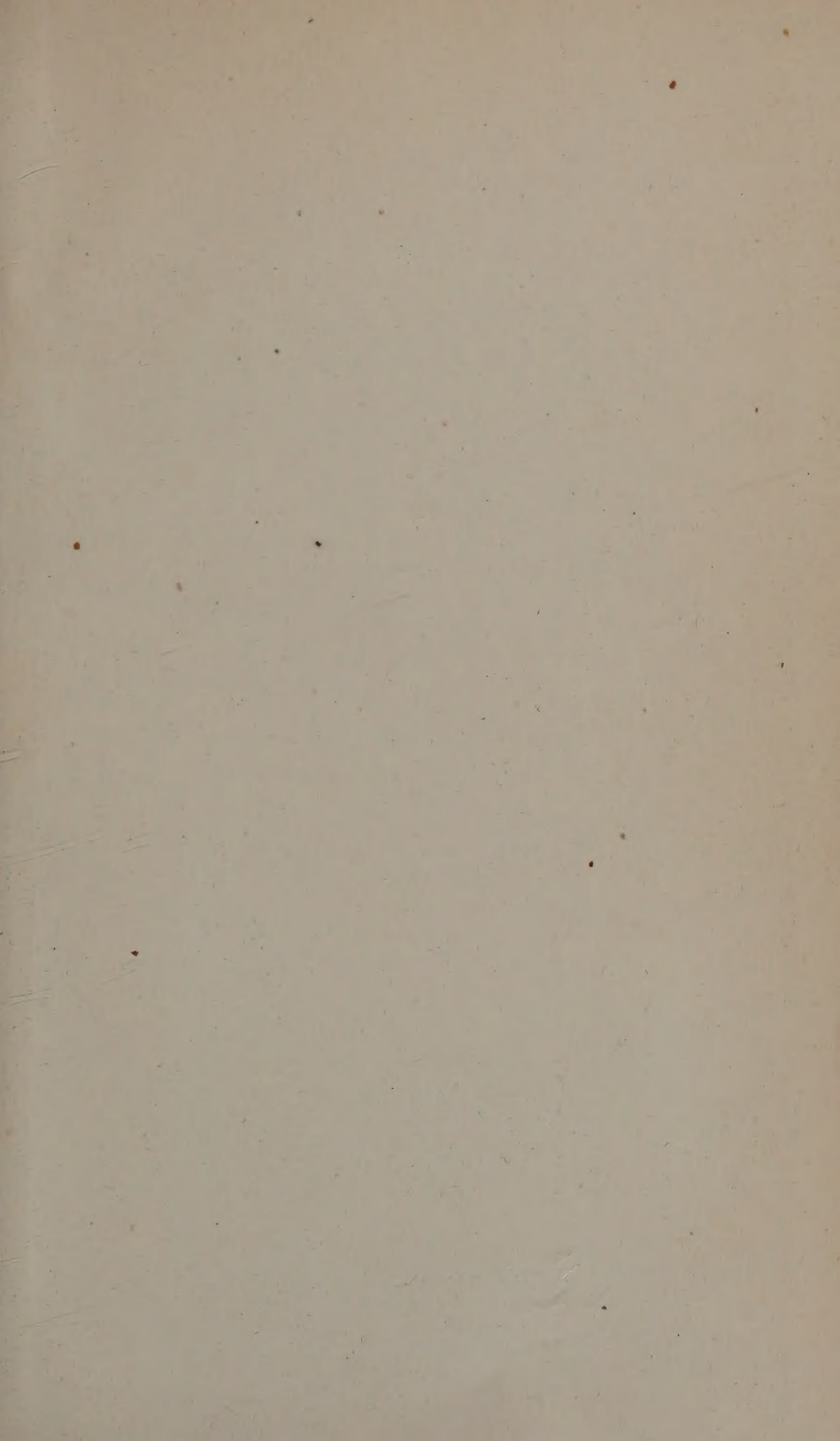














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